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# EGYPTIAN LANGUAGE

Easy Lessons in Egyptian Hieroglyphics

SIR E. A. WALLIS BUDGE

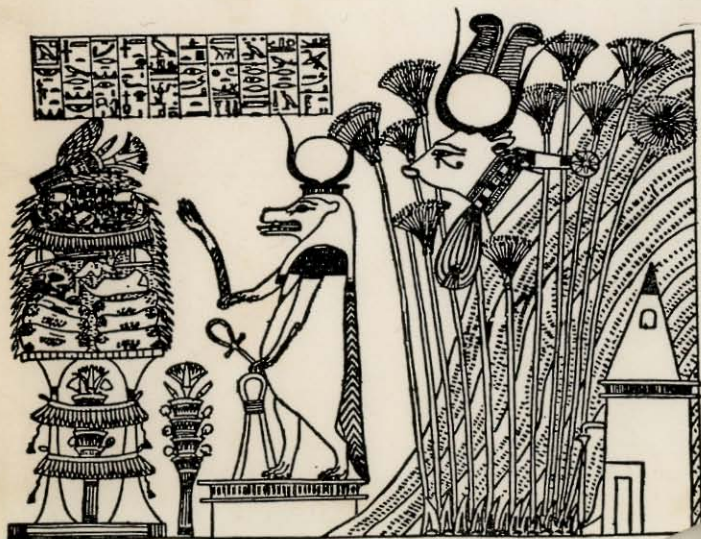
EGYPTIAN  
LANGUAGE

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The ancient Egyptians expressed their ideas in writing by means of a large number of picture signs, known as Hieroglyphics. They began to use them for this purpose more than seven thousand years ago, and they were employed uninterruptedly until about 100 BC, 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 evidence 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, somewhere 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, a tract of country over 2,000 miles long.

This book is intended to form an easy introduction to the study of the Egyptian hieroglyphic inscriptions, and was prepared in answer to many requests made both in Egypt and in England.



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# EGYPTIAN LANGUAGE

EASY LESSONS IN EGYPTIAN  
HIEROGLYPHICS

WITH SIGN LIST

BY

SIR E. A. WALLIS BUDGE

M.A., LITT.D., D.LIT.

LATE KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES  
IN THE BRITISH MUSEUM

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TO WHOSE SKILL AND KINDNESS

MY EYESIGHT OWES SO MUCH.





## PREFACE.

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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.

BRITISH MUSEUM,

*February 14th, 1910.*

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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 Ptaḥ-ḥetep, 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. <sup>1</sup>  a mouth  |
|   | 2.  a door made of planks of wood fastened together by three cross-pieces |
|   | 3.  the fore-arm and hand   |

<sup>1</sup> 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.<sup>1</sup> The hieroglyphics and figures of the deceased are in relief, and are most delicately and beautifully executed;

<sup>1</sup> 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 plant<sup>1</sup> 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

<sup>1</sup> *Hyblus 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,<sup>1</sup> 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





















<sup>1</sup> 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<br>of water  | 14.  a roll of papyrus<br>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<br>of a man | 19.  see No. 4                  |
| 10.   a stroke written<br>to make the word<br>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 last 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.<sup>1</sup> In the first half of the XVIIIth century Warburton appears to have divined the existence of alphabetic characters in Egyptian, and had he pos-







<sup>1</sup> See my *Mummy*, p. 126.




sessed the necessary linguistic training it is quite possible that he would have done some useful work in decipherment. Among those who worked on the right lines must be mentioned de Guignes, who proved the existence of groups of characters having determinatives, and Zoëga, who came to the conclusion that the hieroglyphics were letters, and what was very important, that the cartouches, *i. e.*, the ovals which occur in the inscriptions and are so called because they resemble cartridges, contained royal names.<sup>1</sup> 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 Enochial 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-

<sup>1</sup> *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 letters<sup>1</sup> of the alphabet, and the correct consonantal values of three<sup>2</sup> 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


<sup>1</sup> I. e.,  i,  m,  n,  p,  f,  k.


<sup>2</sup> I. e.,  i,  n,  l.

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

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








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

Ptolemy 

Kleopatra 

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

Ptolemy.













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

Kleopatra.











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

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










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

		2.	3.	4.	5.	6.	7.			
	P	⊖		L	—					
1.	3.	4.	6.	7.	8.	9.	10.	11.		
	L			P						




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 :—





		2.		5.	6.	7.				
	P	⊖	O	L	—					
1.	3.	6.	7.	8.	9.	10.	11.			
	L		O	P						











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 :—

				5.	6.					
	P	T	O	L	—			S		
1.	3.	6.	7.	8.	9.	11.				
	L		O	P					T	

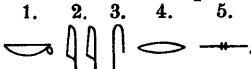









Now if we look, as Champollion did, at the other ways in which the name of Kleopatra is written we shall find that instead of the letter  we sometimes have the letter  which we already know to be T, and as in the Greek form of the name this letter has an A before it, we may assume that  = A; the initial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





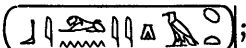
P	T	O	L			S				
				5.	6.					
K	L		O	P	A	T		A	T	O
		3.				8.		11.		










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  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 signs , 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 <sup>1. 2. 3. 4. 5.</sup> . We know that  = I,  = S, and  = R; and as  is used as a variant for the first sign in the name of Kleopatra given above,  must be K also. The last sign  is interchanged with , and we may thus write under the hieroglyphics the values as follows:—

      
K I S R S

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

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

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

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

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

have not met with before is  $\sim\sim\sim$ . Reading the values of this last group of signs we get E R (or L) K S TR (or L) S, which can be nothing else but Elekntrs or "Alexander"; thus we find that  $\sim\sim\sim = N$ . Now substituting this value for sign No. 4 in the royal lady's name given above we read . E R N I . A T ; and as the Greek text of the inscription in which this name occurs mentions Berenike, we conclude at once that No. 1 sign  $\int$  = B, and that No. 6 sign  $\Delta$  = 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.

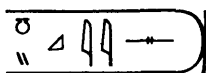


K - A - I - S    K - A - I - S - R - S    K - R - M.

*i. e.*, Gaius

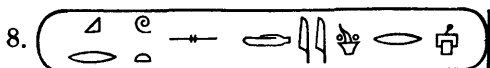
Caesar

Germ-



NI - K - I - S

anicus.

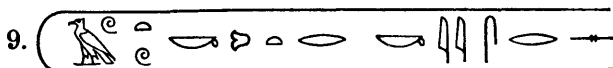


K - L - U T - S

T - I - B A - R - S A

*i. e.*, Claudius

Tiberius.

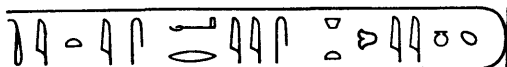


A - U - T U - K - R - T - R

K - I - S - R - S

*i. e.*, Autocrator

Caesar.



T - A - T - A - S

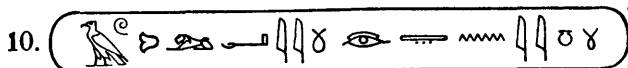
A - R - I - S

A - T - R - I - N - S

Titus

Aelius

Hadrianus.



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  $\square \textcircled{\text{X}}$   $\text{—}$ , and  $\text{†}$   $\text{—}$ , which appellations were known to mean "Of Ptah beloved" and "living ever". Now in the first of these  $\square \textcircled{\text{X}}$   $\text{—}$  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  $\text{†}$  must then have the value of H or of some sound like it. If these three signs  $\square \textcircled{\text{X}}$  form the name of Ptah, then the fourth sign  $\text{—}$  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  $\text{—}$ . In the same way, by comparing variant texts, it was found that  $\text{†}$  was what is called an ideograph meaning "life", or "to live"; now the Coptic word for "life" or "to live", is *ônkħ*, so the pronunciation of the hieroglyphic sign must be something like it. We find also that the variant spellings of  $\text{†}$  give us  $\text{†}^{\text{~~~~}}$ , and as we already know that  $\text{~~~~} = \text{N}$ , the third sign  $\bullet$  must be KH; incidentally, too, we discover that  $\text{†}$  has the syllabic value of *ânkh*, and that the *ā* has become *ô* in Coptic. If, in the appellation  $\text{†}$   $\text{—}$ , *i. e.*, "living ever",  $\text{†}$  means "life", it is clear that  $\text{—}$  must mean "ever". Of the three signs which form the word we already know the last two,  $\text{—}$  and  $\text{—}$ , 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 @ 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.

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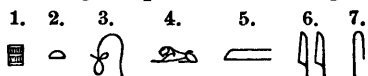
## CHAPTER III.

### 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.*,  *peh*,  *mut*,  *maat*,  *cheper*, 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[ā]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 *málotch* (μοτλοχ); 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 (Ⲁ)		F (Ϝ)
	Á (Ⲁ)	 or 	M (Ⲍ)
	Ā (Ⲁ)	 or 	N (Ⲏ)
 or 	I (Ⲉ)	 or 	R and L (Ⲑ, ⲑ)
 or 	U (Ⲋ)		H (Ⲓ)
	B (Ⲃ)		Ḥ (Ⲕ)
	P (Ⲅ)		KH (Ⲙ) (Arab. خ)

	S	(𐎓)		K	(𐎏)
	S	(𐎔)		T	(𐎐)
	SH (Š)	(𐎕)		T	(𐎑)
	K	(𐎒)		TH (θ)	(𐎓)
	Q	(𐎑)		TCH (T')	(𐎔)














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 ninety years old, and that the whole of the literature has not yet been published.





























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

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

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

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

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

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

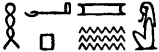







of such are *henā*<sup>1</sup> "with", *ām* "in", *māk* "verily" and the like. On the other hand a large number of words have one determinative, and several have more than one. Of words of one determinative the following are examples :—

1. *ām* to eat ; a picture of a man putting food into his mouth is the determinative.
2. *ānχ* 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.


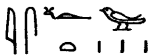
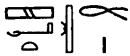




Of words of one or more determinatives the following are examples :—

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.

<sup>1</sup> 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.



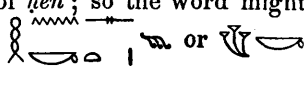





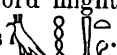


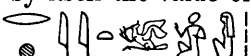
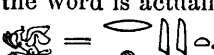
2.  *Hāp* god of the Nile ; the pictures of water enclosed by banks , and running water , and a god  are the determinatives.
3.  *nemmehu* poor folk ; the pictures of a child , and a man , and a woman  are the determinatives, and shew that the word *nemmeh* means a number of human beings, of both sexes, 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>heger</i>	to be hungry, hunger
	<i>semehi</i>	left hand side
	<i>seseš</i>	a sistrum.





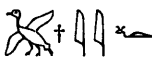





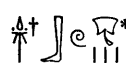
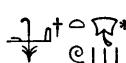




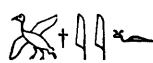
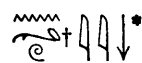
And examples of the second class are :—

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* "car", but the  which follows it shews that the sign is in this word to be read *mestem*, and the determinative indicates that the word means that which is smeared under the eye, or "eye-paint, stibium". For convenience' sake we may call such alphabetic helps to the reading of words **phonetic complements**. The following are additional examples, the phonetic complement being marked by an asterisk.

