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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.

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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.






8 HIEROGLYPHIC AND HIERATIC WRITING COMPARED.

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 | 25. |  | see No. 14 |
| 23. |  | see No. 7 | 26. |  | an axe |
| 24. |  | a tree | 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.

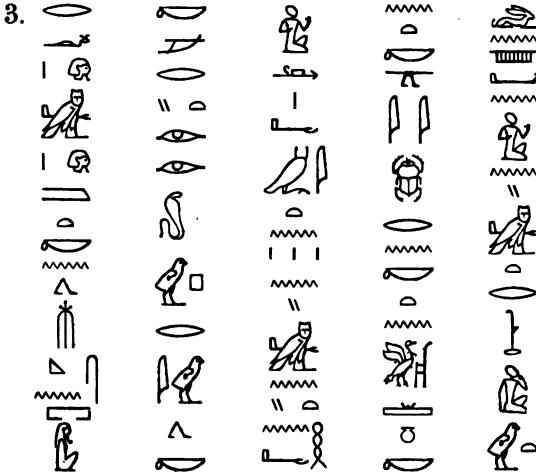
Hieroglyphic characters may be written in columns or in horizontal lines, which are sometimes to be read from left to right and sometimes from right to left. There was no fixed rule about the direction in which the characters should be written, and as we find that in inscriptions which are cut on the 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

read *towards* them. The two following examples will illustrate this :—



Now on looking at these passages we notice that the men, the chicken, the owls, the hawk, and the hares all face to the left ; to read these we must read from left to right, *i. e.*, *towards* them. The second extract has been set up by the compositor with the characters

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 Pahlin 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.




possessed 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

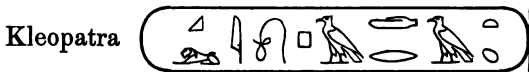
¹ I. e.,  i,  m,  n,  p,  f,  t.

² I. e.,  i,  m,  n.

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

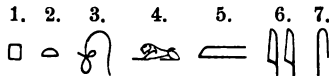
In the year 1815 Mr. J. W. Bankes discovered on the Island of Philae a red granite obelisk and pedestal which were afterwards removed at his expense by G. Belzoni and set up at Kingston Hall in Dorsetshire. The obelisk is inscribed with one column of hieroglyphics on each side, and the pedestal with 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 :—



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

Ptolemy.

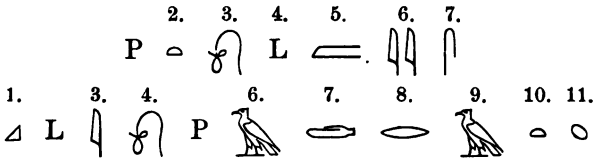


Kleopatra.

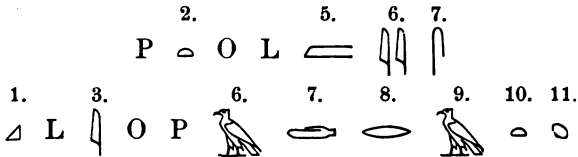


We must remember too that the Greek form of the name Ptolemy is Ptolemaios. Now on looking at the two names thus written we see at a glance that letter No. 5 in one name and No. 1 in the other are identical, and judging by their position only in the names they must represent the letter P; we see too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

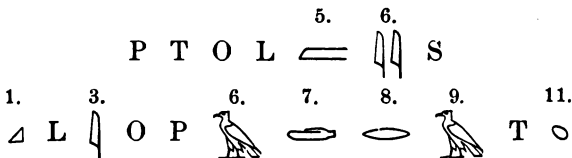
in one name and No. 4 in the other are also identical, and arguing as before from their position they must represent the letter L. We may now write down the names thus :—












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 :—



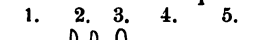







Now if we look, as Champollion did, at the other ways in which the name of Kleopatra is written we shall find that instead of the letter  we sometimes have the letter  which we already know to be T, and as in the Greek form of the name this letter has an A before it, we may assume that  = A; the initial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





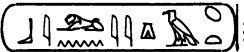
The sign  (No. 3) in the name Kleopatra represents some vowel sound like E, and this sign doubled (No. 6) represents the vowels AI in the name Ptolemaios; but as  represent EE, or Ì, that is to say I pronounced in the Continental fashion, the O of the Greek form has no equivalent in hieroglyphics. That 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

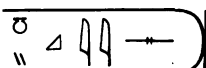
have not met with before is . Reading the values of this last group of signs we get E R (or L) K S T R (or L) S, which can be nothing else but Eleks-nters or "Alexander"; thus we find that  = N. Now substituting this value for sign No. 4 in the royal lady's name given above we read . E R N I . A T ; and as the Greek text of the inscription in which this name occurs mentions Berenike, we conclude at once that No. 1 sign  = 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.  | B.A.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.B.A.R.I.S.K.I.S.R.
S., *i. e.*, Tiberius Caesar.

7. 

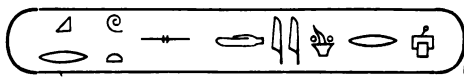
K - A - I - S K - A - I - S - R - S K - R - M -

i. e., Gaius Caesar Germ-




NI - K - I - S

anicus.

8. 

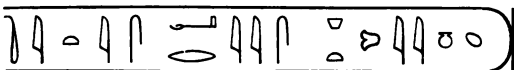
K - L - U - T - S T - I - B - A - R - S - A

i. e., Claudius Tiberius.

9. 

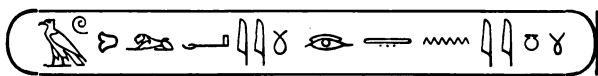
A - U - T - U - K - R - T - R K - I - S - R - S

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 *ônkh*, 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 *ânkh*, and that the *â* 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 « I		or | S
	or e or  O or U		T
	B		T
	P		T
	or  M		TCH
	or  N		K
	or  R		K
			K

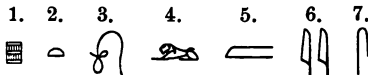
It will be noticed that we have three different kinds of the K sound, three of the T sound, two of the H sound, and three A sounds. At the early date when the values of the hieroglyphics were first recovered it was not possible to decide the exact difference between the varieties of sounds which these 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.*,  *pēh*,  *mut*,  *maāt*,  *xeper*, 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]h*, 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* ($\mu\omicron\tau\lambda\omicron\chi$); 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 (𐀀)		F (𐀁)
	Ā (𐀂)	 or 	M (𐀃)
	Ā (𐀄)	 or 	N (𐀅)
 or 	I (𐀆)	 or 	R and L (𐀇, 𐀈)
 or 	U (𐀉)		H (𐀊)
	B (𐀋)		H (𐀌)
	P (𐀍)		KH (𐀎) (Arab. χ)

	S	(ס)		K	(ג)
	S	(ש)		T	(ת)
	SH (Ś)	(ש)		T	(ט)
	K	(כ)		TH (θ)	(ת)
	Q	(ק)		TCH (T')	(צ)














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 h




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

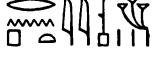



Character	Determinative of	Character	Determinative of
13. 	nome	26. 	fish
14. 	water	27. 	rain, storm
15. 	house	28. 	day, time
16. 	to cut, slay	29. 	village, town, city
17. 	fire, to cook, burn	30. 	stone
18. 	smell (good or bad)	31. 	metal
19. 	to overthrow	32. 	grain
20. 	strength	33. 	wood
21. 	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

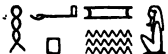







of such are  *henā*¹ "with",  *ām* "in",  *māk* "verily" and the like. On the other hand a large number of words have one determinative, and several have more than one. Of words of one determinative the following are examples :—

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.


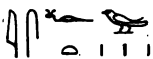
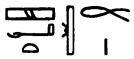




Of words of one or more determinatives the following are examples :—

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.

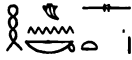

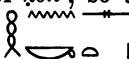

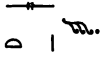




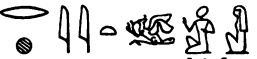

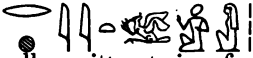


¹ Strictly speaking there is no *e* in Egyptian, and it is added in the transliterations of hieroglyphic words in this book simply to enable the reader to pronounce them more easily.




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>asfet</i>	wickedness
	<i>sāt</i>	a book
	<i>uāa</i>	a boat
	<i>heqer</i>	to be hungry, hunger
	<i>semehi</i>	left hand side
	<i>sešes</i>	a sistrum.









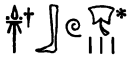
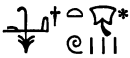




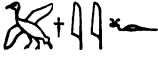
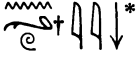
And examples of the second class are:—

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 shows 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.

	<i>mester</i>	ear
	<i>hai</i>	rain
	<i>senār</i>	storm
	<i>merḥu</i>	unguent
	<i>ḥememu</i>	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.)

					
<i>un</i>	<i>an</i>	<i>paif</i>	<i>sen</i>	<i>āa</i>	<i>ḥer</i>
		His	brother	elder	
					
<i>xeperu</i>	<i>mā</i>	<i>ābu</i>	<i>gemātu</i>	<i>au-f</i>	<i>ḥer</i>
became	like	panthers	southern.	He	
					
<i>tāt</i>	<i>tēmtu</i>	<i>paif</i>	<i>nui</i>		
made	sharp	his	dagger,		

au-f her tat-u-f em tet-f un an

 he placed it in his hand.

paif sen aa aha en

 His brother elder stood

ha pa sbai paif

 behind the door of his

ahait er xatbu paif

 stable to stab his

sen serau em paif i em

 brother younger at his coming at

ruha er tat aq naif

 eventide to make to enter his

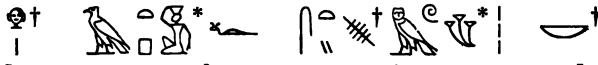
aut er pa ahait

 cattle into the stables.



xer ar pa Su her hetep au-f

Now when the god Shu was setting he



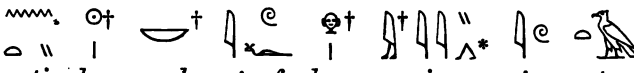
her atep-f stimu neb

was loading himself with green herbs of all kinds



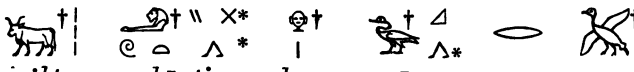
en sexet em paif sexeru

of the fields according to his habit



enti hru neb au-f her i au ta

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



aht hauti her aq er pa

cow leading entered into the



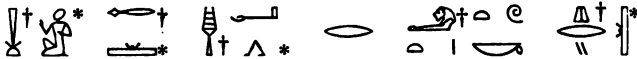
ahait au set her tet en

stable, she said to



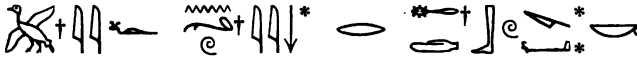
pai-set saau makuá paik

her keeper, Verily thy



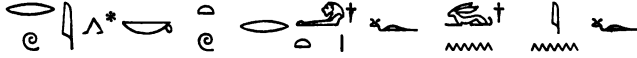
sen *āa* *āhā* *er* *hāt-tuk* *xeri*

 brother elder standeth in front of thee with




paif *nui* *er* *xatbu* - *k*

 his dagger to stab thee;




ruā - k *tu* *er - hāt - f* *un* *ān - f*

 run away from before him. He




her *setem* *pa* *teṭ* *taif* *āḥ*

 hearkened unto the speech of his cow .




hāuti *āu* *ta* *ket-ḥā* *her* *āq*

 leading. The next entered, [and]



āu *set* *her* *teṭ - ḥā - 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, propitiation
5.	 <i>ṭua</i> }	to pray, to praise, to adore, to entreat
6.	 <i>ṭua</i> }	
7.	 <i>hen</i>	to praise
8.	 <i>qa, ḥāā</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 beckon |
| 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.  *xexet (?)* two men performing a ceremony (?)
36.  *šema (?)*
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.  *xesteb* 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.  *ābi* prince, king
71.  *ḥen* a baby sucking its finger, child, young person
72.  *ḥen* a child
74.  *ḥen* a child wearing the Red crown
75.  *ḥen* a child wearing the disk and uraeus
76.  *mestem*
78.  }
 79.  } *ḥefti* a man breaking in his head with an axe or stick, enemy, death, the dead
80.  }
82.  *māsā* 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. |  | <i>sa, remt</i> | man kneeling on one knee |
| 90. |  | <i>â</i> | to cry out to, to invoke |
| 91. |  | <i>â</i> | man with his right hand to his mouth, determinative of all that is done with the mouth |
| 92. |  | <i>enen</i> | submission, inactivity |
| 93. |  | <i>hen</i> | to praise |
| 94. |  | <i>țua</i> | to pray, to praise, to adore, to entreat |
| 96. |  | <i>âmen</i> | to hide |
| 97. |  | — | to play a harp |
| 98. |  | <i>âuh, sur</i> | to give or offer a vessel of water to a god or man |
| 99. |  | <i>sa</i> | to make an offering |
| 100. |  | <i>âmen, hab</i> | man hiding himself, to hide, hidden |
| 101. |  | <i>âb</i> | 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. |  | } | <i>sa</i> a sacred person holding a cord?
a guardian? |
| 127. |  | | |
| 128. |  | <i>sa</i> | a watchman, to guard, to watch |
| 129. |  | } | — |
| 130. |  | | |
| 131. |  | <i>seps</i> | a sacred person |
| 132. |  | <i>netem</i> | a person sitting in state |
| 133. |  | <i>yer</i> | to fall down |
| 134. |  | <i>mit</i> | a dead person |
| 135. |  | <i>meh</i> | to swim |
| 136. |  | } | <i>neb</i> a man swimming, to swim |
| 137. |  | | |


