	<i>mester</i>	ear
	<i>hai</i>	rain
	<i>senar</i>	storm
	<i>merhu</i>	unguent
	<i>hememu</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>aa</i>	<i>her</i>
		His	brother	elder	
					
<i>xeperu</i>	<i>ma</i>	<i>abru</i>	<i>shematu</i>	<i>au-f</i>	<i>her</i>
became	like	panthers	southern.	He	
					
<i>tāt</i>	<i>temtu</i>	<i>paif</i>	<i>nui</i>		
made	sharp	his	dagger,		

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

*paif sen āa āhā en*  
 His brother elder stood


*ha pa sbai paif*  
 behind the door of his

*āhait er xaibu paif*  
 stable to stab his

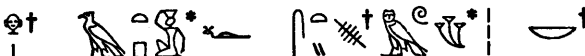
*sen serāu em paif i em*  
 brother younger at his coming at

*ruha er tāt āq naif*  
 eventide to make to enter his


*āaut er pa āhait*  
 cattle into the stables.

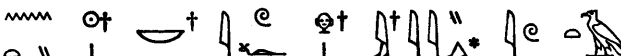

  
*xer ar pa Su her hetep au-f*


Now when the god Shu was setting he

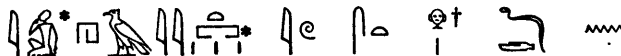

  
*her atep-f stimu neb*

was loading himself with green herbs of all kinds

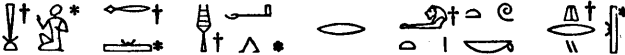

  
*en seyet em paif sexeru*
  
of the fields according to his habit

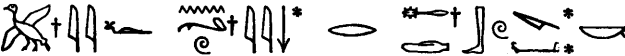

  
*enti hru neb au-f her i au ta*
  
of day every, he was coming [home]. The



  
*aht hāuti her āq er pa*
  
cow leading entered into the



  
*ahait au set her tet en*
  
stable, she said to


  
*pai-set saū mākuā paik*
  
her keeper, Verily thy



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



  
*paif*                  *nui*                  *er*                  *xatbu* - *k*
  
 his                  dagger                  to                  stab                  thee;


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


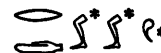

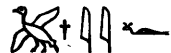

  
*her*      *setem*      *pa*      *teṭ*      *taif*      *āh*
  
 hearkened unto the      speech of his      cow








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




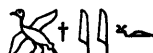
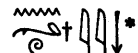

  
*āu*      *set*      *her*      *teṭ - ṯā - f*      *em*      *mātet*      *āuf*
  
 she was saying to him                  likewise.                  He








  
*her*      *ennu*      *xeri*      *pa*      *sba*      *en*
  
 looked                  under                  the                  door                  of




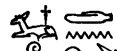


			
<i>paif</i>	<i>ahait</i>	<i>auf</i>	<i>her</i>
his	stable,	he	




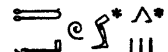
			
<i>petra</i>	<i>ret</i>	<i>en</i>	<i>paif</i>
saw the legs		of	his

					
<i>sen</i>	<i>aa</i>	<i>auf</i>	<i>aha</i>	<i>en</i>	<i>ha</i>
brother	elder [as]	he	stood		behind

				
<i>pa</i>	<i>sba</i>	<i>au</i>	<i>paif</i>	<i>nui</i>
the	door		his	dagger

					
<i>em</i>	<i>tet-f</i>	<i>auf</i>	<i>her</i>	<i>uah</i>	<i>taif</i>
in his hand.		He		set	his









					
<i>atep</i>	<i>er</i>	<i>pa</i>	<i>autent</i>	<i>auf</i>	<i>her</i>
load	upon	the	ground,	he	betook

			
<i>fa - f</i>	<i>er</i>	<i>sexsex</i>	<i>thau</i>
himself	to	flight	rapid.

















## CHAPTER IV.<sup>1</sup>

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

















#### 1. FIGURES OF MEN.


















		Phonetic value.	Meaning as ideograph or determinative.
1.		<i>enen</i>	man standing with inactive arms and hands, submission
2.		<i>â</i>	to call, to invoke
3.		<i>kes</i> (?)	man in beseeching attitude, propi- tiation
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


















<sup>1</sup> 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, sāl̄u, 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.  *ʔua* . . . . .
34.  *seher* to drive away
35.  *xexet (?)* two men performing a ceremony (?)
36.  *sema (?)* . . . . .
37.  *āhi* man holding an instrument
38.  — man holding an instrument
39.  — man about to perform a ceremony with two instruments
40.  *next* see No. 31
41.  — to play a harp

42.  — to plough
43.  *tā* to give a loaf of bread, to give
44.  *sa* to make an offering
45.  *nini* man performing an act of worship
46.  *āb* man throwing water over himself, a priest
47.  *sati, set* man sprinkling water, purity
48.  — a man skipping with a rope
49.  *χus* man building a wall, to build
50.  — man using a borer, to drill
51.  *qeṭ* 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.  *χestēb* 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.  *āti* 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.  *nefti* 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<br>man with his right hand to his mouth, determinative of all that is done with the mouth |
| 91.  |    | <i>â</i>         |  |
| 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?<br>a guardian?   |
| 127. |   |              |   |
| 128. |    | <i>sa</i>    | a watchman, to guard, to watch   |
| 129. |    | —            | } a sacred person, living or dead  |
| 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,<br>friendship   |
| 3.  |    | <i>them</i>      | woman beating a tambourine, to<br>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>them</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>Ptaḥ</i> the god Ptah   |
| 4.  |    | <i>Ptaḥ</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>Ptaḥ-Tanen</i> the god Ptah-Tanen   |
| 9.  |    | <i>An-ḥeru</i> the god An-ḥeru   |
| 10. |    | <i>Amen</i> <i>Âmen</i> , or <i>Menu</i> , or <i>Âmsu</i> in his ithyphallic form.   |
| 11. |    | <i>Amen</i> <i>Âmen</i> wearing plumes and holding              |
| 13. |    | <i>Amen</i> <i>Âmen</i> wearing plumes and holding <i>Maât</i>   |
| 14. |   | <i>Amen</i> <i>Âmen</i> wearing plumes and holding a short, curved sword   |
| 15. |  | <i>Amen</i> <i>Âmen</i> holding the <i>user</i> sceptre       |
| 16. |  | <i>Aāḥ</i> the Moon-god  |
| 17. |  | <i>ḫensu</i> the god Khensu  |
| 18. |  | <i>Šu</i> the god Shu  |




























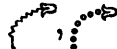


- |     |   |                         |   |
|-----|---|-------------------------|---|
| 19. |    | <i>Šu</i>               | the god Shu   |
| 20. |    | <i>Rā-usr-<br/>Maāt</i> | god Rā as the mighty one of Maāt                            |
| 21. |    | <i>Rā</i>               | the god Rā wearing the white crown                          |
| 22. |    | <i>Rā</i>               | Rā holding sceptres of the horizons<br>of the east and west |
| 23. |    | <i>Rā</i>               | Rā holding the sceptre †                                    |
| 24. |    | <i>Rā</i>               | Rā wearing disk and uraeus and<br>holding †                 |
| 25. |    | <i>Rā</i>               | Rā wearing disk and uraeus                                  |
| 26. |    | <i>Heru</i>             | Horus ( <i>or</i> Rā) wearing White and<br>Red crowns       |
| 27. |    | <i>Rā</i>               | Rā wearing disk and holding sym-<br>bol of "life"           |
| 29. |    | <i>Rā</i>               | Rā wearing disk, uraeus and<br>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-ḥet</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>kepera</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>χabes</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>an</i>	to have a fine appearance



- |         |   |                   |                                       |
|---------|---|-------------------|---------------------------------------|
| 16.     |    | <i>merti, maa</i> | the two eyes, to see                  |
| 17.     |    | <i>utat</i>       | the right eye of Rā, the Sun          |
| 18.     |    | <i>utat</i>       | the left eye of Rā, the Moon          |
| 19.     |    | <i>utatti</i>     | the two eyes of Rā                    |
| 20.     |    | <i>tebh</i>       | an <i>utchat</i> in a vase, offerings |
| 23.     |    | <i>ār</i>         | the pupil of the eye                  |
| 24.     |    | <i>tebh</i>       | two eyes in a vase, offerings         |
| 25.     |    | <i>ām</i>         | eyebrow                               |
| 26.     |    | <i>mester</i>     | ear                                   |
| 28.     |    | <i>xent</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>meṣ</i>        | a weapon or tool                      |
| 37.     |  | <i>āat, pest</i>  | the backbone                          |


















38.  *śaṭ* the chin
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.  *āha* arms holding shield and club,  
to fight
54.  *uṭen* to write
58.  *xu* hand holding a whip or flail,  
to be strong, to reign
59.  *ā, tā* hand and arm outstretched,  
to give
62.  *meh,  
ermen* to bear, to carry
63.  *tā* to give
65.  *mā* to give

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


















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>an, hem</i>	to go backwards, to retreat
99.		<i>uar, 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>ab</i>	arm + hand + leg
106.		<i>teb</i>	hand + leg
107.		<i>ab</i>	horn + leg
109.		<i>ha</i>	piece of flesh, limb
111.			

## 5. ANIMALS.















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

















- |     |   |                     |  |
|-----|---|---------------------|--|
| 3.  |    | <i>âh, ka</i>       | ox   |
| 6.  |    | <i>kaut</i>         | cow  |
| 13. |    | <i>bâ</i>           | calf   |
| 14. |    | <i>âu</i>           | calf   |
| 15. |    | <i>ba</i>           | ram  |
| 16. |    | <i>ba</i>           | Nubian ram of Amen                             |
| 17. |    | <i>âr</i>           | oryx   |
| 19. |    | <i>sâh</i>          | oryx, the transformed body, the spiritual body |
| 22. |    | <i>χen</i>          | a water bag                                    |
| 23. |    | <i>âa</i>           | donkey   |
| 24. |    | <i>uher (?)</i>     | dog  |
| 25. |    | <i>âmhet</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, or mâau</i>  | lion   |
| 38. |  | <i>l, r, ru, re</i> | lion couchant                                  |




















43.  *xerefu,*  
*akeru* the lions of Yesterday and To-day
44.  *neb* . . . . .
47.  *māu* cat
49.  *sab* jackal, wise person
52.  — the god Anubis, the god Āp-uat
55.  *sešeta* . . . . .
56.  *xex* a mythical animal
57.  — wild boar
58.  *un* a hare
59.  *ab* elephant
61.  *āpt* hippopotamus
62.  *xeb* 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>šefit</i>      | strength  |
| 9.    |    | —                 | head and neck of a ram                                    |
| 12.   |    | <i>šesa</i>       | to be wise  |
| 14.   |    | <i>peh</i>        | head and neck of a lion, strength                         |
|       |    | <i>pehti</i>      | two-fold strength   |
| 16.   |    | <i>hâ</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.  *ūbeḥ* tooth
46.  *āten, mester* to do the duty of someone, vicar, ear, to hear
47.  *peḥ* to attain to, to end
49.  *ḫepeš* thigh
51.  }
52.  } *nem, uhem* leg of an animal, to repeat
53.  }
54.  *kep* paw of an animal
- 55, 56.  ,  . . . . skin of an animal
57.  }
58.  } . . . . skin of an animal, animal of any kind
60.  *sat* an arrow transfixing a skin, to hunt
63.  *uā, āuā, āsu* 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 sma taui</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.  *Nebti* the vulture crown and the uraeus crown
- 36, 43.  ,  *m* owl
38.  }  
 39.  } *mā* to give  
 40.  }
41.  *mer*
42.  *embah* before
45.  *teḥuti* ibis
46.  *qem* to find
47.  *ḥam* to snare, to hunt
- 48, 51.  ,  *Teḥuti* the god Thoth
53.  *ba* the heart-soul
54.  *baiu* souls

- |     |   |                  |  |
|-----|---|------------------|--|
| 55. |    | <i>bak</i>       | to toil, to labour                     |
| 58. |    | <i>xu</i>        | the spirit-soul                        |
| 60. |    | <i>bennu</i>     | a bird identified with the phoenix     |
| 61. |    | <i>bāḥ</i>       | to flood, to inundate                  |
| 63. |    | <i>uša</i>       | to make fat                            |
| 64. |    | <i>ṯešer</i>     | red                                    |
| 65. |    | <i>tefa</i>      | bread, cake, food                      |
| 66. |   |                  |  |
| 67. |    | <i>sa</i>        | goose, son                             |
| 69. |    | <i>tefa</i> (?)  | food                                   |
| 70. |    | <i>seṯ</i>       | to make to shake with fear, to tremble |
| 71. |   | <i>āq</i>        | duck, to go in                         |
| 72. |  | <i>ḥetem</i>     | to destroy                             |
| 73. |  | <i>pa</i>        | to fly                                 |
| 75. |  | <i>xen</i>       | to hover, to alight                    |
| 77. |  | <i>qema, ḥen</i> | to make, to lift up, to distinguish    |
| 78. |  | <i>ṯeb</i>       | .....                                  |









79.		<i>ur</i>	swallow, great
80.		<i>šerâu</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>scš</i>	birds' nest
90.			
91.		<i>sent</i>	dead bird, fear, terror
92.		<i>ba</i>	soul

8. PARTS OF BIRDS.













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

- |     |   |                |   |
|-----|---|----------------|---|
| 11. |  | <i>tenḥ</i>    | wing, to fly                            |
| 13. |  | <i>śu, maā</i> | feather, what is right and true         |
| 17. |  | <i>ermen</i>   | to bear, carry                          |
| 18. |  | <i>śa</i>      | foot of a bird                          |
| 20. |  | —              | to cut, to engrave                      |
| 21. |  | <i>sa</i>      | son, with $\triangle$ <i>t</i> daughter |





## 9. AMPHIBIOUS ANIMALS.




- |       |   |                   |                               |
|-------|---|-------------------|-------------------------------|
| 1.    |    | <i>šet</i>        | turtle, evil, bad             |
| 2.    |    | <i>ās</i>         | lizard, abundance             |
| 4.    |    | <i>at, seqa</i>   | crocodile, to gather together |
|       |    | <i>āli, ḥenti</i> | prince                        |
| 5, 6. |  ,  | <i>at</i>         | crocodile                     |
| 7.    |   | <i>Sebek</i>      | the god Sebek                 |
| 8.    |    | <i>qam</i>        | crocodile skin, black         |
| 9.    |    | <i>Ḥeqt</i>       | the goddess Ḥeqt              |
| 10.   |    | <i>ḥefen</i>      | young frog, 100,000           |
| 11.   |    | } <i>ārā</i>      | 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>ptaḥ</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>  | .....     |


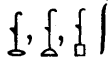















- |     |   |              |                    |
|-----|---|--------------|--------------------|
| 10. |  | <i>xa</i>    | dead fish or thing |
| 11. |  | <i>bes</i>   | to transport       |
| 12. |   |              |                    |
| 14. |  | <i>xep̄t</i> | thigh (?)          |


















## 11. INSECTS.

- |    |   |                                      |  |
|----|---|--------------------------------------|--|
| 1. |  | <i>net, bāt</i>                      | bee                                    |
| 3. |  | <i>suten net</i><br>(or <i>bāt</i> ) | “King of the South and North”          |
| 4. |   | <i>xep̄er</i>                        | to roll, to become, to come into being |
| 7. |  | <i>āf</i>                            | fly                                    |
| 8. |  | <i>senehem</i>                       | grasshopper                            |
| 9. |  | <i>serq</i>                          | scorpion                               |

## 12. TREES AND PLANTS.

















- |       |   |              |                        |
|-------|---|--------------|------------------------|
| 1, 2. |  | <i>ām</i>    | tree, what is pleasant |
| 6.    |  | <i>bener</i> | palm tree              |
| 7.    |  | . . . .      | acacia                 |
| 9.    |  | <i>xet</i>   | branch of a tree, wood |





















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














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

- 74, 75. *het* white, shining, light
78. *χesef* 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. *mâr* 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,<br>rain |
| 5.      |    | <i>oehen</i>    | lightning                                |
| 6.      |    | <i>qert</i>     | one half of heaven                       |
| 7.      |    | <i>Rā, hru</i>  | the Sun-god, day                         |
| 9.      |    | <i>χu</i>       | radiance                                 |
| 10, 11. |    | <i>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 uraci                |
| 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.  *âāh, âbt* moon, month
35.  *sba, tuc* 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.  *âteb* 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. ,  *âner* stone
53.  *šā* (?) 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>sha</i>	lake
61.		<i>sem</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>peh</i>	swamp, marsh
70.		} <i>hemt, 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.  *per het* "white house", treasury
8.  *h* }  
 10.  *mer* } quarter of a city (?)
- 11, 12.  *het* house, temple
13.  *hetu* temples, sanctuaries
14.  *neter het* god's house
16.  *het āa* great house
17.  *Nebt-het* Lady of the house, *i. e.*, Nephthys
19.  *Het-Heru* House of Horus, *i. e.*, Hathor
29.  *āhā* great house, palace
32.  *usext* hall, courtyard
36.  *āneb, sebtī* wall, fort
37.  *uhen* to overthrow
41.  — fortified town
43.  }  
 44.  } *seb* door, gate
45.  *qenb* corner, an official

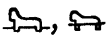





















48.  *hap* to hide
- 51, 52.  pyramid
53.  *texen* obelisk
54.  *utu* memorial tablet
55.  *uxa* pillar
61.  *xaker* a design or pattern
62.  *seh, arq* a hall, council-chamber
64.  *set heb (?)* festival celebrated every thirty years
65.  *heb* festival
67.  double staircase, to go up
68.  *xet* staircase,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

















15. SHIPS AND PARTS OF SHIPS.

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




16. SEATS, TABLES, ETC.









- |    |   |   |
|----|---|---|
| 1. |  | ást, Auset seat, throne, the goddess Isis |
| 2. |  | ḥet . . . . .                             |
| 3. |  | — seat, throne                            |

- 5, 6.  *as* . . . . .
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.  ,  *is* . . . . .
36.  } *nem* squeezing juice from grapes,  
37.  } the god Shesmu or Seshmu








38.  } *meter* to use violence
39.  }
41.  } *ses* linen, clothing, garments
43.  } *urs* pillow
44.  } *un-hrâ* mirror
- 45, 46.  ,  } *serit, xaibit* fan, shadow
47.  } *māxa* scales, to weigh
50.  } *ufâ* to balance, to test by weighing
51.  }
- 52, 53, 54. }  ,  ,  } *uðes, res* to raise up, to wake up
55.  }
57.  } *maât* a reed whistle, what is right or straight
58.  } *âat* standard
















## 17. TEMPLE FURNITURE.



















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

- |     |   |                   |   |
|-----|---|-------------------|---|
| 16. |  | <i>netet xert</i> | the underworld  |
| 18. |  | <i>tef</i>        | the tree-trunk that held the dead body of Osiris, stability |
| 20. |  | <i>sma</i>        | to unite  |
| 22. |  | <i>sen</i>        | brother   |
| 23. |  | <i>sen</i>        | . . . . .   |
| 26. |  | <i>ab</i>         | the left side   |
| 28. |  | <i>am</i>         | to be in  |
| 29. |  | <i>Seseta</i>     | name of a goddess   |

## 18. CLOTHING, ETC.











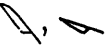





- |     |   |               |                                 |
|-----|---|---------------|---------------------------------|
| 1.  |    | <i>meḥ</i>    | head-gear                       |
| 7.  |    | <i>xepet</i>  | helmet                          |
| 8.  |   | <i>het</i>    | the White crown of the South    |
| 9.  |  | <i>res</i>    | the South land                  |
| 11. |  | <i>tefer</i>  | the Red crown of the North      |
| 12. |  | <i>meḥt</i>   | the North land                  |
| 13. |  | <i>sexeḥ</i>  | the White and Red crowns united |
| 14. | ⊙   | <i>u, šad</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>usex</i>	breast plate
26.			
28.		<i>aaḥ</i>	collar
29.		<i>sat</i>	garment of network
30.		<i>sent</i>	tunic
32.		<i>hebs</i>	linen, garments, apparel
34.		<i>mesen</i>	
36.		<i>mer, nes</i>	tongue, director
38.		<i>tebt</i>	sandal
39.		<i>sen, xetem</i>	circle, ring
41.		<i>temt, temt</i>	to collect, to join together
42.		<i>θet</i>	buckle
43.		<i>anx</i>	life

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




























## 19. ARMS AND ARMOUR.

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

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











## 20. TOOLS, ETC.















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






12.		<i>mer, hen</i>	to love
13.		<i>heb, 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>ab, (āb, āb,) mer</i>	disease, death
35.		<i>net</i>	to break
38.		<i>uā</i>	one
40.		<i>Net</i>	the goddess Neith
42.		<i>śes, śems</i>	to follow after, follower
45.		<i>qes</i>	bone

47.		} <i>sch</i>	estate, farm
48.			
49.		<i>hep</i>	to hide away
50.		<i>nub</i>	gold
53.		<i>het</i>	silver
54.		<i>uasm, smu</i>	refined copper
55.		<i>seyet</i>	fowler's net












## 21. CORDWORK, NETWORK.


















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



17.		<i>šet</i>	to gain possession of
21.	} 	<i>āt</i> ( <i>ānt</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>ruť</i>	plant, growing things
28.	} 	<i>sa</i>	amulet, protection
29.			
30.		<i>h</i>	rope
31.		<i>her</i>	<i>h</i> + <i>r</i>
32.		<i>hā</i>	<i>h</i> + <i>a</i>
34.	} 	<i>sek</i>	. . . . .
35.			
37.		<i>uah</i>	to place, be permanent
39.		<i>uten</i>	offerings
40.		<i>teben</i>	to go round about

- |     |   |                            |  |
|-----|---|----------------------------|--|
| 41. |  | <i>rer, peyer, teben</i> } | to go round about                              |
| 43. |  | <i>θ (th)</i>              | .....  |
| 44. |  | <i>0et (?)</i>             | to take possession of                          |
| 45. |  | <i>ut</i>                  | to bandage, substance which has a strong smell |
| 46. |  | <i>set</i>                 | flowing liquid                                 |

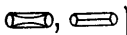
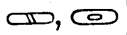









## 22. VESSELS.

- |     |   |                  |                                    |
|-----|---|------------------|------------------------------------|
| 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>χnem</i>      | to unite, to be joined to          |
| 14. |  | <i>art</i>       | milk                               |
| 17. |  | <i>teχ</i>       | unguent                            |



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

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.      *îâ*     to give  
 23.      *ter*     . . . . .  
 24.      *χemt*     bronze  
            *ta*     . . . . .

## 24. MUSICAL INSTRUMENTS, WRITING MATERIALS, ETC.












1.      *ân, sesh*     writing reed, inkpot and palette, to write, to paint  
 2.      *šât (?)*     a papyrus roll, book



- |     |   |                   |                              |
|-----|---|-------------------|------------------------------|
| 3.  |    | <i>mesen</i>      | . . . . .                    |
| 5.  |    | <i>hes</i>        | to play music                |
| 6.  | }  | <i>seses</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.   | 𐎧, 𐎦  | <i>herit</i> | fear, awe   |
| 11.   | 𐎧     | <i>ten</i>   | to split, to separate                                 |
| 12.   | 𐎧     | <i>t</i>     | cake  |

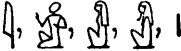

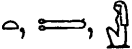



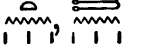
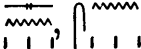
14.		<i>teṭ</i>	what is said
		<i>ki teṭ</i>	“another reading”, <i>i. e.</i> , variant reading
15.		<i>qen, set, āt</i>	boundary, border
19.		<i>ren</i>	name
20.		<i>sen</i>	to depart
22.		<i>seqer</i>	captive
25.		<i>āpt</i>	part of a palace or temple
27.		<i>per, āt, beti</i>	grain, wheat, barley
29,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

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## CHAPTER V.