2. FIGURES OF WOMEN.






- | | | | |
|-----|---|------------------|---|
| 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 |

3. FIGURES OF GODS AND GODDESSES.












- | | | |
|-----|---|--|
| 1. |  | <i>Ausâr</i> (or <i>Asâr</i>) the god Osiris |
| 3. |  | <i>Ptah</i> the god Ptah |
| 4. |  | <i>Ptah</i> Ptah holding a sceptre, and wearing a <i>menât</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>Maât</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>Aah</i> the Moon-god |
| 17. |  | <i>χensu</i> the god Khensu |
| 18. |  | <i>Su</i> the god Shu |















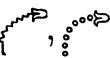


- | | | | |
|-----|---|-------------------------|---|
| 19. |  | <i>Su</i> | the god Shu |
| 20. |  | <i>Rā-usr-
Maāt</i> | god Rā as the mighty one of Maāt |
| 21. |  | <i>Rā</i> | the god Rā wearing the white crown |
| 22. |  | <i>Rā</i> | Rā holding sceptres of the horizons
of the east and west |
| 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 (<i>or</i> Rā) wearing White and
Red crowns |
| 27. |  | <i>Rā</i> | Rā wearing disk and holding sym-
bol 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>Ast</i>) Isis holding papyrus sceptre |
| 41. |  | <i>Auset</i> (or <i>Ast</i>) Isis holding symbol of "life" |
| 42. |  | <i>Auset</i> (or <i>Ast</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>Usr-Maāt</i> the goddess Maāt with sceptre of strength |
| 54. |  | } <i>Maāt</i> the goddess Maāt |
| 55. |  | |
| 58. |  | <i>Ānqet</i> the goddess Ānqet |
| 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>Šeta</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, tata</i>	the head, the top of anything
3.		<i>her, hrà</i>	the face, upon
5, 6, 7.		<i>sent,</i> <i>user</i>	the hair, to want, to lack
8.		<i>sere (?)</i>	a lock of hair
9.		<i>xabes</i>	the beard
10.		<i>mer, maa,</i> <i>àri</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>àn</i>	to have a fine appearance



- | | | | |
|---------|---|-------------------|---------------------------------------|
| 16. |  | <i>merti, maa</i> | the two eyes, to see |
| 17. |  | <i>ufat</i> | the right eye of Rā, the Sun |
| 18. |  | <i>ufat</i> | the left eye of Rā, the Moon |
| 19. |  | <i>ufatti</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>meṭ</i> | a weapon or tool |
| 37. |  | <i>āat, pest</i> | the backbone |


















38.  *šāt* the chine
39.  *menā* the breast
- 40, 41.  } *sexen* to embrace
44.  }
42.  } *ān, ām* not having, to be without,
negation
47.  }
46.  *ka* the breast and arms of a man,
the double
49.  }
50.  } *ser, teser* hands grasping a sacred staff,
something holy
51.  *xen* hands grasping a paddle, to
transport, to carry away
52.  *āba, āḥa* arms holding shield and club,
to fight
54.  *uṯen* to write
58.  *xu* hand holding a whip or flail,
to be strong, to reign
59.  *ā, ṯā* hand and arm outstretched,
to give
62.  *meh,
ermen* to bear, to carry
63.  *ṯā* to give
65.  *mā* to give


















66.  *mā, henk* to offer
67.  — to offer fruit
68.  *nini* an act of homage
69.  *nex̄t* to be strong, to shew strength
72.  *xerp* to direct
- 73, 76.  *tet* hand
74.  *šep* 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.		<i>xerui</i>	male organs
95.		<i>hem</i>	woman, female organ
96.		<i>i</i>	to go, to walk, to stand
98.		<i>ān, hem</i>	to go backwards, to retreat
99.		<i>uār, ret, ment</i>	to flee, to run away
100.		<i>teha</i>	to invade, to attack
101.		<i>ker</i>	to hold, to possess
102.		<i>q</i>	a knee
103.		<i>b</i>	a leg and foot
105.		<i>āb</i>	arm + hand + leg
106.		<i>teb</i>	hand + leg
107.		<i>āb</i>	horn + leg
109.		<i>hā</i>	piece of flesh, limb
111.			















5. ANIMALS.

















1.		<i>sesem</i>	} horse
2.		<i>nefer</i>	

3.		<i>āh, ka</i>	ox
6.		<i>kaut</i>	cow
13.		<i>bā</i>	calf
14.		<i>āu</i> or <i>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


















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




















5. MEMBERS OF ANIMALS.

















- | | | | |
|-------|---|-------------------|---|
| 3. |  | <i>âh</i> | ox |
| 4, 5. |  | <i>χent</i> | nose, what is in front |
| 6. |  | <i>χex</i> | head and neck of an ox |
| 8. |  | <i>sefit</i> | strength |
| 9. |  | — | head and neck of a ram |
| 12. |  | <i>sesa</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>âp</i> | the top of anything, the forepart |
| 35. |  | <i>âat</i> | rank, dignity |
| 37. |  | <i>âpt renpet</i> | opening of the year, the new year |










41.  *āb* horn, what is in front
44.  *ābeḥ* tooth
45.  *ābeḥ* tooth
46.  *āṭen, mester* to do the duty of someone, vicar, ear, to hear
47.  *peḥ* to attain to, to end
49.  *χepeš* thigh
51.  }
 52.  } *nem, uḥem* leg of an animal, to repeat
 52.  }
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, god |
| 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 |
| 16. |  | <i>ament</i> | the west |
| 21. |  | <i>Heru sam
tau</i> | "Horus the uniter of the two
lands" |
| 22. |  | <i>Heru-Sept</i> | Horus-Sept |







24.  *xu*
28.  *āxem, 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.  *embaḥ* 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. |  | <i>bak</i> | to toil, to labour |
| 58. |  | <i>xu</i> | a spirit, or the intelligence personified |
| 60. |  | <i>bennu</i> | a bird identified with the phoenix |
| 61. |  | <i>bāh</i> | to flood, to inundate |
| 63. |  | <i>uśa</i> | to make fat |
| 64. |  | <i>tešer</i> | red |
| 65. |  | <i>tefa</i> | bread, cake, food |
| 66. | | | |
| 67. |  | <i>sa</i> | goose, son |
| 69. |  | <i>tefa (?)</i> | food |
| 70. |  | <i>seṭ</i> | to make to shake with fear, to tremble |
| 71. |  | <i>aq</i> | duck, to go in |
| 72. |  | <i>hetem</i> | to destroy |
| 73. |  | <i>pa</i> | to fly |
| 75. |  | <i>xen</i> | to hover, to alight |
| 77. |  | <i>qema, then</i> | to make, to lift up, to distinguish |
| 78. |  | <i>teb</i> | ..... |













79.		<i>ur</i>	swallow, great
80.		<i>šerāu</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>χu</i>	head of the <i>bennu</i> bird
9.		<i>reχ</i>	.....
10.		<i>āmaχ</i>	eye of a hawk





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





9. AMPHIBIOUS ANIMALS.

1.  *šet* turtle, evil, bad
2.  *āš* lizard, abundance
4.  *at, seqa* crocodile, to gather together
-  *āthi, hentī* prince
- 5, 6. ,  *at* crocodile
7.  *Sebek* the god Sebek
8.  *qam* crocodile skin, black
9.  *Heqt* the goddess Heqt
10.  *hefen* young frog, 100,000
11.  } *ārā* serpent, goddess
16.  }







- | | | | |
|-----|---|------------------|------------------------------|
| 14. |  | } <i>Meḥent</i> | the goddess Meḥent |
| 15. |  | | |
| 19. |  | <i>atur</i> | shrine of a serpent goddess |
| 22. |  | <i>ḥef, fenṯ</i> | worm |
| 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 |
| 33. |  | <i>āq</i> | to enter in |
| 37. |  | <i>ptah</i> | to break open |

10. FISH.





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

10.  *xa* dead fish or thing
11.  } *bes* to transport
12.  }
14.  *xep̄t* thigh (?)


















11. INSECTS.

1.  *net, bāt* bee
3.  *suten net*
(or *bāt*) "King of the South and North"
4.  *xep̄er* to roll, to become, to come into 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.  *xet* branch of a tree, wood





















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











- | | | | |
|---------|---|---------------|--|
| 37. |  | } <i>sā</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>xa</i> | flower |
| 70. |  | <i>sen</i> | ..... |
| 73, 77. |  | <i>ut, ut</i> | to give commands |

- 74, 75. *het* white, shining, light
78. *xesef* an instrument, to turn back
80. *mes* to give birth
81. — the union of the South and North
82. } *beti* barley
83. }
86. — grain
88. } *sen* granary, barn, storehouse
89. }
90. } *ârp* 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>Râ, hru</i> | the Sun-god, day |
| 9. |  | <i>χu</i> | radiance |
| 10, 11. |  | <i>Ra</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 |


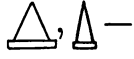












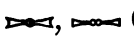



29.  *āāh, ābt* moon, month
35.  *sba, tua* star, star of dawn, hour, to pray
36.  *tuat* the underworld
37.  } *ta* land
38.  }
40.  *set* (or *semt*) mountainous land
41.  — foreign, barbarian
42.  *tu* mountain, wickedness
44.  *χut* horizon
- 45, 46.  ,  *hesp, sept* nome
47.  *āteb* the land on one side of the Nile ;
 = all Egypt
48.  — land
49.  *uat, her* a road, a way
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>š</i> | lake |
| 61. |  | <i>šem</i> | to go |
| 62. |  | — | lake |
| 64. |  | <i>Amen</i> | the god Amen |
| 66. |  | <i>âa</i> | island |
| 68. |  | <i>χuti</i> | the two horizons (<i>i. e.</i> , East and West) |
| 69. |  | <i>peḥ</i> | swamp, marsh |
| 70. |  | <i>ḥemt, bâa</i> | metal, iron ore (<i>or copper ore?</i>) |
| 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, sebti</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.  *hap* to hide
- 51, 52.  pyramid
53.  *teyen* obelisk
54.  *utu* memorial tablet
55.  *uxa* pillar
61.  *xaker* a design or pattern
62.  *seh, ārq* a hall, council-chamber
64.  *set heb (?)* festival celebrated every thirty years
65.  *heb* festival
67.  double staircase, to go up
68.  *xet* staircase, to go up
69.  *āa* leaf of a door, to open
70.  *s* a bolt, to close
71.  *ās, seb, mes* to bring, to bring quickly
- 72, 73.  *thes* to tie in a knot
74.  *āmes*
75.  *Amsu* the god Amsu (or Min ?)
76.  *qet*















15. SHIPS AND PARTS OF SHIPS.

- | | | | | |
|-------|---|---|-----------------|---------------------------|
| 1. |  | } | <i>uāa, χet</i> | boat, to sail down stream |
| 2. |  | | | |
| 5, 6. |   | | <i>uhā</i> | loaded boat, to transport |
| 14. |  | | — | to sail up stream |
| 16. |  | | <i>nef, tau</i> | wind, breeze, air, breath |
| 19. |  | | <i>āhā</i> | to stand |
| 21. |  | | <i>hem</i> | helm, rudder |
| 22. |  | | <i>χeru</i> | paddle, voice |
| 23. |  | | <i>sesep</i> | |
| 61. |  | | <i>hennu</i> | the name of a sacred boat |
| 62. |  | } | — | boats of the sun |
| 63. |  | | | |




16. SEATS, TABLES, ETC.









- | | | | |
|----|---|-------------------|--------------------------------|
| 1. |  | <i>āst, Auset</i> | seat, throne, the goddess Isis |
| 2. |  | <i>het</i> | |
| 3. |  | — | seat, throne |

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








38.  } *meter* to use violence
39.  }
41.  *śes* linen, clothing, garments
43.  *urś* pillow
44.  *un-ḥrā* mirror
- 45, 46.  ,  *serit, ḫaibit* fan, shadow
47.  *māḫa* scales, to weigh
50.  } *utā* to balance, to test by weighing
51.  }
- 52, 53, 54.  } *uḥes, 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 xert</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>šen</i>	. . . . .
26.		<i>áb</i>	the left side
28.		<i>ám</i>	to be in
29.		<i>Seseta</i>	name of a goddess

















18. CLOTHING, ETC.









1.		<i>meh</i>	head-gear
7.		<i>xepers</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>meh</i>	the North land
13.		<i>sexet</i>	the White and Red crowns united
14.	⊙	<i>u, saā</i>	cord, one hundred

17.		<i>suti</i>	two feathers
18.		<i>atef</i>	plumes, disk and horns
20.			
24.		<i>meh</i>	crown, tiara
25.		<i>useχ</i>	breast plate
26.			
28.		<i>ādḥ</i>	collar
29.		<i>sat</i>	garment of network
30.		<i>śent</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>śen, χetem</i>	circle, ring
41.		<i>temt, temt</i>	to collect, to join together
42.		<i>θet</i>	buckle
43.		<i>ānχ</i>	life








45.		<i>setaut</i>	a seal and cord
46.		<i>menät</i>	an instrument worn and carried by deities and men
47.		<i>kep</i>	.....
48.		<i>äper</i>	to be equipped
50.		<i>xerp</i>	to direct, to govern
52.		<i>sexem</i>	to be strong, to gain the mastery
56.		<i>äment</i>	the right side
59.		<i>xu</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>ämes</i>	name of a sceptre
74.		<i>xu</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,</i>	} foreign person, to make, finger
		<i>qema, tebā</i>	
		<i>āq</i>	what is opposite, middle
3.		<i>āb</i>	.....
		<i>seṭeb, seteb</i>	what is hostile
7, 8.		<i>qeh</i>	axe
9.		<i>teṭ</i>	the first, the beginning
10.		<i>ḫepes</i>	scimitar
11.		<i>ḫaut</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>ḫent</i>	the front of any thing
26.			