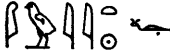



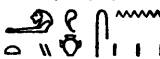
### PRONOUNS AND PRONOMINAL SUFFIXES.

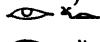
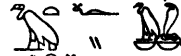
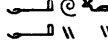
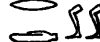
The personal pronominal suffixes are :—

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


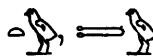

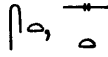

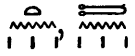
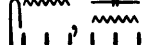
The following examples illustrate their use :—

	<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>à 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  *mertī-fi* "his two eyes";  *mutī-fi* "his two serpent mothers";  *āwī-fi* "his two arms";  *retūi-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. 


*anuk*                      *paik*                      *sen*                      *serau*  
I                                      thy                                      brother                      younger.
2. 

*as*    *ben*                      *anuk*                      *taik*                      *muθ*  
Behold, not [am] I                      thy                                      mother?
3. 



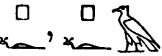



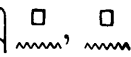
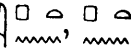



*entek*                      *smen*                      *her*                      *auset*                      *en*                      *atef*

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


4.   
 entef      sešem -      uâ  
 He      leadeth      me.

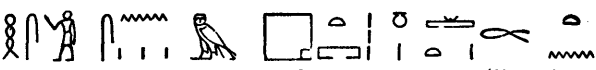
5.   
 tet      en      sen      an      hen-f      entuten      ax  
 Said      to      them      his majesty,      ye [are]      what?

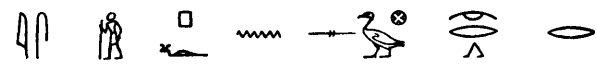
The demonstrative pronouns are :—

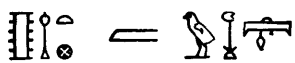
Sing. m.		PEN	this
" f.		TEN	this
" m.		PEF, PEFA	that
" f.		TEF, TEFA	that
" m.		PA	this
" f.		TA	this.
Plur. m.		ÁPEN, PEN	these
" f.		ÁPTEN, PETEN	these
"		NEFA	those
"		NA	these
"		PAU	these.

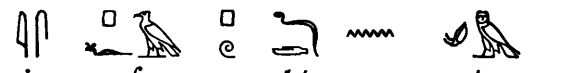
The following are examples of the use of these:—

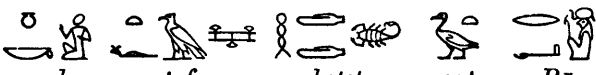
1.    
*henā āp pen*  
 With messenger this.

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

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


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

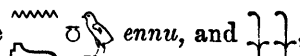
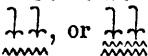
4.    
*ās pefa pu teṭ en setem*  
 Behold, that which is said to the listener[s].

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






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

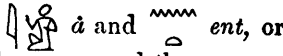
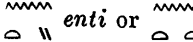
Other words for "this" are  *ennu*, and  *enen*, and they are used thus:—

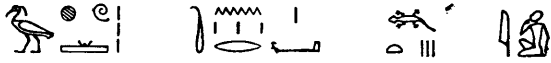
1.    
*ennu*      *ennui*      *en*      *pet*  
 This      canal      of heaven.


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:—

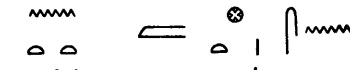
1.    
*xu*      *enru*      *āst*      *ā*  
 Glorious things [and] mighty deeds      many      which


-    
*āri-f*      *em*      *suten*  
 he did      as      king.






2.   
*âu* *ementuf* *â* *âri-tu* *nef* *hebsu*  
 It was he who made for him clothes.

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

4.   
*ârit-nef* *âput* *neb* *enti* *em* *sext*  
 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-â</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-i*

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

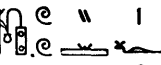

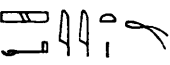

2.  *suta*       *kuā*       *mā*       *suta - k*

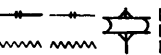



I have made myself strong as thou hast made









 *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*       *tebau-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.          
*yer - sen her hrâ - sen em ta*  
 They fall down upon face their . . . . in land

   
*tes - sen*  
 heir own.

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## CHAPTER VI.

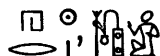
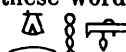
### NOUNS.


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 :—

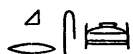
 *hru* day


 *anu* scribe

 *kerhu* night,

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

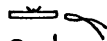

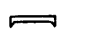


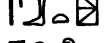
 *ap* envoy

 *qeres* sepulchre








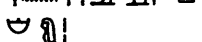

 *neter* god

 *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</i> (or <i>bātiu</i> )	Kings of the South and North
	<i>ḥemut</i>	women
	<i>satut</i>	daughters
	<i>meḥut</i>	offerings
	<i>āsut</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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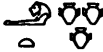

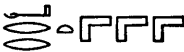


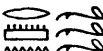

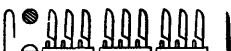



The three dots or circles  afterwards became modified into  or , and so became the common sign of the plural.

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>serru</i>	little ones.





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






	<i>hât</i>	hearts
	<i>besek</i>	intestines
	<i>ârrt</i>	abodes
	<i>gesu</i>	bones
	<i>seteb</i>	obstacles
	<i>ermen</i>	arms
	<i>âxemu-seku</i>	a class of stars
	<i>sexet</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 :—

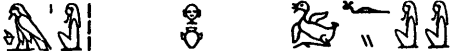
1.         
*arit - nef teḡenui urui em mat*  
 He made two obelisks great of granite

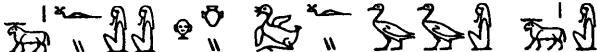
2.     ∪  
*pa teḡenui urui*  
 The two obelisks great.

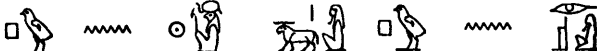
3.    
*nefer hrá en suti urui*   
 Beautiful of face with two plumes great.


4.    
*er ámtu beyenti urti*   
 Between the two pylons great.

5.    
*Bavi-fi pui en ámu Tejet*   
 His double soul that which [is] in Tattu (Busiris).

6.    
*bavi her-áb tafui*   
 The divine souls within the two divine Tchefui.

7.    
*bavi-fi her-ábui tafui ba*   
 His double soul within the two Tchefui [are] the soul

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

8.    
*xā - kuá em sati - ten*   
 I have risen as two daughters your.

9.    
*ānet hrāu-θen Rehti Senti*

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



*Merti*

[ye] two Mert goddesses.






10.    
*tep āui senti - k*







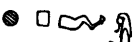
Upon the two hands of thy two sisters.









## CHAPTER VII.



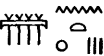
### THE ARTICLE.


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


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

   
*em pet*  
 in heaven.

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

    
*uat en behent*  
 tablet of crystal.


3.   
*nuk pa ba en ta xat aat*  
 I [am] the Soul of the Body great.


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

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





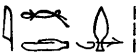
5.   
*nefer pa stimu em ta aset*  
 Good [is] the grass in the place




-   
*ment*  
 such and such.



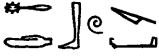


6.   
*ta hemt en paif sen āa*  
 The wife of his brother elder








-   
*au - tu hemt her nebt - set*  
 she was sitting at her hair.<sup>1</sup>








<sup>1</sup> I. e., she was sitting dressing her hair.

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



    
*seps en Annu*  
 venerable of Annu.

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

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

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

      
*na en hebsu en Aa-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 beḡennu em*  
 He built a house with

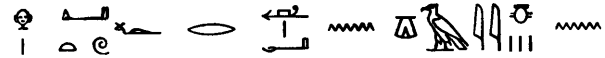
*tet - f em ta ānt pa āś*  
 his own hand in the valley of the cedar.

2. *āu-f her ān uā en sfentḡ keśū*  
 He brought a knife [for cutting] reeds.

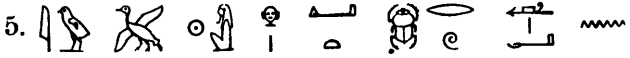
3. *āḡ qet - k uā en set ḡemt*  
 O fashion thou a wife


*en Batau Batau*  
 for Batau Batau.

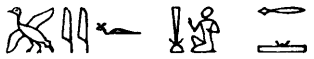
4. *ḡer ār āu-k ḡem - f emtuk*  
 When thou findest it, thou shalt


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


  
*mu qebh ka ānχ - á*
  
 water cold, [and] verily I shall live.


5. 
  
*úu pa Rā her tāt xeperu uā en*
  
 The Rā caused to become a


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


  
*paif sen āu*
  
 his brother elder.

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





























































MASCULINE.


  
*pai-á*





































FEMININE.


  
*tai-á*



			<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-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-à</i>				<i>nai-n</i>
			<i>nai-à</i>				
			<i>nai-k</i>				<i>nai-ten</i>
			<i>nai-0</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-ä*      *sen*      *äa*      *her*      *sännu*      -      *nä*  
 My      brother      elder      hurried      me.

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

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

*xäbu*  
 slay [me].

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

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

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

*senfu - ōā*   
 was afraid.

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

7.   
*āu ħāti - sen ħer netem ħer pai - sen*   
 Were their hearts rejoicing over their

*rā baku*   
 doing of work.

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

*ħer uat*   
 on the way

9. *tai-k*      *sai*      *as-tha em*      *nasaqu*  
 Thy                      letter                      abounds 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.

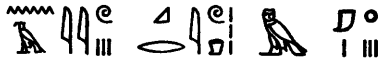
2. *er*      *nai-k*      *re-het*      *āaiu*  
 To                      thy                      storehouses                      great

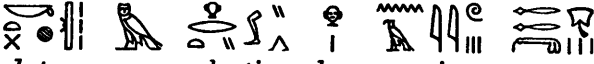
*em Uast*  
 in Thebes.


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

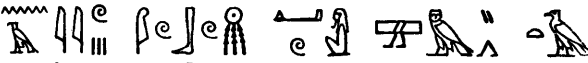
4.    
*xer nai - sen xai en ra as-*   
 With their weapons, numerous

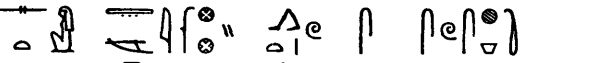
   
*set em sa*   
 were they as the sand.

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










6.    
*ketex em herti her naitu 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-merâ itu - s seusex-θ*   
 woman of Egypt on her journey making long [her journey]

122 DEFINITE ARTICLE WITH PERSONAL SUFFIXES.

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

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



## CHAPTER VIII.

### ADJECTIVES, NUMERALS, TIME, THE YEAR, ETC.

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

<i>xet</i>	<i>nebt</i>	<i>nefert</i>	<i>abt</i>	<i>xet</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>ānx-â</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-â</i>	<i>em</i>	<i>peltu</i>	<i>teseru</i>	<i>red</i>







my ale [made] of grain red.









2.         
 àu      òen      òer      òems      òer      àrit      òru  
 Was [His] Majesty      sitting      to      make      a day

     
 nefer      er      òenā - set  
 happy      with her.

3.         
 òem - k      ta      òerāu      nefer  
 Thou didst find      the      girl      pretty





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

4.        
 ka      àri-à      nek      òebsu      neferu  
 Indeed      I will make for thee clothes beautiful.

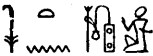








5.          
 àu - sen      òer      ruṭ      em      òauabu  
 They      grew      into      trees

     
 sen      àaiu  
 two      great.




6.      
*au-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 :—

-  *suten ân*      royal scribe  
 *suten hemu*      royal workman  
 *suten uâ*      royal boat or barge  
 *suten rex*      royal acquaintance or kinsman  
 *suten hemt*      royal woman, i. e., queen  
 *sutenu henu*      royal servants  
 *neter hen*      divine servant, i. e., priest  
 *neter het*      divine house, i. e., temple  
 *neter âtef*      divine father.


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

1.   
*au - set nefer em hat - 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*

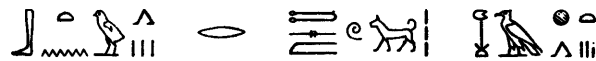
Great art thou more than the gods.


3.   
*se - ast - u er sa*


They were numerous more than the sand.

4.   
*anet hra - k xu er neteru*

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

5.   
*betenu er besemu xaxet*  
 Fleet more than greyhounds, swift

  
*er sui*  
 more than light.

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

It shall happen thou shalt be wise more than he by











being silent.

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

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









































NUMERALS.

I	=		<i>uā</i>	=	1				
II	=		<i>sen</i>	=	2				
III	=		<i>xemet</i>	=	3				
IIII	=	 or 	<i>fīu</i> or <i>āfīu</i>	=	4				
<table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td>II</td> <td rowspan="3" style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td>III</td> </tr> <tr> <td>*</td> </tr> </table>	II	}	III	*	=		<i>tuau</i>	=	5
II	}								
III									
*									
<table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td>III</td> <td rowspan="3" style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td>III</td> </tr> <tr> <td>III</td> </tr> </table>	III	}	III	III	=		<i>sās</i>	=	6
III	}								
III									
III									
IIII	=		<i>sefex</i>	=	7				

	=		<i>χemennu</i>	=	8
	=		<i>pest</i>	=	9
	=		<i>met</i>	=	10
	=		<i>taut</i>	=	20
	=		<i>māb</i>	=	30
	=		<i>χement</i>	=	40
	=	(?)	(?)	=	50
	=	(?)	(?)	=	60
	=		<i>sefex</i>	=	70
	=		<i>χemennui</i>	=	80
	=	(?)	(?)	=	90
	=		<i>śaā</i>	=	100
	=		<i>χα</i>	=	1000
	=		<i>tāb</i>	=	10,000
	=		<i>χefennu</i>	=	100,000

	=		=		=	1,000,000
	=		=		=	10,000,000

The ordinals are formed by adding  $\text{O nu}$  to the numeral, with the exception of "first", thus :—

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

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

1.   
*rex - kuā ren en pa neter XLII*

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

2.   
*re en tekau IV*

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

3.   
*nes su xet 300 em au-f*

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

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

4.   
*meh 1000 pu em au-f*

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

5.   
*ṭāu-ā nek met en tebā en ṭep en*

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

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

6. |   
*āqu* *āaiu* ,  $(100,000 \times 9) + (10,000 \times 9)$   
 Loaves large, 900,000 + 90,000


$+ (1000 \times 2)$   $+ (100 \times 7)$   $+ (10 \times 5)$   
 + 2000 + 700 + 50

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

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

=	=	=	=	=	=	=	=	=	=
6820	1410	1534	150	4060	25020	57810	21700	1240	6510

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

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

1.  *em*     *maḏu*     *meḥ*     *uā*     *em*     *maḏu*

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

































 II

*meḥ sen*








of the second [rank].

TIME.

The principal divisions of time are :—

			<i>hat</i>	second			<i>at</i>	minute
			<i>unnut</i>	hour			<i>hru</i>	day
			<i>ābet</i>	month			<i>renpit</i>	year
			<i>set</i>	30 years			<i>hen</i>	60 years
			<i>henti</i>	120 years			<i>heḥ</i>	100,000 years
			<i>heḥ</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



ent	ānχ	ābeṭu	ās	ḥer
of	life ; [and] months		many { over, i. e., }	
			in addition to }	

ābet-ā	nu	ānχ	hru	ās	ḥer
my months	of	life ; [and] days		many over	

hru-ā	nu	ānχ	kerḥ	ās	ḥer
my days of	life ; [and] nights		many over		

kerḥ - ā  
my nights.


2. untet - f     ḥenti     ḥeḥ

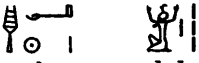
His existence is [for] 120 years × 100,000 years.

3. uneniu     ānχ     er     neheḥ     ḥenti

Who exist living for ever, 120 years ×

tetta  
eternity.

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

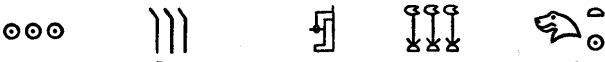
  
*ahā heh*  
 a period of millions of years.

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,


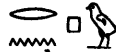
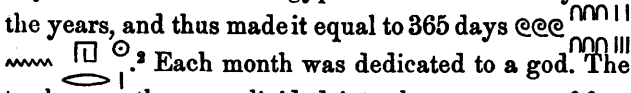
  
*heh renput senu abet hefnu*  
 millions of years, ten millions of months, hundreds of thousands




  
*hru tebāu unnut xau 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 days<sup>1</sup> 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:—

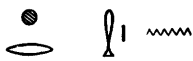
1.  *akhet* season of inundation and period of sowing.
2.  *pert* season of “coming forth” or growing, *i.e.*, spring.
3.  *semut* season of harvest and beginning of inundation.

Documents were dated thus:—

<sup>1</sup> Called “epagomenal days”.


<sup>2</sup> 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.    
*renpit IV abet IV akhet hru 1*   
 Year four, month four of the sowing season, day one

   
*xer 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.

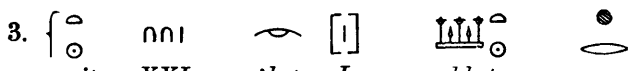
2.    
*renpit V abet III semut hru pest xer*   
 Year five, month three of inundation, day nine under



   
*hen en sutennet (or bāt) Usr-Maät-Rā-setep-en-Rā*





the majesty of } the king of the } Usr-Maät-Rā-setep-en-Rā,   
 { South and North }







   
*sa Rā Rā-meses-meri-Amen*

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

3.    
*renpit XXI abet I akhet xer*   
 Year twenty-one, month one of sowing season under



  
*hen en suten bat Amen meri Piānxi*
  
 the majesty of { the king of the } Piānkhī beloved of Amen  
   { South and North, }


4. 



  
*renpit IX Apalius sesu VII*
  
 Year nine of Apellæus, day seven,







  
*tep per hru XVII en āmu*
  
 first[month] of spring, day seventeen of the dwellers in













  
*Ta-mert xer hen suten bat*
  
 { Ta-mert, } under the majesty of { the king of the }  
 { i. e., Egypt } { South and North }




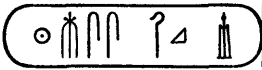
*Ptualmis ānχ tetta Ptaḥ meri*  
 Ptolemy, living for ever, beloved of Ptaḥ.




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









4. 




  
*renpit XXXII ābet III semut hru VI*
  
 Year thirty-two, month three of sowing season, day six




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

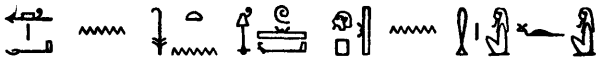
											
<i>Rā-usr-maāt - meri - Amen</i>						<i>ānχ</i>	<i>uta</i>				
<i>Rā-usr-maāt - meri - Amen,</i>						life! strength!					


		
<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:—

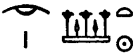
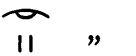
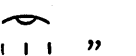
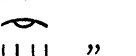
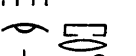
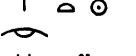
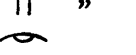
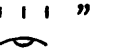
1. 							
<i>pa</i>	<i>ḥāireāa</i>		<i>āa</i>	<i>en</i>	<i>Āa-perti</i>		
The	door		great	of	Pharaoh,		





		
<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,


  
*āny 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 summer	=	<b>Pakhon</b>
	”	2nd ” ”	=	<b>Paoni</b>
	”	3rd ” ”	=	<b>Epep</b>
	”	4th ” ”	=	<b>Mesore.</b>

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


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












## CHAPTER IX.

### THE VERB.

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

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



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

1.  *neter*     *uāu*     *χeper*     *em*     *sēp*     *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     $\left. \begin{array}{l} \text{thing that hath} \\ \text{come into being} \end{array} \right\}$     that    great.

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

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






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






*sen*  
 after them.


7.   
*ān* *reḫ* - *en* - *tu* *xeper* *ārit*  
 Not are known {the things that will} [as] the work  
 {come into being}


*neter*  
 of God.


8.   
*xeper-ā* *xeper* *xeperu*  
 { I am he who } and { who made to } { the beings who }  
 { came into being } { come into being } { came into being }






  
*xeperu* - *kuà* *em* *xeperu* *en*  
 I came into being in the forms of








  
*xeperà* *xeper* *em* *sep* *tepi*  
 the god Khepera, who came into being in primeval time.

Or again, if we take a word like  *àqer* 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. 



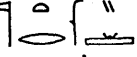

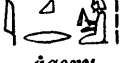



  
*sma-à* *em* *xu* *šepsi* *àqer*  
 May I join the spirits holy [and] perfect

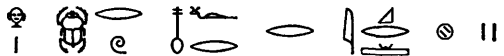


  
*nu* *neter-xert*  
 of the underworld.

2. 



  
*sât* (?) *ent* *sàqer* *xu*  
 The book of making { perfect or strong } { the spirit [of the] deceased. }




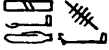




3. 



  
*àu-f* *netri* *emmā* *àqeru*  
 He is divine among the perfect ones.

4.    
*au* - *sen* *aut* *enti* *er* - *hāti-f*  
 They, the cattle which were before him

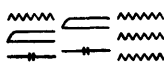
   
*her* *xeperu* *nefer* *er* *aqer* *sep sen*  
 became fine, exceedingly, twice.

*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>an</i>	to return, go or send back
	<i>ha</i>	to walk
	<i>ahā</i>	to stand
	<i>sāt</i>	to cut
	<i>rerem</i>	to weep
	<i>neqa</i>	to cut
	<i>nemmes</i>	to enlighten
	<i>netnet</i>	to converse

146 STEM-WORDS OF MORE THAN TWO CONSONANTS.



*nemesmes*

to heap up to overflowing.



*nefemnetem*

(probably pronounced *netemtem*) to love.

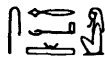
The stem-words with three letters or consonants, which are ordinarily regarded as trilateral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between ; these we may call primary or biliteral roots. Originally all roots consisted of one syllable. By the addition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

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

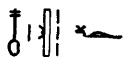
There is in Egyptian a derivative formation of the

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

1. From  $\bar{a}a$  to be great:—



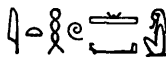
*s-aa-a*



*neferu-f*

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

2. From  $\bar{a}n\chi$  to live:—



*athu-a*



*mennu*



*aaiu*



*ma*



*tuu*

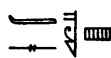
I dragged [two] statues          huge          as mountains



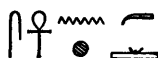
*em*



*seset*



*behes*



*s-anx*

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



*em*



*ari*



*hetep*



*her*



*unemet*



*semhi*

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



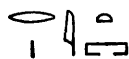
*en*

of



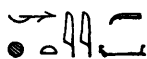
*pai - s*

its



*reat*

door




*xeti*

inscribed


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

with the name great of thy majesty.