28.		<i>peṭ</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>χα</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>ḥu</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, ar, per</i>	to plough, hall, growing things
14.		<i>tem</i>	to make perfect, the god Temu
15.		<i>bât</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>āb, (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>ses, sems</i>	to follow after, follower
45.		<i>qes</i>	bone

47.		} sah	estate, farm
48.			
49.		hāp	to hide away
50.		nub	gold
53.		het	silver
54.		uasm, smu	refined copper
55.		sexet	fowler's net












21. CORDWORK, NETWORK.


















1.		u, šaā	cord, one hundred	
2.		sta	to pull, to haul along	
5.		āu, āu, fu	to be long, extended	
		āmax	pious, sacred	
6.	} 	} ses, qes, qeb	to fetter, linen bandage	
8.				
9, 10.		—	to unfasten, book, writing	
13.		ārq	to bring to the end	
15, 16.			meh	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>	ḥ + r
32.		<i>ḥā</i>	ḥ + ā
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 |

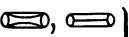
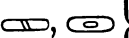
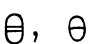








22. VESSELS.

- | | | | |
|-----|---|------------------|------------------------------------|
| 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>Xent</i> | what is in front |
| 9. |  | | |
| 11. |  | <i>xnem</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.  *aab* } to be clean, ceremonially pure
29.  *ma* as, like
31.  *hent, ab, useχ* mistress, lady, broad
33.  *ta* cake, bread
- 37, 38.  *χet* 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.  }








53.  }
 55.  } *ât, beti* grain, barley and the like

23. OFFERINGS.

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















24. MUSICAL INSTRUMENTS, WRITING MATERIALS, ETC.

1.  *ān* writing reed, inkpot and palette, to write, to paint
 2.  *śāt* a papyrus roll, book

- | | | | |
|-----|---|-------------------|------------------------------|
| 3. |  | <i>mesen</i> | ..... |
| 5. |  | <i>hes</i> | to play music |
| 6. |  | <i>sesés</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 |

25. LINE CHARACTERS, ETC.



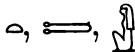

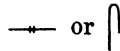

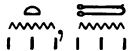
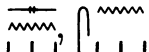
- | | | | |
|-------|-------|--------------|--|
| 1. | \| | <i>uā</i> | one |
| 2, 4. | \|\|\| , \| — |  | sign of plural |
| 5. | ∖ | <i>ui</i> | sign of dual |
| 7. | × | <i>ses</i> | to split |
| 9. | ∩ | <i>met</i> | ten, ∩∩ = <i>taut</i> twenty, ∩∩∩
= <i>māb</i> thirty |
| 10. | ⌌, ⌎ | <i>herit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

14.  *teṭ* what is said
  *ki teṭ* "another reading", i. e., variant reading
 
15.  *qen, set, āt* boundary, border
19.  *ren* name
20.  *sen* to depart
22.  *seqer* captive
25.  *āpt* part of a palace or temple
27.  *per, āt, beti* grain, wheat, barley
- 29, 30.  ,  *nem*
- 38, 40.  ,  *p* door
46.  *kes* side, half
-


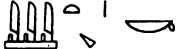
CHAPTER V.

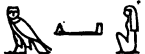
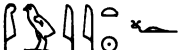


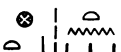
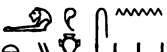
PRONOUNS AND PRONOMINAL SUFFIXES.



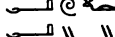

The personal **pronominal suffixes** are :—

Sing. 1.		Á
„ 2. m.		K
„ 2. f.		T, TH (Θ)
„ 3. m.		F
„ 3. f.		S
Plur. 1.		N
„ 2.		TEN, ΘEN
„ 3.		SEN


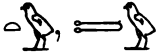

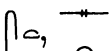

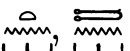
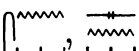
The following examples illustrate their use :—

	<i>ba-á</i>	my soul
	<i>sexet-k</i>	thy field

	<i>emmā-t</i>	with thee
	<i>šuit-f</i>	his shade
	<i>mešet-s</i>	her words
	<i>â 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 *i* added to them; thus  *merti-fi* "his two eyes";  *muti-fi* "his two serpent mothers";  *āwi-fi* "his two arms";  *reṭui-fi* "his two legs".

The forms of the pronouns are:—

I. Sing. 1.		UÁ
„ 2. m.		TU, ΘU
„ 3. m.		SU
„ 3. f.		SET
Plur. 1.		N
„ 2.		TEN, ΘEN
„ 3.		SEN

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.		ENTESEN, 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?



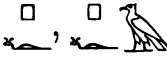
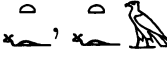


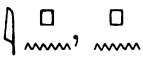




3.						
	<i>entek</i>	<i>smen</i>	<i>her</i>	<i>auset</i>	<i>en</i>	<i>atef</i>

Thou [art] established 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?

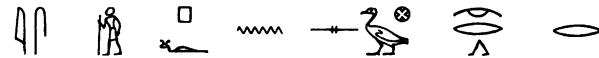
The demonstrative pronouns are :—

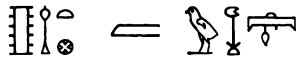
Sing. m.		PEN	this
" f.		TEN	this
" m.		PEF, PEFA	that
" f.		TEF, TEFA	that
" m.		PA	this
" f.		TA	this.
Plur. m.		APEN, PEN	these
" f.		APTEN, PETEN	these
"		NEFA	those
"		NA	these
"		PAU	these.

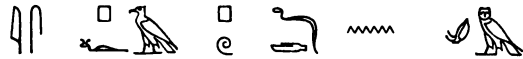
The following are examples of the use of these:—

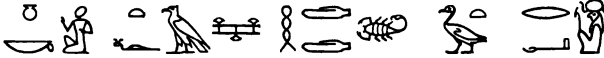
1. 
henā āp pen
 With messenger this.

2. 
hes - sen em hetu nu sāt ten
 They shall recite the chapters of book this.

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



Aneb-hetet em uxa
 Memphis in the night.

4. 
ás 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. 
ammā - *tu* *āmu-ā* *en* *ta*

Grant thou that I may eat the



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

7. 
erṭā - *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 - *θā* *erek* *mā* *nefa* *Ausārtiu*

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.

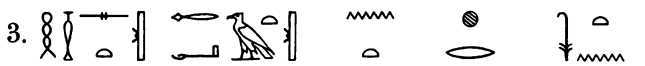
The relative pronouns are  *ā* and  *ent*, or  *enti* or  *entet*, and they are used thus:—


1. 
xu *tenru* *āst* *ā*

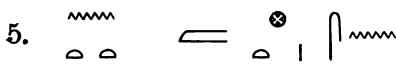
Glorious things [and] mighty deeds many which


- 
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 *aat* *ent* *xer* *suten*
 Favour great which [he had] with the king.

4. 
àrit-nef *àput* *neb* *enti* *em* *sexet*
 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-à</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 - nā* *net-ā* *tet-ā* *tes-ā*

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

2. *suta - kuā* *mā* *suta - 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* *sāt en*
- He writeth for thee the Book of

sensen em *tebāu-f tesef*

Breathings with his fingers his own.

5.       
- teṭ ta netert em re - s tes - s*

Speaketh the goddess with her mouth her own.

6.        
- χer - sen her hrá - sen em ta*

They fall down upon face their in land

tes - sen

their own.


CHAPTER VI.


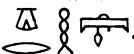
NOUNS.


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 :—

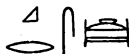
 *hru* day

 *ānu* scribe

 *kerḥu* night,

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

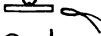




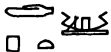
 *āp* envoy

 *qeres* sepulchre



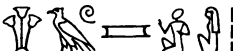






 *neter* god

 *re* chapter, mouth.







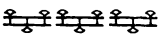
Examples of feminine nouns are :—



	<i>sāt</i>	book
	<i>pet</i>	heaven
	<i>seḫet</i>	field
	<i>sebḫet</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>ānḫiu</i>	living beings
	<i>āsemu</i>	the forms in which the gods appear
	<i>ḥau</i>	people who live in the Delta.
	<i>sbau</i>	doors
	<i>suteniu netiu (or bātiu)</i>	Kings of the South and North
	<i>ḥemut</i>	women
	<i>satut</i>	daughters
	<i>meḥut</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 :—

	<i>ret</i>	legs
	<i>xu</i>	spirits
	<i>per</i>	houses, habitations
	<i>hemut</i>	women
	<i>nut</i>	cities
	<i>sexet</i>	fields
	<i>uat</i>	ways, roads.



Sometimes the picture sign is written once with three dots,  or , placed after it thus :—

	<i>xu</i>	spirits
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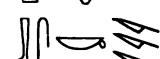






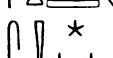


The three dots or circles  afterwards became modified into  or , and so became the common sign of the plural.

Words spelt in full with alphabetic or syllabic signs are also followed at times by  :—





	<i>ret</i>	men
	<i>hunut</i>	young women






	<i>urâu</i>	great ones
	<i>šerru</i>	little ones.

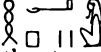
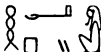
The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice :—

	<i>hât</i>	hearts
	<i>besek</i>	intestines
	<i>ārrt</i>	abodes
	<i>qesu</i>	bones
	<i>seteb</i>	obstacles
	<i>ermen</i>	arms
	<i>āyemu-seku</i>	a class of stars
	<i>seḫet</i>	fields
	<i>seb</i>	stars
	<i>petet</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

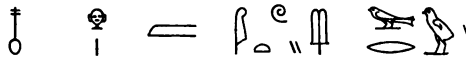
picture sign thus :—  the two eyes,  the two ears,  the two hands,  the two lips, and the like. Frequently the word is spelt alphabetically or syllabically and is determined by the double picture sign, thus :—


	the two divine souls
	the double heaven, <i>i. e.</i> , 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.      
ārit - nef teḡenui urui em mat
 He made two obelisks great of granite.


2.      
pa teḡenui urui
 The two obelisks great.


3. 
nefer hrà em šuti urui
 Beautiful of face with two plumes great.


4. 
er àmtu beḡenti urti
 Between the two pylons great.

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

6. 
bauī her-àb tafui
 The divine souls within the two divine Tchafui.

7. 
bauī-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. 
ḡā - kuà em sati - ṡen
 I have risen as two daughters your.

9.
ânet *hrau-then* *Rehti* *Senti*

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



Merti






[ye] two Mert goddesses.













10.
tep *âui* *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 behent
 tablet of crystal.

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


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

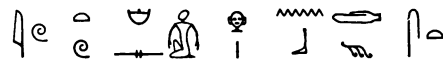

XLII en uneniu henā - k
 forty-two who exist with thee.

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


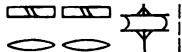




ment




such and such.






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








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






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






7.     
na *šeršeru* *en* *p[a]* *āšet*
 The winds (air) of the acacia tree



  
šeps *en* *Ānu*
 venerable of Ānu.

8.     
āu-f *her* *ḫatbu* *taif* *ḫemt*
 He slew his wife,

     
āu-f *her* *ḫāā - set* *na* *en* *āu*
 he threw her [to] the dogs.

9.       
un *ān* *pa* *sti* *her* *ḫeperu* *em*
 The smell became in

    
na *en* *ḫebsu* *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. *qet - nef uā en beynnu em*
He built a house with

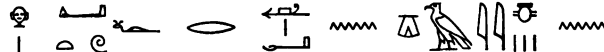
tet - f em ta ant pa as
his own hand in the valley of the cedar.

2. *au-f her an uā en sferi kesá*
He brought a knife [for cutting] reeds.

3. *ax qet - k uā en set hemt*
O fashion thou a wife


en Batau
for Batau.

4. *xer ar au-k gem - f emtuk*
When thou findest it, thou shalt



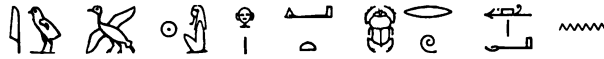
her tātu-f er uā en kai en

 put it into a pot of




mu qebḥ ka ānḫ-ā

 water cold, [and] verily I shall live.

5. 

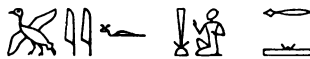
āu pa Rā her tāt ḫeperu uā en

 The Rā caused to become a



mu āa er āuṯ - f er āuṯ

 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>


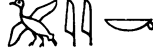



COMMON.

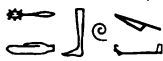
			<i>nai-á</i>				<i>nai-n</i>
			<i>nai-á</i>				
			<i>nai-k</i>				<i>nai-ten</i>
			<i>nai-θ</i>				
			<i>nai-t</i>				
			<i>nai-f</i>				<i>nai-sen</i>
			<i>nai-s</i>				<i>nai-u</i>

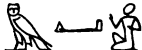
The following examples will illustrate their use:—





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

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

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

 *xatbu*
 slay [me].

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

 *em*  *sexeru*  *en*  *àtef*
 in the guise of a father.

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

senṭu - θā
 was afraid.

6.
āu - set her teṭ en pai - set sāu
 She said to her keeper.

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

rā baku
 doing of work.

8.
temit uxāā tai-ā māū
 That not may fall my hair

her uat
 on the way.

9. *tai-k* *sai* *as-tha em* *nasaqu*
 Thy letter abunds in breaks.

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


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


āaiu
 great.

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

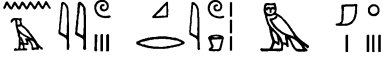
em Uast
 in Thebes.

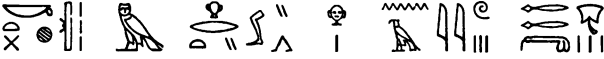
3. *nai-f* *en* *ḫartu*
 His children.


4. 
xer nai - sen xai en ra as-
 With their weapons, numerous

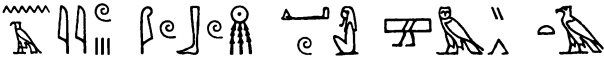

set em sa

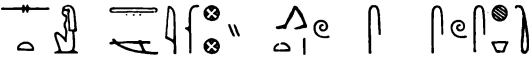
were they as the sand.

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

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

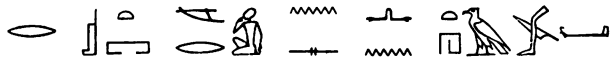
7. 
tau-a hems rexit em
 I caused to sit the people in


nai-u qubu tau-a semi ta
 their shadow. I caused to travel the



set Ta-merà itu - s seusex-θ

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

122 DEFINITE ARTICLE WITH PERSONAL SUFFIXES.



er arset mer - nes an teha-
 to the place she wished [to go], not attacked



set kawi bu-nebu her uat
 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>netemet</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.

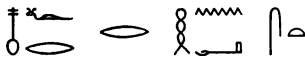
1.


<i>ānχ-ā</i>	<i>em</i>	<i>tau</i>	<i>en</i>	<i>beti</i>	<i>hetet</i>


 Let me live upon bread of barley white,
- | | | | |
|----------------|-----------|--------------|---------------|
| | | | |
| <i>heget-ā</i> | <i>em</i> | <i>pertu</i> | <i>teseru</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. 
 qem - k ta serāu nefer
 Thou didst find the girl pretty


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

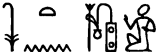






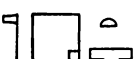

4. 
 ka āri-ā nek hebsu neferu
 Indeed I will make for thee clothes beautiful.

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


 sen āaiu
 two great.

6.    
âu-â *em-bah* *neteru* *âaiu*
 I am in the presence of the gods great.

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

	<i>suten ân</i>	royal scribe
	<i>suten âbu</i> (or <i>hemu</i>)	royal workman
	<i>suten uai</i>	royal boat or barge
	<i>suten rex</i>	royal acquaintance or kinsman
	<i>suten hemt</i>	royal woman, i. e., queen
	<i>sutenu henu</i>	royal servants
	<i>neter hen</i>	divine servant, i. e., priest
	<i>neter het</i>	divine house, i. e., temple
	<i>neter âtef</i>	divine father.

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

1.

 àu - set nefer em hāt - set er set
 She was fair in her body more than

hemt nebt enti em pa ta ter - 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.




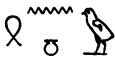
 ànet hrà - k xu er neteru
 Homage to thee [O thou one] glorious more than the gods.

5.



 betenu er besemu xaḫet
 Fleet more than greyhounds, swift

er suit
 more than light.

III =		<i>hemennu</i> =	8
IIII =		<i>paut</i> } =	9
		<i>pest</i> }	
n =		<i>met</i> =	10
nn =		<i>taut</i> =	20
nnn =		<i>māb</i> =	30
nnnn =		<i>hement</i> =	40
nnnnn =	(?)	(?) =	50
nnnnnn =	(?)	(?) =	60
nnnnnnn =		<i>sefex</i> =	70
nnnnnnnn =		<i>hemennui</i> =	80
nnnnnnnnn =	(?)	(?) =	90
e =		<i>śāā</i> =	100
⌋ =		<i>xa</i> =	1000
| =		<i>tāb</i> =	10,000
		<i>hefennu</i> =	100,000

	=		<i>heh</i>	=	1,000,000
	=		<i>sennu</i>	=	10,000,000

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

	Masc.		Fem.
First	 □ \	<i>tepi</i>	 □ △
Second	|| \text{O}		|| \text{O △
Third	||| \text{O}		||| \text{O △
Fourth	|||| \text{O}		|||| \text{O △
Fifth	||||| \text{O}		||||| \text{O △
Sixth	||| \text{O} |||		||| \text{O} ||| △
Seventh	||| \text{O} ||||		||| \text{O} |||| △
Eighth	|||| \text{O} ||||		|||| \text{O} |||| △
Ninth	|||| \text{O} |||||		|||| \text{O} ||||| △
Tenth	∩ O		∩ O △

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 - kuà 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 yet 300 em āu-f

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

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

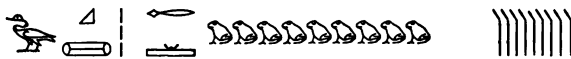
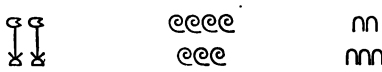
4.
meh 1000 pu em āu-f

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

5.
ṭāu-à nek met en tebā en tep en












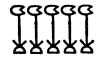








I have given to thee { 10 of 10,000 } of bushels of
i. e., tens of ten thousands

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


6.  $(100,000 \times 9) + (10,000 \times 9)$
 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 :—

		nn =	6820
		n =	1410
		nnn IIII =	1534
		nn =	150
		nnn =	4060
		nn =	25020
		nn =	57810
		nnn =	21700
		nn =	1240
		n =	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>seṭ</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

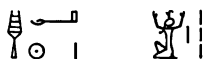
Examples of the use of these are:—

1.          
tā - f renput āst her her renput-ā
 May he give years many over and above my years

4. 

āu - k *er* *heh* *en* *heh*

 Thou art for millions of years of millions of years,



āhā *heh*

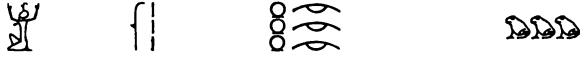
 a period of millions of years.

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 :—



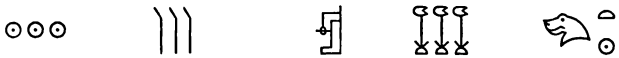
tetta *henti* *heh* *setu*

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



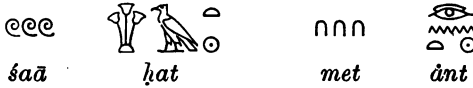
heh *renput* *senu ābet* *hefnu*

 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,



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. śat 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. $\left\{ \begin{array}{l} \ominus \\ \odot \end{array} \right. \begin{array}{l} \text{II} \\ \text{II} \end{array} \quad \begin{array}{l} \text{—} \\ \text{—} \end{array} \quad \text{IIII} \quad \begin{array}{l} \text{↑↑↑↑} \\ \text{—} \end{array} \quad \odot \quad |$
renpit IV abet IV sat hru 1
 Year four, month four of the sowing season, day one

$\begin{array}{l} \bullet \\ \text{—} \end{array} \quad \begin{array}{l} \text{—} \\ | \end{array} \quad \text{~~~~~}$
her 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. $\left\{ \begin{array}{l} \ominus \\ \odot \end{array} \right. \begin{array}{l} \text{II} \\ \text{III} \end{array} \quad \begin{array}{l} \text{—} \\ \text{—} \end{array} \quad \text{III} \quad \begin{array}{l} \text{—} \\ \text{~~~~~} \\ \text{~~~~~} \end{array} \quad \begin{array}{l} \odot \\ | \end{array} \quad \begin{array}{l} \text{III} \\ \text{III} \end{array} \quad \begin{array}{l} \bullet \\ \text{—} \end{array}$
renpit V abet III semut hru paut her
 Year five, month three of inundation, day nine under

$\begin{array}{l} \text{—} \\ | \end{array} \quad \text{~~~~~} \quad \begin{array}{l} \text{—} \\ \text{—} \\ \text{—} \end{array} \quad \begin{array}{l} \text{—} \\ \text{—} \\ \text{—} \end{array} \quad \begin{array}{l} \text{—} \\ \text{—} \\ \text{—} \end{array}$
hen en sutennet (or bat) Uss-Maät-Rä-setep-en-Rä
 the majesty of { the king of the } Uss-Maät-Rä-setep-en-Rä,
 { South and North }



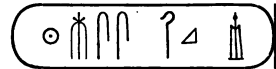
$\begin{array}{l} \odot \\ \text{—} \end{array} \quad \begin{array}{l} \text{—} \\ \text{—} \\ \text{—} \end{array} \quad \begin{array}{l} \text{—} \\ \text{—} \\ \text{—} \end{array} \quad \begin{array}{l} \text{—} \\ \text{—} \\ \text{—} \end{array}$
sa Rä Rā-meses-meri-Amen




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









3. $\left\{ \begin{array}{l} \ominus \\ \odot \end{array} \right. \quad \text{nni} \quad \begin{array}{l} \text{—} \\ \text{—} \end{array} \quad \text{[I]} \quad \begin{array}{l} \text{↑↑↑↑} \\ \text{—} \end{array} \quad \begin{array}{l} \odot \\ \odot \end{array} \quad \begin{array}{l} \bullet \\ \text{—} \end{array}$
renpit XXI abet I sat her
 Year twenty-one, month one of sowing season under

		
<i>yer</i>	<i>hen</i>	<i>suten net (or bāt)</i>
under	the divine majesty of	{ the king of the } { South and North, }

								
<i>Rā-usr-maāt</i>	-	<i>meri</i>	-	<i>Amen</i>		<i>ānχ</i>		<i>uta</i>
<i>Rā-usr-maāt</i>	-	<i>meri</i>	-	<i>Amen,</i>				life! strength!




		
<i>senb</i>	<i>sa Rā</i>	<i>Rāmeses heq Annu</i>
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 *thaireāa* *āa* *en* *Āa-perti*

The door great of Pharaoh,


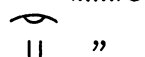
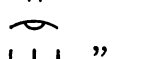
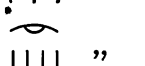
		
<i>ānχ</i>	<i>uta</i>	<i>senb</i>
life! strength! health!		

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

ānχ uta 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 \odot IIII $\overline{\text{C}}$ { Δ
 "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  *χeperá* 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* *ṭep*

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

2.      
χeper *meṭet* *nebt* *Tem*

Came into being words all of Tem.

3.    
ān *χepert* *sat* *ṭu*

Not had come into being earth [and] mountains.

4.        
saut *χepert* *ṭui* *āat*

Guarding

{ thing that hath }
 { come into being }

that

great.

<i>χeperu</i>	- <i>kuá</i>	<i>em</i>	<i>χeperu</i>	<i>en</i>
I came	into being	in	the forms	of

<i>χeperá</i>	<i>χeper</i>	<i>em</i>	<i>sep</i>	<i>tepi</i>

the god Khepera, who came into being in primeval time.

Or again, if we take a word like *âqer* it will be seen from the following examples that according to its position and use in a sentence it becomes a noun, or a verb, or an adjective, or an adverb.

1. *sma-â* *em* *χu* *sep* *âqer*
 May I join the spirits holy [and] perfect

nu *neter-χert*
 of the underworld.

2. *sât* *ent* *sâqer* *χu*
 The book of making { perfect or strong } { the spirit [of the] deceased. }

3. *âu-f* *netri* *emmâ* *âqeru*
 He is divine among the perfect ones.

4.
âu - *sen* *âut* *enti* *er* - *hâti-f*
 They, the cattle which were before him

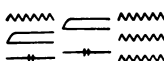

her *xepuru* *nefer* *er* *âqer* *sep sen*
 became fine, exceedingly, twice.

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>ân</i>	to return, go or send back
	<i>ha</i>	to walk
	<i>âhâ</i>	to stand
	<i>sât</i>	to cut
	<i>rerem</i>	to weep
	<i>neka</i>	to cut
	<i>nemmes</i>	to enlighten
	<i>netnet</i>	to converse

146 STEM-WORDS OF MORE THAN TWO CONSONANTS.

	<i>nemesmes</i>	to heap up to overflowing.
	<i>netemnetem</i>	(probably pronounced <i>netemtem</i>) 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 *āa* to be great:—

s-āa-ā *neferu-f*

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

2. From *ānḫ* to live:—

ātḥu-ā *mennu* *āriu* *mā* *ṭuu*

I dragged [two] statues huge as mountains

em *šeset* *beḥes* *s-ānḫ*

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

em *āri* *ḥetep* *ḥer* *unemet* *semḥi*

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

en *pai-s* *reāt* *ḫeti*

of its door inscribed



her *ren* *ur* *hen - k*

with the name great of thy majesty.

3. From  *xeper* to become :—



sexeperu - *nā* *re-hetu-f*

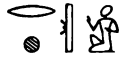




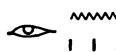


I made to come into being his treasure-houses

















bāḥ *em* *xet* *ta* *neb*





[which were] flooded with things of every land.









The verb with pronominal personal suffixes is as follows :—









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

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








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

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

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

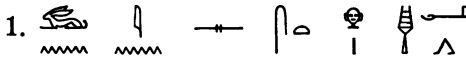
       
emmā-ā heru paik sen serāu
 with me except thy young brother'.

3.        
āhā en gemhet en set
 Stood up glanced at them

      
hen - f āhā - nef xāra er
 His Majesty, he stood up furious with rage against




sen mā tef Mentu neb Uast
 them like father Menthu, lord of Thebes.

1. 


un ân - s set her ahā
 Was she standing up.

2. 