3. From  *xeper* to become:—

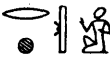
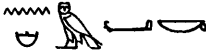



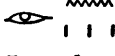
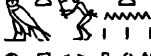
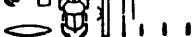

  
*se-xeperu*      -      *nà*      *re-hetu-f*

I made to come      into being      his treasure-houses







  
*bāh*      *em*      *xet*      *ta*      *neb*








[which were] flooded with things of every land.



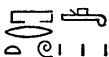
The verb with pronominal personal suffixes is as follows:—









Sing.		<i>rex-à</i>	I know
1 com.		<i>neh-em-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>àri-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 ;  *ṭā* to give ; the following passages illustrate their use :—







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

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

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

         
*enmā-ā ḥeru paik sen serāu*  
 with me except thy young brother'.

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

       
*ḥen - f āhā - nef ḫāra 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 ān - s set her ahā*  
 Was she standing up.

2. 






  
*un ān - f her teṭtu emmā - s*  
 Was he speaking with her

*set em teṭ*  
 saying :—

3. 






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

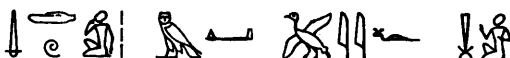
*pa Rā - Heru - xuti em teṭ*  
 the god Rā - Harmachis, saying :—


4. 







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



  
*meṭu*      *emmā*      *paif*      *sen*
  
 speak      with      his      brother.


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


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



  
*āu - f*      *her*      *qem*      *taif*      *hemṭ*
  
 was he      finding      his      wife



  
*sefer* - *ōā*      *mer* - *ōā*      *en*      *āfau*
  
 lying      sick      through { violent }  
    { treatment. }


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

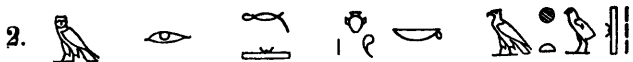

  
*em*      *paif*      *sexeru*      *āu*      *bu*      *pui*
  
 according to his      wont.      Was not


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

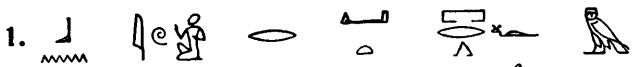

  
*per em kekui*
  
 house in darkness.

1. 
  
*māai āri - n en - n unnut*
  
 Come, let us make for ourselves an hour


  
*seferu*
  
 lying down.

2. 
  
*em āri meḥ āb - k aḫetu*
  
 [Do] not make to fill heart thy [with] the wealth


  
*kai*
  
 of another.

1. 
  
*ben āu-ā er tāt per - f em*
  
 Not am I letting to come forth it from

*re - â en reḥ nebt*
  
 my mouth to people any.

2. 
  
*emtuf ân naif âaut*
  
 He brought his cattle

*er - hât - f er tât seter - u em*
  
 before him to make lie down them in

*pai - sen âhait*
  
 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.

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

## 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

	$\ominus$		$\ominus$			-	
<i>nefer</i>	<i>er</i>	<i>âqer</i>	<i>sep</i>	<i>sen</i>	<i>geb</i>	-	<i>sen</i>
fine		exceedingly,	twice,		they		doubled

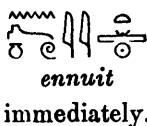
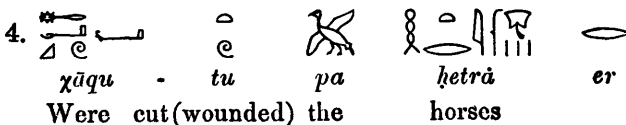
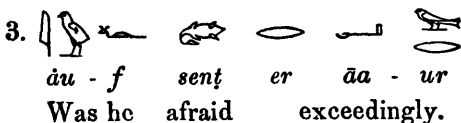
	-		$\ominus$		$\ominus$	
<i>mesu</i>	-	<i>sen</i>	<i>er</i>	<i>âqer</i>	<i>sep</i>	<i>sen</i>
their births			exceedingly,	twice.		

2.   $\ominus$     $\ominus$   $\ominus$    $\ominus$   $\ominus$

<i>un</i>	<i>set</i>	<i>nefer</i>	<i>er</i>	<i>âa</i>	-	<i>ur</i>	<i>her</i>	<i>âb</i>
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. or her upon, besides, for, at, on account of.
5. tep    upon.




6.  *χer* under, with.
7.  *χer* from, under, with, during.
8.  *mā* from, by.
9.  *henā* with.
10.  *χeft* in the face of, before, at the time of.
11.  *χent* in front of, at the head of.
12.  *ħa* 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.
-  *ħeri* dwelling upon.
-  *χeri* dwelling under.
-  *tepi* dwelling upon.
-  *χenti* occupying a front position.

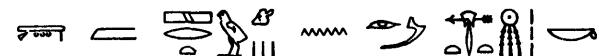
These are formed from the prepositions  *m*,  *her*,  *χer*,  *tep*, and  *χent* respec-


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


- I. 1.   
*en ka en Osâr 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.

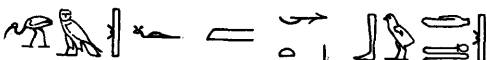
3.   
*ta em sertu en maa satet-k*  
 The earth [is] in rejoicing at the sight of thy beams.

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


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

3.    
 maa - nā Heru em ari hemu

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

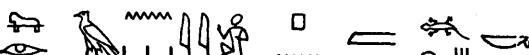
4.    
 gem - f em xet but

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

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


6.    
 à uā pest em Aāh pert

Hail One shining from the Moon! Cometh forth

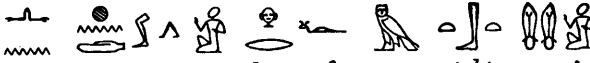
-    
 Ausār Ani pen em āst - k  
 Osiris Ani this among thy multitude.

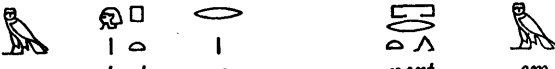
7.    
 em hamemet un - nā

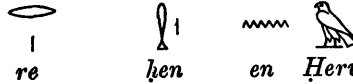
In the state of the hamemet beings may I lift up my legs

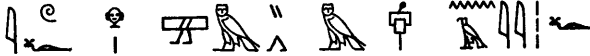
-    
 unun Ausār


[as] doth lift up the legs Osiris.

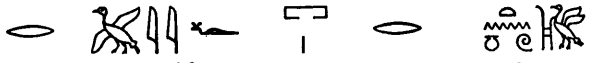
8.   
*an xent - a her - f em tebt - a*  
 Not let me walk upon it with my sandals.

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

  
*aaut er sext*  
 cattle in the fields.

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

  
*ruha*  
 evening.

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

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

4.   
*hept* - *tu*      *Maāt*      *er*      *trāui*


Embraced art thou by Maāt at the two seasons.

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


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

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

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

8.   
*sejem - a*                      *em*                      *utu*

I have gained the mastery of what was commanded

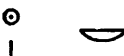
  
*arit*      *er - a*      *tep*      *ta*  
 to be done for me upon earth.

IV. 1.   
*Tehuti Maat her*      *aui - f*


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

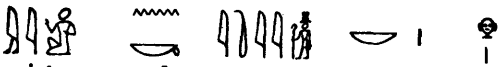
2.   
*ta - k*      *maa-tu*      *her*      *tep*      *tuait*

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

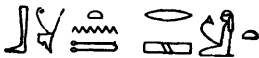
  
*hru*      *neb*  
 each      day.

3.   
*aha*                      *aha - nef*                      *her - s*  
 He hath fought                      for it.


4.   
*aq - sen*      *er*                      *asi - a*      *ses - sen*      *her - f*  
 They enter into my sepulchre, [or] they pass by it.

5.   
*i-à nek àti 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 semaāxeru-*


If now be known chapter this he will be made

  
*f pu tep ta em Neter-xert*

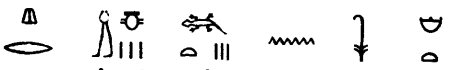
victorious upon earth [and] in the underworld.

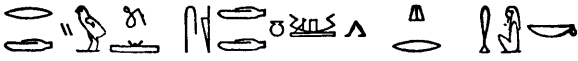
2.   
*maa-à neferu-k ufa-à tep ta*

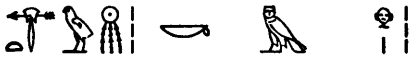
I shall see thy beauties, I shall be strong upon earth.


VI. 1.   
*àp en pa ser en Bexten iu*

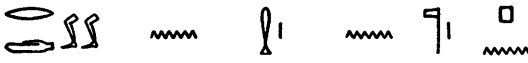
An envoy of the Prince of Bekhten hath come

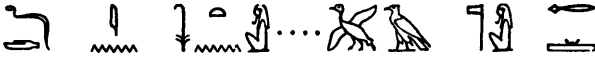
  
*xer ànut àst en suten hemt*  
with gifts many for the queen.

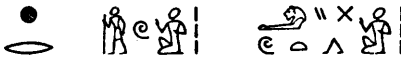
2.    
*retiu*                      *seqtet*                      *xer*                      *hen-k*  
 Vigorous                      is the *seqtet* boat under thy majesty,


   
*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.    
*oes*                      *mefeh*                      *xer*                      *hen*                      *en*                      *Tetâ*  
 [I was] girded with the belt under the majesty of Tetâ.


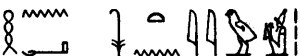



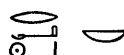
3.        
*xer hen en suten net (or bāt) Assā ānχ*  
 Under the majesty of { the king of the } Assa, living  
 { South and North, }
-       
*tetta er neheh*  
 for ever [and] ever.

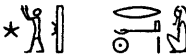

- VIII. 1.            
*āu gemt - s mā hent her bennut*  
 It is found by women with emerald ore(?).

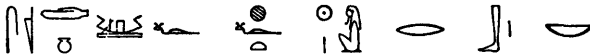
- IX. 1.           
*āu-f er hems henā taif*  
 He sat with his  
*hemt emtuf surā*  
 wife, he drank, etc.


2.           
*teben-k pet henā Rā maa-k*  
 Thou goest round heaven with Rā, thou seest
-       
*reχit*  
 the beings of knowledge.

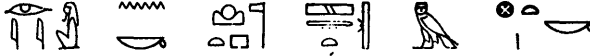
3.    
*au sta - tu - f henā suteniu*  
 He is led along with the kings of the south,

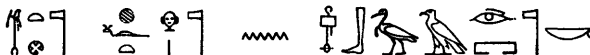
   
*neti (or bāti) rā neb*  
 and the kings of the north each day.

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

2.   
*seqet - 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 setat 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.

- XI. 1.   
 Amen      neb      nest      tau      xent

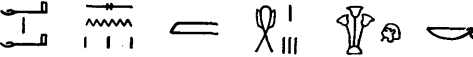
Amen, lord of the thrones of the world, at the head



of the Apts (Karnak).


2.   
 VI      pu      kerθ      am      xent      mu

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



- XII. 1.   
 aui - sen      em      sau      ha - k

Their hands [are] as protectors behind thee.

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

-   
 ha      karā  
 behind      the shrines.



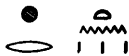
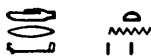
3.   
 rer - nā      ha      suht - f  
 I go round      behind      his egg.

XIII. 1.  *tā-tu*     *nà*     *hetepu*     *em baḥ*     *mù*






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

 *šesu*     *Heru*

the followers of Horus.

2.  *i* -  *kuà*     *xer - ten*     *ter - ten*






I have come before you, do ye away with

 *tu*     *neb*     *àri - à*     *mā*     *enu*

evil all dwelling in me like that [which]

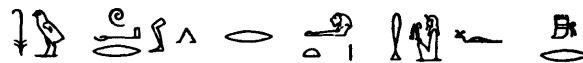
 *àri*     *en*     *ten*     *en*     *xu*     *VII*     *àpu*

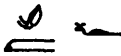
ye did for spirits seven these

 *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].