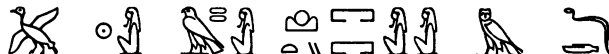
un ân - f her tettu emmā - s
 Was he speaking with her



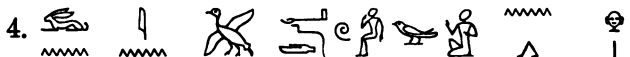
set em teṭ
 saying :—

3. 


un ân - f her ārqu - f en
 Was he taking an oath to him by



pa Rā - Heru - xuti em teṭ
 the god Rā - Harmachis, saying :—


4. 

un ân pa āteṭu en her
 Was the young man coming (?) to



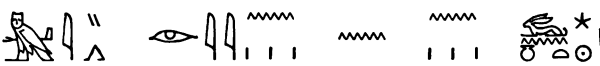
set setau er - hāt - f àu paif

 she lighting a fire before him. Was his




per em kekui

 house in darkness.

1. 

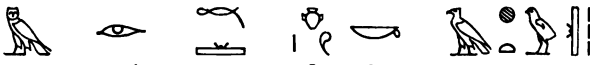
māai āri - n en - n unnut

 Come, let us make for ourselves an hour



seteru

 lying down.

2. 

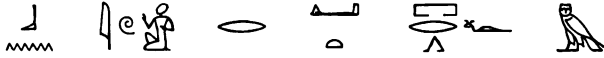
em āri meḥ āb - k axetu

 [Do] not make to fill heart thy [with] the wealth



kai

 of another.

1. 

ben àu-à 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.

emtuḥ *ân* *naif* *âaut*

He brought his cattle

<i>er - hât - f</i>	<i>er</i>	<i>tât</i>	<i>seter - u 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.

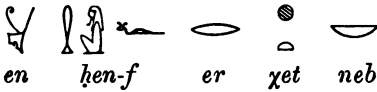
In Egyptian the prepositions and certain substantives and adjectives to which \ominus *er* is prefixed take the place of adverbs ; examples are :—

1. The cattle which were before him became

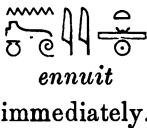
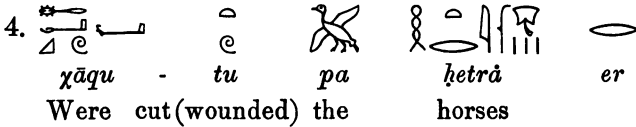
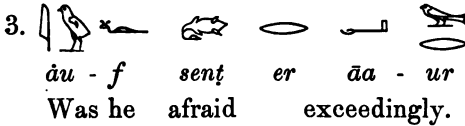
						-	
<i>nefer</i>	<i>er</i>	<i>aqer</i>	<i>sep</i>	<i>sen</i>	<i>qeb</i>	-	<i>sen</i>
fine	exceedingly,	twice,			they	doubled	

	-					
<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* *aa* - *ur* *her* *ab*
- 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. *xer* under, with.
7. *xer* from, under, with, during.
8. *mā* from, by.
9. *henā* with.
10. *xeft* in the face of, before, at the time of.
11. *xent* 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.
- xeri* dwelling under.
- tepi* dwelling upon.
- xenti* occupying a front position.


These are formed from the prepositions *m*, *her*, *xer*, *tep*, and *xent* respec-


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

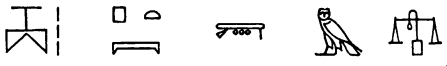
- I. 1. 
en ka en Ausâr ân Ani
 To the *ka* of Osiris, the scribe *Ani*.
 (double)

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


uben-k
 thou risest.

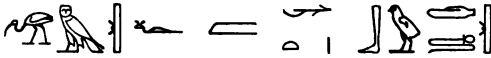
3. 
ta em sertu en maa satet-k
 The earth [is] in rejoicing at the sight of thy beams.

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

2. 
utâu pet ta em mâxait
 Weighers of heaven and earth in scales.

3. 
maa - nā Heru em āri 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. 
ā uā pest em Aāh pert

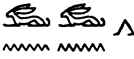

Hail One shining from the Moon! Cometh forth

- 
Aūsār Ani pen em āst - k


Osiris Ani this among thy multitude.

7. 
em hamemet un - nā

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

- 
unun 
Aūsār


[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.

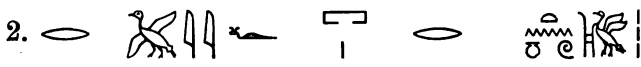
9. 
em tept - re pert em

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 sext
 cattle in the fields.


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



ruha
 evening.


3.
āhā *fi* *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* *ānχui-k*
 Thou hearest with thy two ears.

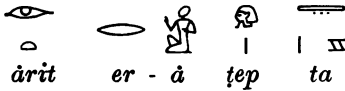
6. 
em *āhā* *er-ā* *em* *meter*
 Let none stand up against me in evidence,


em *χesef* *er-ā* *em* *talat*
 none make opposition to me among the chiefs.

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



I have gained the mastery of what was commanded



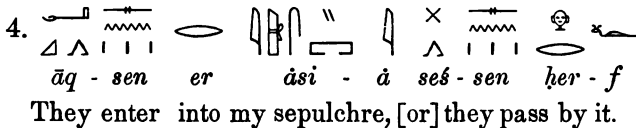
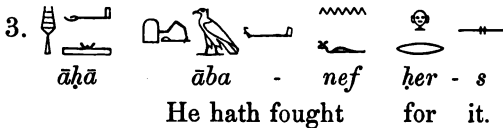
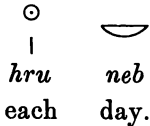
to be done for me upon earth.



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

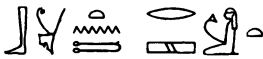


Thou lettest be seen thyself at $\left\{ \begin{array}{l} \text{the head of the morning,} \\ \text{\textit{i. e.}, the early morning,} \end{array} \right\}$




5. 
i-à nek àbi neb-à her

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



Bent-ent-rest


of Bent-enth-resht.

V. 1. 
ar kert rex re pen semaaxeru-


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-à neferu-k uta-à tep ta


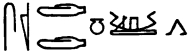


I shall see thy beauties, I shall be strong upon earth.




VI. 1. 
ap en pa ser en Bexten iu







An envoy of the Prince of Bekhten hath come








xer anut ast en suten hemt



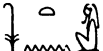



with gifts many for the queen.




2.  *retiu*  *seqtet*  *xer*  *hen-k*
 Vigorous is the *seqtet* boat under thy majesty,







 *satut* - *k*  *em*  *hrâu*
 thy beams [are] in [their] faces.

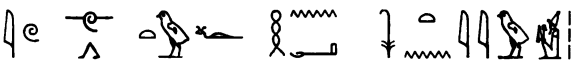
3.  *gem-en-tu*  *re*  *pen*  *em*  *Xemennu*  *xer*
 Was found chapter this in Hermopolis under

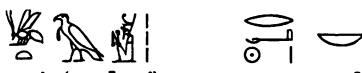
 *retiu*  *en*  *hen*  *en*  *neter*  *pen*
 the two feet of the majesty of god this.

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


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

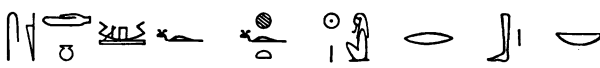
2.  *tes*  *meteh*  *xer*  *hen*  *en*  *Tetâ*
 [I was] girded with the belt under the majesty of Tetâ.


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

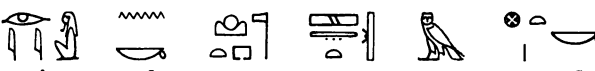

neti (or bāti) rā neb

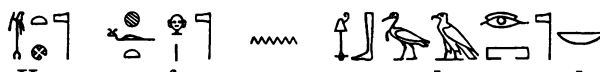
and the kings of the north each day.

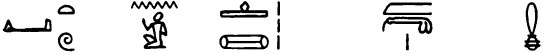
- X. 1. 
tua Rā xeft uben - f
 Praised be Rā when he riseth.

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


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

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



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

XIII. 1. 
 tā-tu nà ʕetepu em baḥ mā


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


 šesu Heru


the followers of Horus.

2. 
 i kuà ʕer - ten ʕer - ten

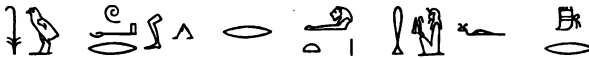
I have come before you, do ye away with

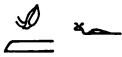

 ʕu neb àri - à mā ennu
 evil all dwelling in me like that [which]


 àri en ten en ʕu VII àpu
 ye did for spirits seven these



 àmiu šes en neb - sen
 who [are] in the following of their lord

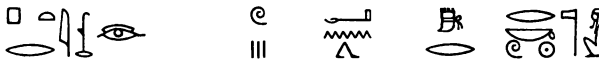

 Sepa
 Sepa.

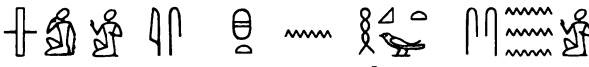
XIV. 1. 
su uār er hāt hen - f ter
 He fled before his majesty when



setem - f
 he heard [of him].

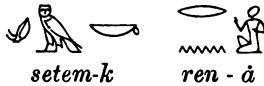
2. 
teka - ā nehaut sentrā
 I planted sycamores and incense-bearing trees


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. }

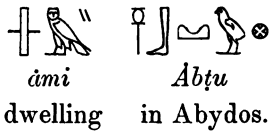
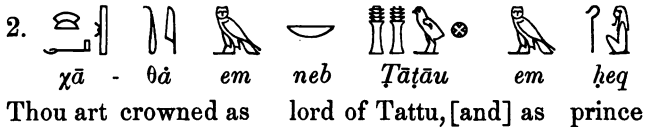
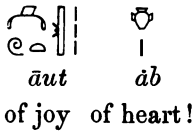
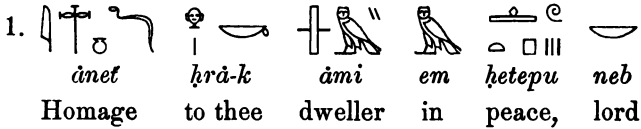
3. 
ām - ā ās ta en heqt ses-ā
 I have eaten, behold, bread of sorrow, I have drunk


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

hāu - 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 seter xeri pa ās
 He came to lie down under the {cedar} tree.}

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

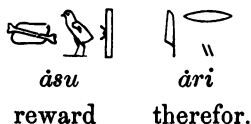
8.
nuk ka em xenti sext
 I am the bull at the head of the field.

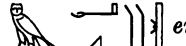
The following are compound prepositions with examples which illustrate their use.

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



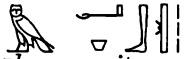

He hath granted me to rule Egypt and the desert in



2.  *em âq* in the middle.




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

3.  *em âb* or  *em âbu* opposite.




Is ordered for him his seat opposite



4.  *em uā* alone.

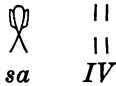

āhā ser em uā seṭi ses

Stood the prince alone, he drew the bolt.


5.  *em uaḥ ḥer* in addition to.


ki sa amṯ ābu em uaḥ ḥer

Another order among the priests in addition to

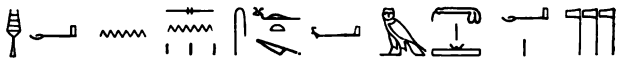

sa IV


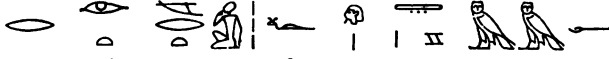
the orders four [already existing].


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


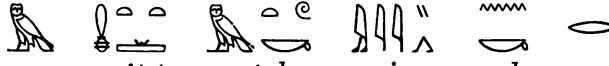

sešep sennu em baḥ - k


The receiving of cakes before thee.

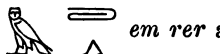
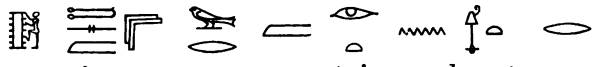

āhā en sen seft em baḥ - ā neteru
 They were slain before the gods.

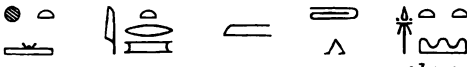
7.  *emmā* with, among.
- 
er ārit mert - f tep ta emmā
 To do his will upon earth among


ānyiu
 the living.

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


seḫet ḫeri pertu
 the fields with grain.

9.  *em rer* about, around.
- 
geṯ ḫesem ur em ārit en ḫemut er
 Building a bastion great with work of artificer by the


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

10. *em nem*, *em nem-ā* a second time, again.

ân mit - nef em nem

Not shall he die a second time.

11. *em ruti* outside.

per - f per-â em ruti

He cometh forth, I come forth outside.

12. *em hau* moreover, besides, in addition to.

em xer hru em hau âmenit

In the course of the day besides continually.

13. *em hât* before, in front of.

âb-k netem arâti xâ - θ em hât - k

Thy heart is glad, the uraeus riseth before thee.

14. *em her* in front of, upon.

âu neter het - f em her set

Is his divine house upon the mountains.

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

aa *Nibinaitet* *enti* *em* *her*

The island of Cyprus which [is] in the midst

ab *Uat* - *ur*

of the Green great (*i. e.*, the sea).

16. *em* *xem* without.

uah *ka-f* *an* *arit-a* *em*



{ He } hath placed his *ka*[in me], not do I work
{ *i. e.*, God }

xem - f
without him.

17. *em xennu* within, inside.

auset - f *em* *xennu* *kekiu*



His seat is within the darkness.


18.   *em* *χer* among.

  *āu*  *ertā* -     *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.

  *āu* -  *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*   *Šu*   *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

āmāxiu

the venerable ones.

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

qet - ā sebti 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 tebu* in return for.



ari - nef matet emyet menanau-
 { Shall } for him the like after his death
 { be done }


f em tebu aru ari - nef na
 in return for the things which he hath done for me.

25.  *em ter* because of.


an rex - f tai er pa
 Not knew he [how] to cross over to

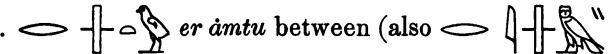

enti paif sen serau am em ter
 where [was] his brother younger there because of

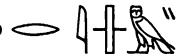

na en emsehu
 the crocodiles.

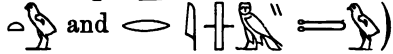

au-f remi em terti
 Was he weeping because of



petra *paif* *sen* *serâu*
 the sight of his brother younger.

26. 

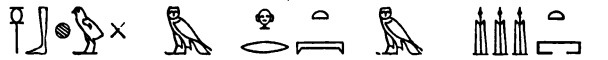
er *ämtu* between (also 


).




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


Two obelisks of *smu* metal their pyramidions



abxu *em* *hert* *em* *āāwit*
 piercing upwards in the colonnade




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



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

27. 

er *āut* between.



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

ahā her pai utu au paif

 standing by the stele was his

hesemu er aūt reṭu - f

 greyhound between his legs.

28. *er āq* opposite.

au-f her ahā 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 auset em neter-ḫert er

 Grant thou to me a place in the underworld by

kes nebu maāt

 the side of the lords of Maāt.

30. *er bu-n-re* outside, at the place
of the door of the way.

au-f *teṭ* - *nes* - *set* *em* *āri* *per*

He said to her, Do not make an appearance

er *bu-n-re* *tem* *pa*
outside so that not the

imā *ḥer* *āta-t*
sea seize thee.

31. *na* *mātaiu* *armā* with.

na *mātaiu* *en* *pa* *ḫer*
The guards of the cemetery

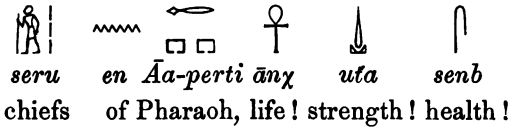
enti *armā-u*
which [were] with them.

32. *er enti* because, so that.

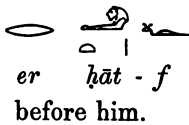
er *enti* *betau* *ur* *āa* *pa*
Because an evil very great was that



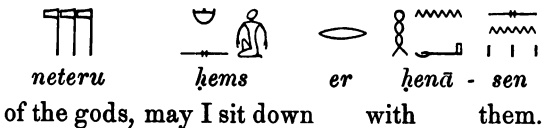
which had done the governors of the lands towards the



33. er hāt before.



34. er henā with.



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

er her *setai* *tefu*

In addition to the mysteries recited.

36. *er xet* after, behind.

en ta het *Uxr-maat-Rā meri Amen*

Of the house of king Uxr-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

 established 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 taru her abu

In the west, in the east, in the countries interior.

anet hrá - k Rā neb maāt

Homage to thee, Rā, lord of right,

amen kará - f neb neteru

hidden is his shrine, lord of the gods,

xeperá heri-áb 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.



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


 *na*  *en*  *mefet*  *enti*  *her sa*  *ta*



The words which are $\left\{ \begin{array}{l} \text{after or in} \\ \text{addition to} \\ \text{[those of]} \end{array} \right\}$ the

 *usext*
Hall


 *maati*
of Maati.




 *ar*  *her sa*

 *ari - a*

 *aru*  *nu*

After I had performed the ceremonies of

 *tep renpit heb*
{the New-Year festival}


 *uten - a* *en*  *tef*  *Amen*

I made an offering to father Amen.

46.  *her kes* by the side of.

 *ertā - f*  *mefet*  *her*  *kes*  *ari*

He giveth speech by the side of theirs.

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

*χ*er ā - f er ānt en geres
 Under his hand for the bringing of sarcophagus

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

48. *χ*er hāt before, in olden time.

Amen - Rā suten neteru pautti
 Amen-Rā, king of the gods {of the two companies¹}

χeperu χer hāt

[who] came into being in olden time.

49. *ter ā* at once.

χunnu nefer māā er per - k ter ā
 Boy beautiful come to thy house at once!

¹ *I. e.*,

paut neteru āat paut neteru net'eset
 The company of the gods great, the company of the gods little.

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

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

bak neb ter bah
 servant any before.

speru ti erek ter em bah

Coming forth waiting for thee from of old.

51. *ter enti, ter entet* because.

sehuā renput-sen setekennu ābeṭ-

Disturbing their years, they invade their months

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

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

ter entet ren en Rā em xat

 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 xēfti-f ter em šenit

 whose enemies are destroyed by the divine chiefs.

ter entet maa su neteru xu

 Because see him the gods, and spirits,

metu em āru en

 and dead in the forms of















xenti - 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>má</i>	as
	<i>re pu</i>	or
	<i>ás</i>	} when
	<i>ást</i>	
	<i>ask</i>	
	<i>χer</i>	now
	<i>ár</i>	} now, therefore.
	<i>áref</i>	
	<i>eref</i>	
	<i>eref</i>	

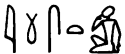
PARTICLES.

Interrogative particles are :

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

 *âx* what ?



 *nimā* who ?

 *âqeset*, 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 :—



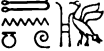

1.       
- neter hen re pu uā am-θ ābu*
 A prophet or one among the priests.


-        
- ār rex sāt ten her tep ta āu-f*
 If be known book this upon earth, he

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

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

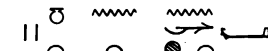
2.      
- ās hen-f em Neher mā*
 When his majesty [was] in Mesopotamia according

-    
- entā-f bennu renpit*
 to his custom each year.



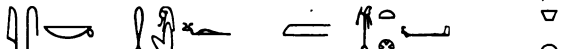
ast *hen-f* *her* *T'ah* *em* *utit-f*

When his majesty [was] at Tchah in his expedition



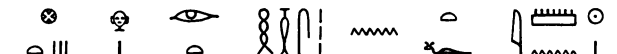
sent *ent* *next*

 second of victory.



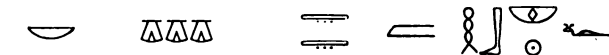
ask *hen-f* *em* *Uast* *hent*

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* *taui* *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

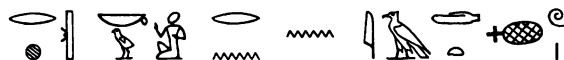
Is it that not will cool the heart of thy majesty


em enen ari - nek er-a


at this that thou hast done to me ?

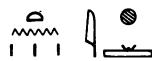

an au - ten rex - tini erentet tuâ

Is it that ye know not that I even


rex - kuâ ren en âatet

I know the name of the net ?


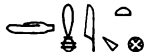



4.
 
tef - en - sen an hen-f entu-
 Said to them his majesty, "Ye [are]


ten âx

what (or who) ?"






Ikaṭāi em mâtet su mâ âx

The country of Ikaṭāi in likeness is it like what ?






pa *temät* *en* *xirebu* *her*
 The town of Aleppo in




taif *mertareâat* *pai-*
 its neighbourhood [and] its











f *xet* *mä* *âx*
 ford [is] like what?



5. 












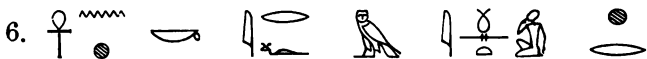
un - *nä* *nimä* *trä* *tu* *entek*
 Open to me! Who then art thou?

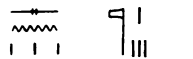






nuk *uä* *äm* *ten* *nimä* *enti*
 I am one of you. Who is



henä - *k*
 with thee?

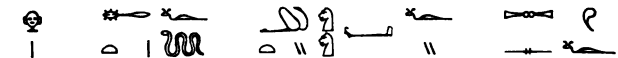







äu - *set* *her* *teṭ* - *nef* *ementek* *en*
 She said unto him, "Thou art . .



nimā *trā*
 who then ?"

6. 
ānḫ - k *āref* *em* *āset* *ḫer*
 Thou wilt live then on what with




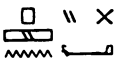

sen *neteru*
 them the gods ?



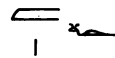



āset *pu* *ḫu* *pui* *sem*
 What is spirit that [which] goeth

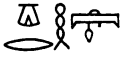





ḫer *ḫat-f* *pehti - fi* *ḫes-f*
 upon his belly, [and] his two thighs, [and] his back ?


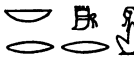




ā *Tehuti* *āset* *pu* *ḫepert* *set* *em*
 O Thoth, what hath happened to them,









mesu *Nut*
 the children of Nut ?

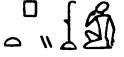


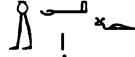

8.  *nuk*  *mau*  *pui*  *peseni*
I am cat that the fighter (?)

 *aset*  *er*  *kes - f*  *em*  *Annu*
of the perseia tree by its side in Annu

 *kerh*  *pui*  *en*  *hetem*  *xefti*
night that of the destruction of the enemies

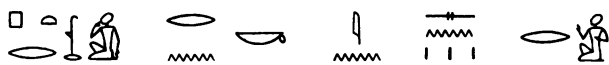
 *nu*  *Neb-er-ter*  *am-f*  *peti*  *eref*
of Neb-er-tcher in it. What then is

 *su*  *mau*  *pui*  *ta*  *Rā*  *pu*  *tesef*
it?¹ Cat that male Rā is himself.²

 *peti*  *eref*  *su*  *An-ā-f*  *pu*
What then is it? The god An-ā-f 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.




petrâ *ren - k* *ân* *sen* *er-â*

 What [is] thy name [say] they to me ?




petrâ *maat - nek* *âm*

 What didst thou see there ?



petrâ *ân - k* *en* *sen* *âu* *maa-*

 What didst [say] thou to them ? I have seen



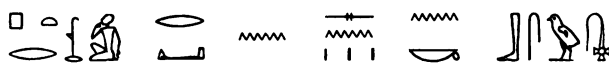
nâ *âhehii* *em* *ennu* *en* *tairu*

 rejoicings in these lands



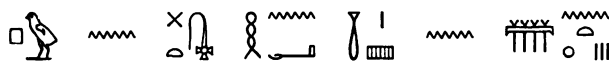
Fenxu

 of the Fenkhu.




petrâ *erâ - en - sen* *nek* *besu*

 What did they give thee ? A flame



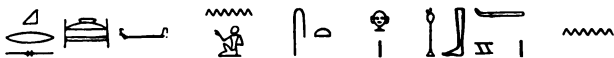
pu *en* *sešet* *henâ* *uat* *en* *thehent*

 of fire, and a tablet of crystal.




petrà *àref* *àrit* *nek* *eres* *àu*

 What then didst thou with it [them]? I




qeres - *nà* *set* *her* *uteb* *en*

 buried them by the furrow of



mănāat *em* *xet* *xaiu*

 Mănāat as things for the night.




petrà *qemt* - *nek* *her-f* *uteb*

 What didst thou find by it, the furrow




Māāat *uas* *pu* *tes* *erṭā*

 of Māāat? A sceptre flint, 'Giver



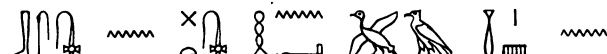
nifu *ren-f*

 of winds' is its name.




petrà *àref* *àrit* - *nek* *er* *pa*

 What then didst thou with the



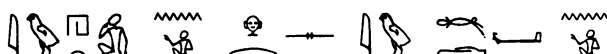
bes en sešet henā pa uat en

 flame of fire and the tablet of



behent em - xet qeres - k set

 crystal after thou didst bury them?



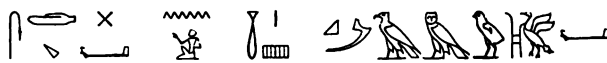
āuhet - nā her - s āu sešet - nā

 I said words over them I dug



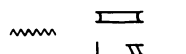
set āu āxem - nā sešet āu

 it up, I extinguished the fire, I



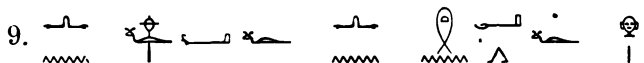
sešet - nā uat gemamu

 broke the tablet, [I] created



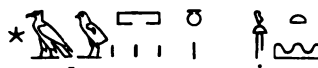
en mer

 a pool of water.

9. 

ān xesef - f ān senā - f her

 Not opposed is he, not turned back is he at




sbau *nu* *Amentet*

 the doors of the underworld.




an *am* *aut* *mehit*

 Not having eaten goats [or] fish.




an - f *su* *ma* *baau* *en*

 He brought it as a wonderful thing to




suten *xeft* *maa - f* *entet* *seseta*

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




pu *aa* *an* *maa* *an* *petra*

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



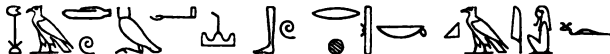
an *au* *kert* *an* *ari - entu*

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




netem-[t]emit *am - s*

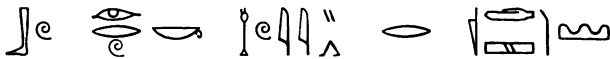
 love in it.



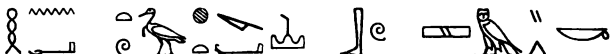
xatūmā *bu* *rex - k* *qaā - f*
of Khatumā not knowest thou its form,




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




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



ḥenā *Tubaxet* *bu* *semi - k*
and Tubakhet? Not hast thou gone



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



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

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

uat	er	Pamakare	bu	pui
the way	to	Pamakare?	Not	did

na	atau	rex	peh - f
the	thieves	know	[where] he had arrived.

bu	pu	ua	metet	ma-à	heru
Not	[any] one	spake	with me	except	

paik	sen	serau
thy	brother	younger.