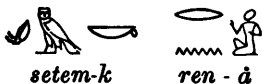
2.   
*teka - ā nehaut sentrà*  
 I planted sycamores and incense-bearing trees

  
*em paik āba bu*  
 in thy courtyard, never

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

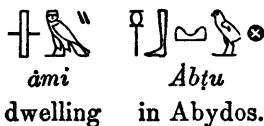
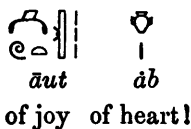
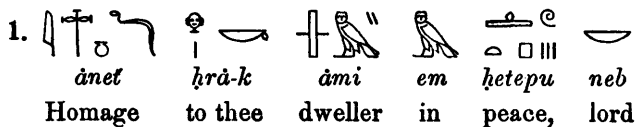
3.   
*ām - ā ās ta en heqt ses ā*  
 I have eaten, behold, bread of sorrow, I have drunk

  
*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:—





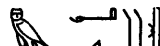
The following are compound prepositions with examples which illustrate their use.

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

 *ta - nef*  *heq-â*  *Qemt*  *Tésert*  *em*

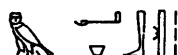

He hath granted me to rule Egypt and the desert in





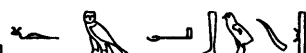
 *asu*  *âri*  
reward therefor.

2.  *em âq* in the middle.

 *tut*  *en*  *Fa-â*  *em*  *âq*  *hati - f*

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


3.  *em âb* or  *em*  
*âbu* opposite.

 *âu*  *âpu - nef*  *âuset-f*  *em*  *âbu*  
Is ordered for him his seat opposite


 *sebau*  
the stars.



4  *em uā* alone.

  
*āhā ser em uā seṭi ses*

Stood the prince alone, he drew the bolt.


5.  *em uah her* in addition to.

  
*ki sa amṯ abu ... em uah her*

Another order among the priests in addition to

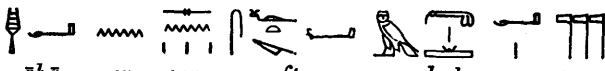
  
*sa IV*

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

*ānxiu*  
 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.

*qeṭ* *ḫesem* *ur* *em* *ārit* *en ḫemut* *er*

Building a bastion great with work of artificer by the


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

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


  
*an mit - nef em nem*

Not shall he die a second time.

11.  *em ruti* outside.


  
*per - f per-ā em ruti*


He cometh forth, I come forth outside.

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


  
*em xer hru em hau amenit*

In the course of the day besides continually.

13.  *em hāt* before, in front of.

  
*āb - k netem arāti xā - ō em hāt - k*

Thy heart is glad, the uracus riseth before thee.

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

  
*āu neter het - f em her set*

Is his divine house upon the mountains.

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

*aâ* *Nibinaitet* *enti em her*

The island of Cyprus which [is] in the midst

*ab Uat - ur*

*ab Uat - ur*

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

16. *em xem* without.

*uah* *ka-f* *ân* *ârit-â em*

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

*xem - f*

*xem - f*  
without him.

17. *em xennu* within, inside.














*âuset f* *em* *xennu* *kekiu*

His seat is

within



the darkness.












18.   *em xer* among.

  *au*   *ertā* -     *sen*    *per*   *hi*












May it be granted to them to come forth advancing

  *em*  *xer*     *hesu*    *ent*   *Ausar*  
among the favoured ones of Osiris.



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

  *au* -  *f*   *āq* -  *f*   *em xet*   *pert*  *em*

He shall enter in after coming forth from







   *neter*   *xert*   *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

*āmaxiu*

the venerable ones.

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

*qeṭ - ā* *sebti* *em* *qeṭ - s*

I built a wall round about it.


*unen* *bes* *āst* *em* *qeṭet - f* *neb*

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

23. *em teṭ* upon.

*paut* *neteru* *nek* *em teṭ* *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  
 { bedone }

  
*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

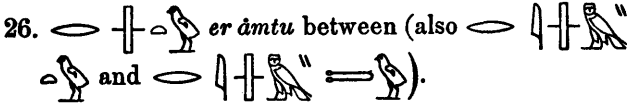
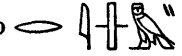

  
*enti paif sen serau im em ter*

where [was] his brother younger there because of

  
*na en emsehu*  
 the crocodiles.

  
*au-f remi em terti*  
 Was he weeping because of



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


26. 
  
*er âmtu* between (also  and ).


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


Two obelisks of *smu* metal their pyramidions


  
*âbxy*                      *em*                      *hert*                      *em*                      *ânit*
  
 piercing                      upwards                      in                      the colonnade


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


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

27. 
  
*er âuṭ* between.


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



*āhā her pai utu āu paif*
  
 standing by the stele was his

*oesemu er aiuf reṭu - f*
  
 greyhound between his legs.

28. *er āq* opposite.

*āu-f her āhā 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.

*ṭā - k nā āuset 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 tet - nes - set em ari per*

He said to her, Do not make an appearance

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

*imā her āta - t sea seize thee.*

31. *na mātaiu* with.

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

*enti ārmā - u*

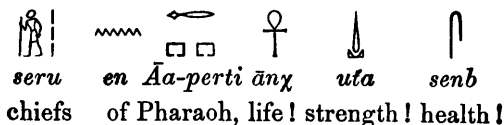
which [were] with them.

32. *er enti* because, so that.

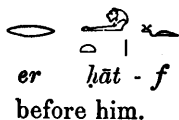
*er enti betau ur āa pa*  
Because an evil very great was that



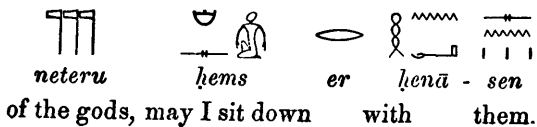
which had done the governors of the lands towards the

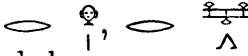


33. er hāt before.



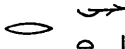
34. er henā with.

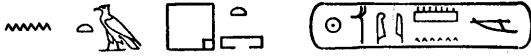


35.  *er her* in addition to, over  
and above.

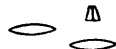
  
*er her setai fetu*


In addition to the mysteries recited.

36.  *er xet* after, behind


 ...  
*en ta het Usr-maāt-Rā meri Amen*  
Of the house of king Usr-maāt-Rā meri Amen

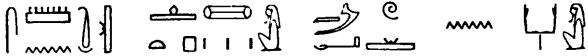
  
*er xet pa neter hen tep en Amen*  
after the prophet chief of Amen.

37.  *er xer* with.

  
*perer er xer hau*

Coming forth with men and women of the time.

38.  *er šaā* as far as, until.

  
*smen hetepet á maāu en ka-á*

Establishing my offerings due to my KA,

*men em amenit er saā*
  
 stablished in perpetuity until

*neheh*
  
 eternity.

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

*saā heh*
  
 until eternity.

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

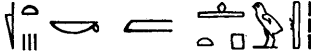
*re en āq er sa pert*

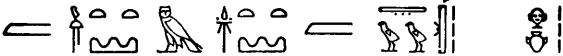
Chapter of going in after coming forth.


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

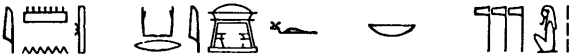
*hā erek her āb uāa - k*

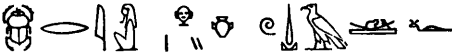
There is rejoicing to thee in thy boat,



  
*get - k      em      hetepu*
  
 thy sailors      are content.

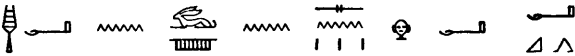

  
*em    amentet    em    abtet    em    tauru    her abu*
  
 In the west,    in the east,    in the countries interior.

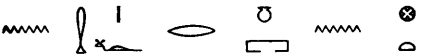

  
*ânet      hrâ - k      Râ      neb      maât*
  
 Homage      to thee,      Râ,      lord      of right,


  
*âmen      karâ - f      neb      neteru*
  
 hidden      is his shrine,      lord      of the gods,

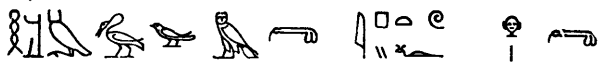

  
*xeperâ      heri-âb      uta - f*
  
 Khepera      in      his boat.

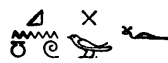
41.  *her a* at once, straightway.


  
*âhâ    en    un - en - sen    her a    âq*
  
 They opened      the gates      at once, entered



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


42.  *her bah* before.

  
*hetem em bah apitu-f her bah*  
 Destroyed before his judgment[and] before


  
*qennu-f*  
 his punishment.

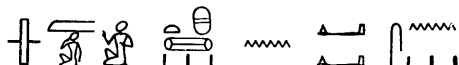
43.  *her mā* by


  
*ari - en - tu enen her mā*  
 Done was this by

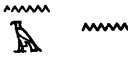


  
*mest tu em nub er āu-f*  
 casing the mountain in gold all of it.



44.  *her xer* beneath.



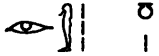
  
*segebeb - à her xeru nehet - à*  
 May I cool myself under my sycamores,


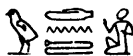



  
*ām-à tau en tātā - sen*  
 may I eat cakes of their giving.

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*  *maäti*  
 Hall of Maäti.

 *ar her sa*  *äri - ä*  *äru nu*  
 After I had performed the ceremonies of


 *tep renpit heb*  *uten - ä*  *en*  *tef*  *Amen*  
 {the New-Year festival} I made an offering to father Amen.


46.  *her kes* by the side of.

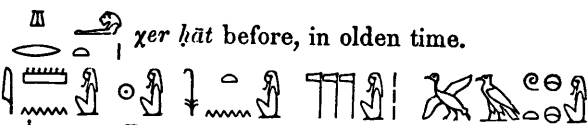
 *ertä - f*  *mefet*  *her*  *kes*  *äri*  
 He giveth speech by the side of theirs.

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



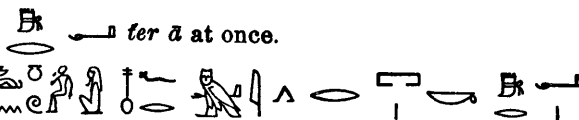

  
*xer ā - f er, ant en geres*
  
 Under his hand for the bringing of sarcophagus

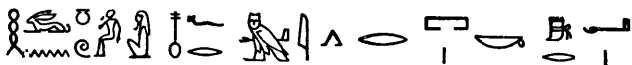

  
*pen em Re-au*
  
 this from Re-au (i. e., Mount Tura).

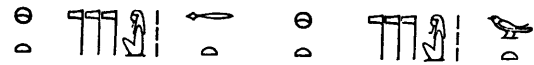
48. 
  
*Amen - Rā suten neteru pautti*
  
 Amen-Rā, king of the gods {of the two companies<sup>1</sup>}


  
*xeperu xer hat*

[who] came into being in olden time.

49. 
  
*ter ā at once.*


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

<sup>1</sup> 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.

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

<i>bak</i>	<i>neb</i>	<i>ter</i>	<i>bah</i>
servant	any	before.	

<i>speru</i>	<i>ti</i>	<i>erek</i>	<i>ter</i>	<i>em</i>	<i>bah</i>

Coming forth waiting for thee from of old.