12.

sexa	sen	ren	a	ben	arit
May they	mention	my name,		not	making

abu	em baḥ	nebu	maat
cessation, ¹ before the lords of law.			

¹ I. e., unceasingly.

<i>petra</i>	<i>set</i>	<i>tem - k</i>	<i>teṭ</i>
On seeing	it	do not thou	say,

<i>xens - k</i>	<i>ren - á</i>	<i>en</i>
'Thou hast made to stink	my name	before

<i>kawi</i>	<i>hrá</i>	<i>nebt</i>
men and women [and] every-body.'		

14.

ám *āq* *āq* *ám* *per* *peru*

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

<i>ári</i>	<i>hen-f</i>	<i>merer-f</i>
did	his majesty	his will.

<i>ahā</i>	<i>en</i>	<i>hab - nef</i>	<i>en</i>	<i>sen</i>	<i>em</i>	<i>teṭ</i>
He sent			to them, saying,			

<i>ám</i>	<i>xetem</i>	<i>ám</i>	<i>āba</i>
Do not	shut [your gates],	do not	fight.

ām *ertā* *neken* *er - ā* *ām-*
 Do not cause injury to me. Do not

k *ertā* *tep-ā* *ermen* *ām - ā*
 thou cause my head to fall away from me.


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

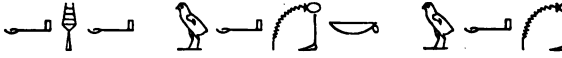
hāu - k *tes-k*
 thine own self.


EXTRACTS FOR READING.


I. From an inscription of Pepi I.


[VIth dynasty.]

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

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

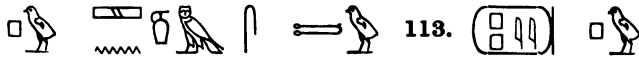

ka - k uāb ba-k uāb
 thy double, pure is thy soul, pure is


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




Nut *senem*ⁱ *urt* *s - uāb - s* *θu* *Pepi*

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




pu *senem - s* *θu* 113. *Pepi* *pu*

 this, she fashioneth thee Pepi this,




xu *ās* *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



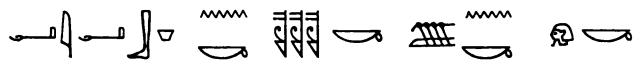
sexem - k *ām* *xu* *uāb*

 thy power among the spirits, pure is




ba-k *ām* *neteru* *ha* 114. *Pepi* *pu*

 thy soul among the gods. Hail Pepi this,




āāāb - nek *gesu - k* *sesep-nek* *tep-k*

 are brought to thee thy bones, thou receivest thy head



χer Seb âter-f tut ârt - k

 before Seb ; he destroyed the evil belonging to thee



Pepi pu χer Tem

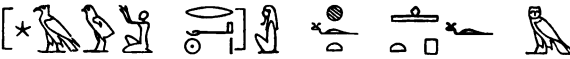
 Pepi this before Tem.

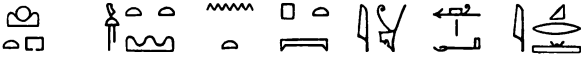
The above passage is an address made to the dead king Pepi by the priest which declares that he is ceremonially pure and fit for heaven. The *ka*, *ba* and *sekhem*, were the "double" of a man, his soul, and the power which animated and moved the spiritual body in heaven; the entire economy of a man consisted of *khat* body, *ka* double, *ba* soul, *khaibit* shadow, *khu* spirit, *ib* heart, *sekhem* power, *ren* name, and *sâhu* 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.)

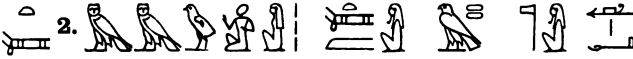
[XIXth dynasty.]

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


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

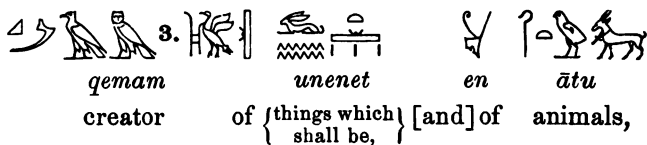

ān utħu en suten àpt Pa-neħesi
 the scribe of {the table of offerings} of the royal house, Pa-neħesi,


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

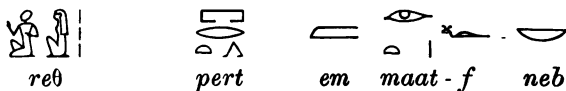
2. 
tememu Tem Ĥeru-χuti neter uā
 of mortals, Temu-Harmachis, god one,



living upon right and truth, maker of things that are,



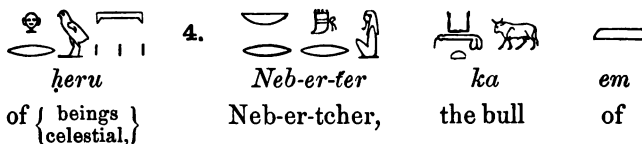
creator of {things which} [and] of animals,
 shall be, }



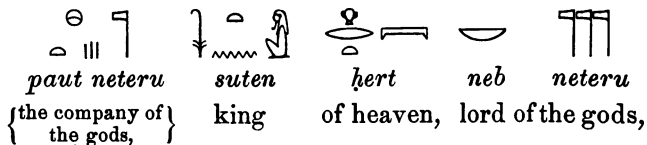
[and] of {men and} who come forth from his eye. Lord
 women, }



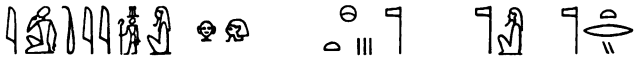
of heaven, lord of earth, maker of beings terrestrial [and]




of {beings} Neb-er-tcher, the bull of
 {celestial,}



{the company of} king of heaven, lord of the gods,
 the gods, }



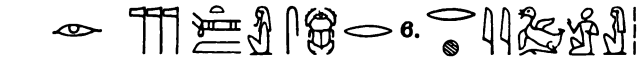
abi her paut neteru neter netri
 prince, chief of {the company} god divine
 {of the gods,}

5. 

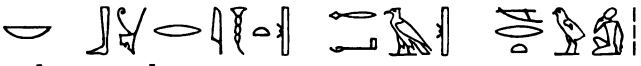
xeper tesef pauti
 self-created, god of the two companies of the gods




xeper em hat hennu nek
 coming into being in the beginning. Praises are to thee,



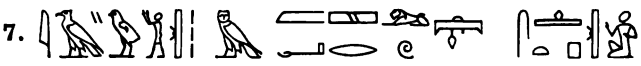
ari neteru Tem sexeper rexit
 O {maker of the} Temu making to exist mankind,
 gods,}



neb benerat aa mert
 lord of sweetness, great of love ;



pest f anx hra nebt ta-a nek
 he shineth [and] live mankind. I give to thee

7. 

aiu em maser sehetep-a
 praises at eventide, I make thee to set

tu *hetep-k* *em* *anḫ* *au* *sektet*

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

her *seāu* *ātet* *em* *ahi*

 is glad, the *ātet* boat is in joyful

hennu *nemā - sen* *nek* *Nu[t]*

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

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

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

en *ḫut - k* *ḫefti - k*

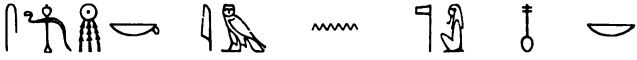
 thrown thine eye thine enemy.

neḫem *reṯ* *ent* *Āpep* *hetep - k*

 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 ãm en neter nefer neb

 Thou makest light there, god beautiful, lord



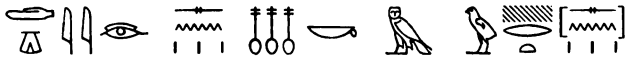
heh heq Aukert tã - k

 of eternity, prince of Aukert. Thou givest




sesep en enti ãm xefti

 thy radiance upon those there, [thy] enemies




tekaï - sen neferu-k em sen

 see thy beauties in their [abodes and]



em tephetu - sen ãui - sen em

 in their habitations [and] their hands



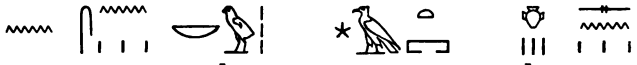
ãui en ka - k ãmentiu em

 adore thy double ; the beings in Amenti



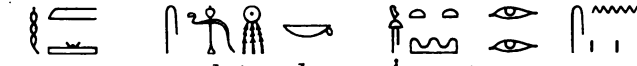
hãātu emxet eref pest-k

 rejoice after thou hast shone



en sen nebu tuat abu - sen

 upon them, the lords of the underworld their hearts




netem sehet - k Amentet maat - sen

 are glad [when] thou lightest up Amentet. Their eyes



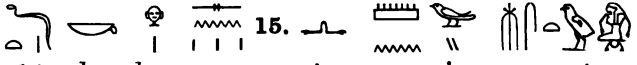
 14. *sesu en maa - k xentes*

 open widely at the sight of thee, refreshed




abu - sen maa - sen tu haa

 are their hearts [when] they see thee ; rejoiceth




 15. *tet - k her sen an meni mestu*

 thy body through them. Without pain [are] the births



neter hau - sen entek meses-

 of god [which are] their members ; thou givest birth



set er au uben - k ter - k

 to them, all of them. Thou risest, thou destroyest

 16.

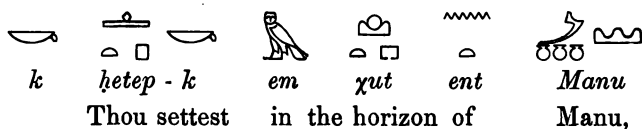
akeh - sen hetep - k er senelem hau-
their grief; thou settest to make glad their

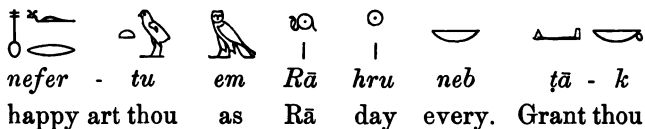

sen tua - sen tu sper - k er

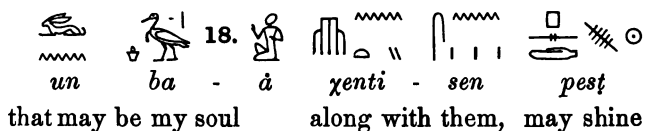
members; they praise thee [when] thou comest forth to

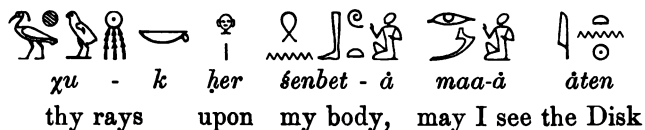
 17.

sen sesep - 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 Rā day every. Grant thou

 18.
un ba - a xenti - sen pest
that may be my soul along with them, may shine

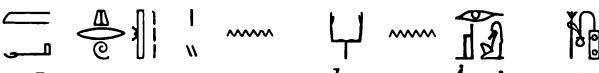

xu - k her senbet - a maa-a aten
thy rays upon my body, may I see the Disk

19. 


xft enen xu ágeru nu neter-xert
 [being] opposite to those spirits perfect of the underworld




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




mā xeru en ka en Áusār ān
 ... to the double of Osiris, the scribe



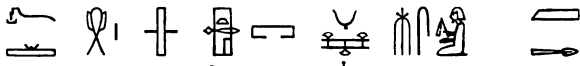
uthu en suten ápt Pa-nehesi
 of the table of offerings of the royal house, Pa-nehesi.

21. 

ān sa - f seāny ren - f
 [Dedicated] by his son, who maketh to live his name,



ān netert ent neb tauī
 the scribe of the goddess (?) of the lord of the two lands,



setep sa am het aat Ap-uat-mes maā-xeru

 { worker of } in the palace, Ap-uat-mes right of speech

 { magic¹ } (or triumphant).

III. Inscription of Anebni.

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

[XVIIIth dynasty.]

1. 


arit em heset netert nefert nebt

Made by the favour of the goddess beautiful, lady



tau Rā-maāt-ka ānx-θ tet-θ Rā

 of the two lands, Hātshepset living, established Rā




mā tetta henā sen - s nefer neb

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



ari het Men-xeper-Rā tā ānx Rā mā

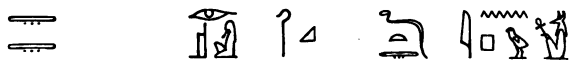
 maker of things, Thothmes III., giver of life Rā like

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



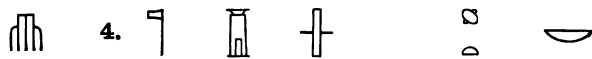
tetta suten tā hetep Amen neb nest

for ever. May give a royal offering Amen, lord { of the }
 { thrones }



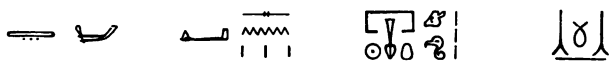
tau Ausar heq tetta Anpu

of the two lands, [and] Osiris, prince of eternity, Anubis



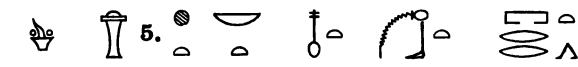
xent neter het am Ut neb

dweller by the divine coffin, dweller in { the city of } lord
 { embalment, }



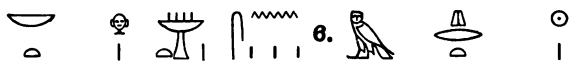
Ta-teser tā - sen per-xeru menx

of Ta-tcheser, may they give sepulchral meals; linen
 garments,




sentra merh xet nebt nefert abt perert

incense, wax, thing every beautiful, pure, what appeareth



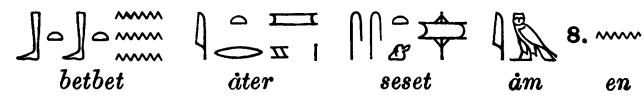
nebt her xaut - sen em xert hru

{ of every } upon altar their during the course of the day
 { kind }




 ent rā neb surā mu her

of day every, the drinking of water at



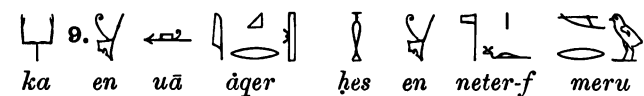
 betbet āter seset ām en

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



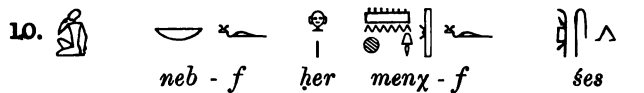
 meht āq pert em Re-stau en

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



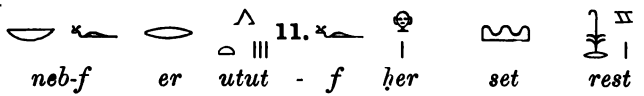
 ka en uā āger hes en neter-f meru

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

10. 

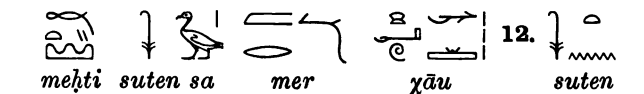
 neb - f her menḫ - f ses

his lord by reason of his beneficence, following



 neb-f er utut - f her set rest

his lord on his expeditions over the country south



 mehti suten sa mer ḫāu suten

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



Anebni



maā-ḫeru



ḫer



neteru



paut

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

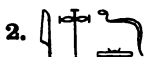


neteru

of the gods.

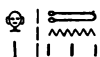
IV. Text from the CXXVth Chapter of the Book of the Dead.

[XVIIIth dynasty.]



ānef

Homage



ḫrāu-ḥen

to you, O gods



neteru



āpu

these!



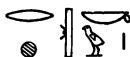
āu-ā

I,



reḫ - kuā - ten

even I know you.



reḫ - kuā

I know



ren - ten

your names.



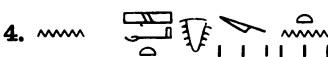
enen

Do not



ḫer - ā

cast me down



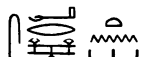
en

sāt - ten

to your slaughtering knives, do not



enen



sār - ten

bring forward ye my wickedness before



bā[n] - ā



en



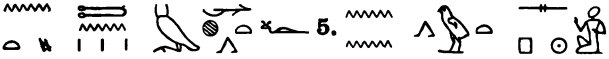
neter

god



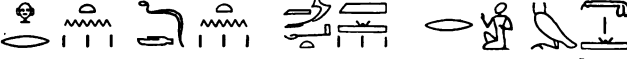
pen

this



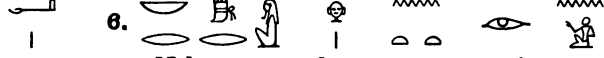
 entī then em xet - f enen iu-tu sep - ā

whom ye follow him, let not come my moment



 her - ten teṭ - ten maāt er - ā embah

before you. Declare ye right and truth for me before



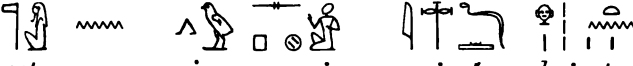
 ā Neb-er-ter her entet āri - nā

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



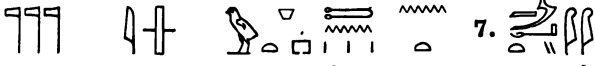
 maāt em Ta-merā en sen - ā

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



 neter en iu sep - ā ānet hrāu-ten

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



 neteru ām 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



tu - á



enen



meteru - á



enen

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



ári - ná



yet



eref



ānx - á



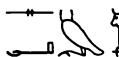
em

let be done to me anything therefore. I live in

10.



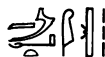
maāt



sām - á



em



maāt

right and truth, I feed upon right and truth



áb - á



áu



ári - ná

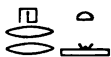


tefet



ret

my heart. I have done that which commanded men,



hereret



neteru



her-s



áu



se-hetep-nuá



neter

are satisfied the gods thereat. I have appeased God.



em



mert



f

by [doing] his will.



áu



erfā - ná



tau

I have given bread



en



heqet



mu

to the hungry, water



en



ābi

to the thirsty,

hebs en haiu māxen
 clothes to the naked, and a boat

āui āu āri - nā neter-ḥetepu en
 to the shipwrecked. I have made offerings to the

neteru perḥeru en ḫu neḥem-
 gods, and sacrificial meals to the spirits. Deliver

ten - uā ār ten ḫu - uā
 ye me then ye, protect me

ār ten enen smā - ten er - ā em baḥ
 then ye, not make accusation ye against me before

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 tešet tui

 him, because I have heard speech that

tešet 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

peseš āšet em xennu

 the division of the persea trees within

Re-stau nuk semiu - ā em bah

 Re-stau. I, I offer up prayers in the presence of

neteru rex xert xat - sen

 the gods knowing what concerneth their persons.



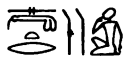
i - nā



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



āhāu - f



em



xennu



kaāu

its supports within the amaranthine bushes.



ā



ga



her



āat - f



neb

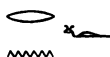
Hail exalted upon his standard, lord



atefu



āri



ren - f

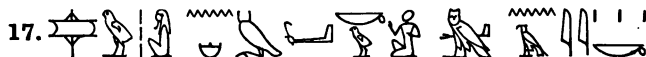


em



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



uṭetiu

messengers who make to happen

*diresu*

dire deeds,

sexeperiu

who make to arise

aterit

calamities,

18. *at*

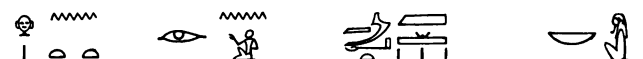
without

tamet

covering

ent hrâu-sen

upon their faces,

*her entet*

because

ari - na

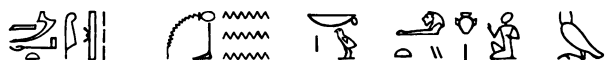
I have done

maät

right and truth.

neb

O lord of

*maät*

right and truth, I am pure,

*ab - kruä**hâti - ä*

my breast

em

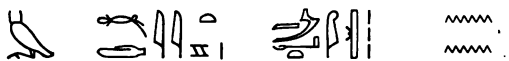
is

*äbu*

washed,

pehi - ä

my hinder parts are cleansed, my interior

*tura**her-äb-ä**em*

[hath been] in

sešetit

the pool of right and truth, not [is]






*maät**enen**ät*

a member in me

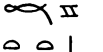



*äm - ä**su*

lacking. I have been purified in

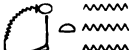




*ab - nä**em*







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


 20. 



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

ābet *geti* *am - s* *em* *unnut*
 bathe the divine sailors in it at the season of

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





 21. 




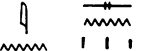
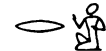
em ḫet *seš-ā* *her-s* *em* *kerḫ*
 after I have passed over it by night and








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

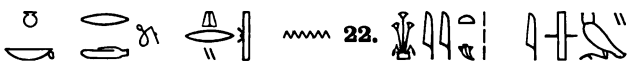






nimā *trā* *tu* *an - sen* *er - ā*
 Who then art thou ? say they to me.




 pu trā ren - k ân - sen er - ā

What then is thy name? say they to me.




 nuk ruṭ xeri en ḥait āmi

I grow among the flowers dwelling in




 baaq ren - ā seš-nek ḥer mā

the olive tree is my name. Pass on thou forthwith,




 ân - sen er - ā seš-nā ḥer nut

say they unto me. I have passed by the town




 meḥtet baat peti trā maa - nek

north of the bushes. What then didst thou see



 ām xent pu ḥenā meṣtet peti trā

there? The leg and the thigh. What then




 ân-k en sen āu maa - nā āhehi

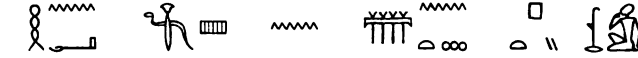
didst thou say to them? I saw rejoicing



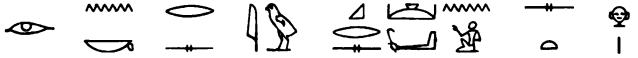
em ennu taiu Fenxhu peti trā
 in those lands of the Fenxhu. What then




ertāt-sen nek 24. besu pu en sešet
 did give they to thee? A flame it was of fire,



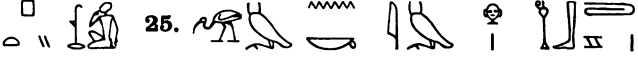
henā uat en ʒehent peti trā
 together with a tablet of crystal. What then




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



uteb en maāti em ʒet ʒauī
 the furrow of Maāti with the things of the night.



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



en maāti uas pu en ʒes āu
 of Maāti? A sceptre of flint (?);




set - nā uat em gemam

I made use of the tablet in creating



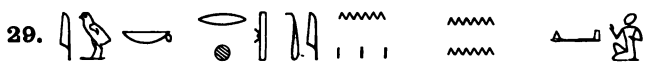
en mer māai arek āq her

a pool of water. Come then pass in over



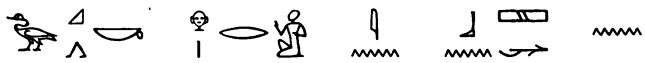
sba pen en usext ten ent Maāti

 door this of Hall this of Maāti,

29. 



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

 thou art knowing us. Not will I let



āq - k her - ā ān bens 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.

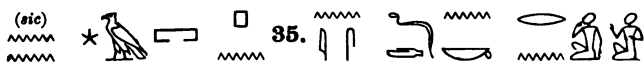


tex en bu māā ren - t


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




enen
(i. e., ân) *tā - à* *seš - k* *her - à* *ân* *sati*
 Not will I let pass thee over me, saith the threshold

(sic) * 

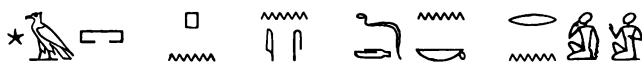
en *sba* *pen* [à]*n-às* *tet - nek* *ren - à*
 of door this, except thou sayest my name.



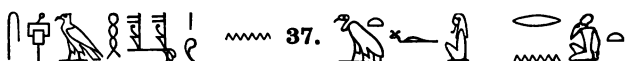
âua *en* *Seb* *ren - k* *enen (i. e., ân)*
 Ox of Seb is thy name. Not




un - à *nek* *ân* *qert* *ent*
 will I open to thee, saith the bolt-socket of

* 


sba *pen* [à]*n-às* *tet - nek* *ren - à*
 door this, except thou sayest my name.




sah *en* *mut - f* *ren - t*
 Flesh of his mother is thy name.




enen (i. e., ân) *un - à* *nek* *ân* *pait*
 Not will I open to thee, saith the lock




en sba pen [â]n âs tet - nek ren - â
 of door this, except thou sayest my name.




ânxet utat ent Sebek neb
 Liveth the *utchat* of Sebek, the lord of



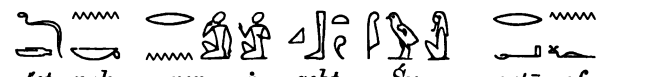
Baxau ren-t enen(ân) un - â
Bakhau, is thy name. Not will I open



nek enen(ân) tã - â âq - k her - â ân
 to thee, not will I let pass thee over me, saith



âri ââ en sba pen [â]n âs
 the dweller at the door of door this, except



tet - nek ren - â qebt Šu ertã-nef
 thou tellest my name. Arm of Shu that placeth itself



em sau Ausâr ren - k enen(ân)
 for the protection of Osiris is thy name. Not

ta - n *ses - k* *her - n* *an* *heptu*
 will we allow to pass thee by us, say the posts

en sba *pen* [*an*]*as* *tet - nek* *ren - n*
 of door this, except thou sayest our names.



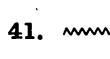
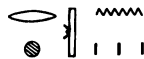
nexusu *nu* *Rennut* *ren-ten*
 Serpent children of Rennut are your names.

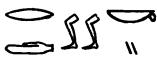

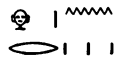

au - k *40.* *rex - tha - n* *ses* *arek* *her - n*
 Thou knowest us, pass then by us.







enen (an) *xent - k* *her - a* *an* *sati*
 Not shalt tread thou upon me, saith the floor






en usext *ten* [*an*]*as* *tet - k*
 of hall this, except thou sayest

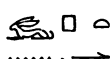
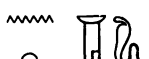



ren - a *her* *ma* *aref* *au - a* *kert*
 my name. I am silent,

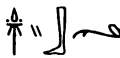


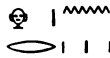



 41. 

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 baḥ
 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-ḥet 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 - ḥā - n enen (ān) semā - ā tu ān
 knowest us. Not will I question thee, saith

āri *āā* *en* *usext* *ten* [*ā*]*n ās*

the guardian of the door of hall this, except


































teṭ - nek *ren - ā* *sa* *ābu* 43. *tār*

thou sayest my name. Discerner of hearts, searcher of

ḫat *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?













teṭ - k *set* *en* *māau* *tavi*

Speak thou it. The recorder of the two lands.





















peti trā *su* *māau* 44. *tavi*

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