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

<i>sehuā</i>	<i>renput-sen</i>	<i>setekennu</i>	<i>ābet-</i>

Disturbing their years, they invade their months

<i>sen</i>	<i>ter enti</i>	<i>āru</i>	<i>en</i>	<i>sen</i>	<i>het</i>
	because	they	have	done	evil

<i>āmen</i>	<i>em</i>	<i>arit</i>	<i>nek</i>	<i>neb</i>
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>xeft</i>	when
	<i>mā</i>	as
	<i>re pu</i>	or
	<i>ās</i>	} when
	<i>āst</i>	
	<i>āsk</i>	
	<i>yer</i>	now
	<i>ār</i>	} now, therefore
	<i>āref</i>	
	<i>ēref</i>	
	<i>eref</i>	

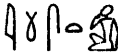
## PARTICLES.

Interrogative particles are :

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

 *ax* what ?



 *nimā* who ?

 *aqeset*, or *aseset*, who ? what ?


 *tenu* where ?


 *peti* }  
 *petra* } what ?


Negative particles are :--


 or  *an* not

 *an sep* at no time, never

 *bu* not

 *ben* not

 *tem* not

 *am* not.

Examples of the use of these are:—

1.   
*netēr hen re pu uā im-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 qeres 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.

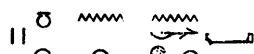
2.   
*ās hen-f em Neher mā*

When his majesty [was] in Mesopotamia according

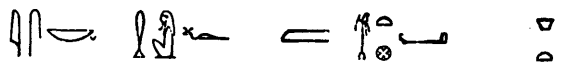
*entā-f θennu renpit*  
 to his custom each year.

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

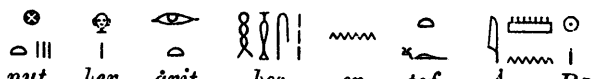
When his majesty [was] at Tchah in his expedition

  
*sent ent next*

second of victory.

  
*ask hen-f em Uast hent*

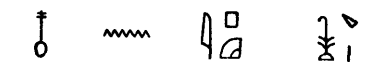
When his majesty [was] in Thebes, the mistress

  
*nut her arit hes en tef Amen-Rā*

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

  
*neb nest taui em heb-f*

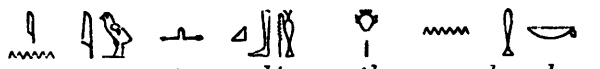
the lord of the thrones of the world, in festival

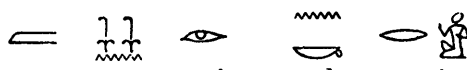
  
*nefer en ap reset*

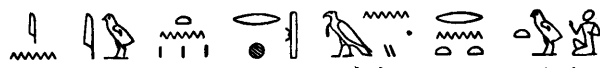
his beautiful of the temple southern.

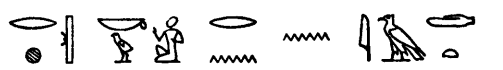
3.   
*an au ker - nek er - s*


Shall it be that thou wilt be silent about it?

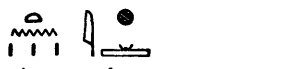
  
 ân     âu     ân     gebh     âb     en     hen-k  
 Is it   that   not will cool the heart of thy majesty


  
 em     enen     âri     nek     er-â  
 at     this   that thou hast done to me ?

  
 ân     âu - ten     rex - tini     erentet     tuâ  
 Is it   that   ye   know not   that   I even

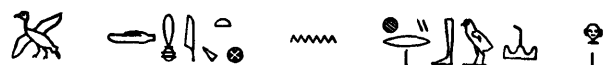
  
 rex - kuâ     ren     en     âaŕet     i  
 I know   the name of   the net ?

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


  
 ten     âx  
 what (or who) ?"

  
 Ikaŕâi     em     mâtet     su     mâ     âx  
 The country of Ikaŕâi   in likeness is it like what ?

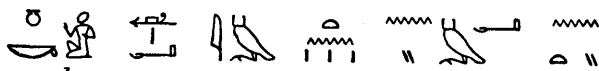


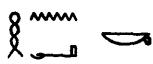
  
*pa*                      *šemät*                      *en*                      *xirebu*                      *her*  
 The                      town                      of                      Aleppo                      in

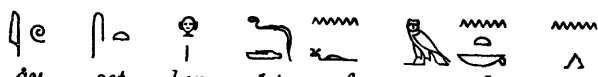
  
*taif*                      *mertareâat*                      *pai-*  
 its                      neighbourhood [and]                      its

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

5.   
*un* - *nâ*                      *nimâ*                      *trâ*                      *tu* *entek*  
 Open to me!                      Who                      then                      art thou?

  
*nuk*                      *uâ*                      *âm*                      *ten*                      *nimâ*                      *enti*  
 I am                      one                      of                      you.                      Who                      is

  
*henâ* - *k*  
 with thee?

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

*nimā*                      *trā*  
 who                              then ?"

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


*sen*                      *neteru*  
 them the gods ?

*āseset*                      *pu*                      *xu*                      *pui*                      *sem*  
 What is                      spirit                      that [which] goeth


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

*à*                      *Tehuti*                      *āseset*                      *pu*                      *χepert*                      *set*                      *em*  
 O Thoth,                      what                      háth happened to them,


*mesu*                      *Nut*  
 the children                      of Nut ?


  
 à      Tem      âseset      pu      sas - à

O      Temu      {what kind of  
    place is this}      I have journeyed



  
 er      set

into      it?

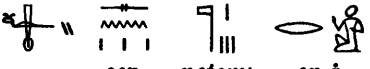

  
 âseset      pu      âhâ      em      ânç

What is      [my] duration in      life?

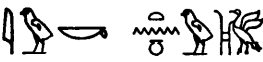
(i. e., How long shall I live?)

7.      
  
          erçâ      nek      un - k      teni

Shall be given to thee      thy food      where?


  
 ..... sen      neteru      er-â

Say      they, the gods, unto me.


  
 âu-k      tennu


Thou      art where?


8.  *nuk*  
I am

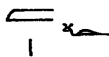
 *mau*  
cat


 *pui*  
that


 *peseni*  
the fighter (?)

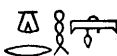
 *aset*  
of the persea tree by


 *er*  
its side


 *kes - f*  
in


 *em*  
Annu


 *Annu*  
Annu

 *kerh*  
night

 *pui*  
that

 *en*  
of the destruction of the enemies

 *hetem*

 *xefti*


 *nu*  
of


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


 *am-f*  
in it.


 *peti*  
What


 *eref*  
then is


 *su*  
it?<sup>1</sup>


 *mau*  
Cat


 *pui*  
that


 *ta*  
male


 *Rā*


 *pu*  
is


 *tesef*  
himself.<sup>2</sup>

 *peti*  
What then is

 *eref*  
it?

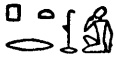
 *su*  
The god

 *An-ā-f*  
is it

 *pu*  
(i. e., it refers to An-ā-f).

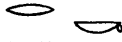
<sup>1</sup> I. e., What is the explanation of this passage?

<sup>2</sup> I. e., That male cat is Rā himself.



petrà

What [is]



ren - k

thy name



ân



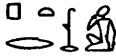
sen

[say] they



er-â

to me ?



petrà

What



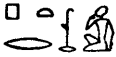
maat - nek

didst thou see



âm

there ?



petrà

What didst [say] thou



ân - k



en

to



sen

them ? I have



âu



maa-

seen



nâ



âhehii

rejoicings



em

in



ennu

these

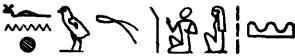


en



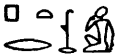
taiu

lands



Fenxu

of the Fenkhu.



petrà

What



erîâ - en - sen

did they give



nek

thee ?



besu

A flame



pu

of



en



seset

fire,



henâ

and a tablet



uat



en

of

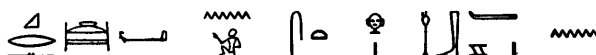


thehent

crystal.


  
 petrā      aref      arit      nek      eres      au


What      then      didst thou      with      it [them]?      I


  
 qeres      -      nā      set      her      uteb      en

buried      them      by the furrow      of


  
 Māaat      em      xet      xaiu

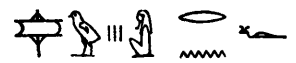
Māaat      as      things      for the night.


  
 petrā      qemt - nek      her - f      uteb


What      didst thou find      by it,      the furrow


  
 Māat      uas      pu      tes      ertā


of Māat?      A sceptre      flint,      'Giver



  
 nifu      ren - f

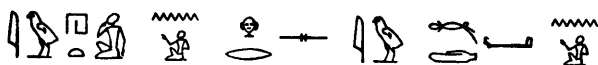
of winds'      is its name.


  
 petrā      aref      arit - nek      er      pa

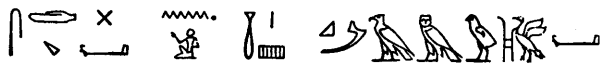
What      then      didst thou      with      the

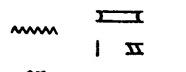

  
*bes en sešet henā pa uat en*
  
 flame of fire and the tablet of

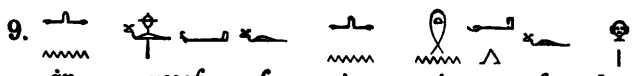

  
*behent em - xet qeres - k set*
  
 crystal after thou didst bury them?


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


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


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

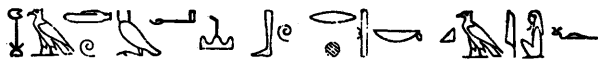

  
*en mer*
  
 a pool of water.


9. 
  
*ân xesef - f ân šenā - f her*
  
 Not opposed is he, not turned back is he at

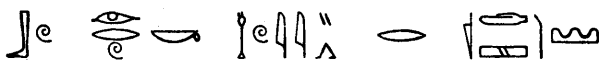









  
*xatumā*      *bu*   *rex - k*      *qaū - f*  
of Khatumā      not knowest thou      its form,


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


  
*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*      *teḳas - k*  
bowmen[and]soldiers?      Not      hast thou passed over

<sup>1</sup> 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	mejet	ma-a	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 bah	nebu	maat
cessation, <sup>1</sup>	before	the lords	of law.

<sup>1</sup> I. e., unceasingly.

*às ben ar em neter - uà*
  
 When not I was working

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

*àu taik hemt her tet - nà määi*
  
 was thy wife<sup>1</sup> saying to me, 'Come', etc.

13. 
  
*iu-k en - n tem sexau-*
  
 Come thou to us not [having] thy memories

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

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

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

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

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

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

14.   
*ām*     *āq*     *āq*     *ām*     *per*     *peru*  
 Not entered a comer in, not came out a comer out,

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

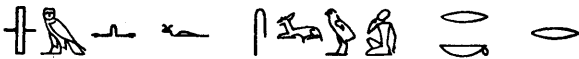
<i>āhā</i>	<i>en</i>	<i>hab - nef</i>	<i>en</i>	<i>sen</i>	<i>em</i>	<i>tet</i>
He sent			to them, saying,			

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



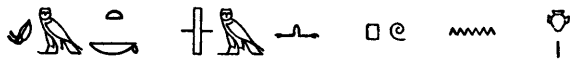
àm - k àri her em reθ

Do not make terror in men and women.



àm - f sau erek er

Let it not [be] that thou criest out against



setemet-k àm pu en àb

what thou hearest, that there may not be a heart



beqbequ

of cowardice (?).



àm-à ah-à en àu

Not shall I suffer I overthrow



nest-à àmt uàa en Rā

from my throne in the boat of Rā



āa

the mighty one.

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

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

*âm - k*      *âri*      *ḥer*      *ḥrā nebt*      *âpu*      *ḥer*  
 Do not thou perform [it] before people,      but only

*ḥāu - k*      *tes-k*  
 thine own      self.

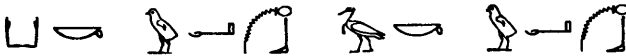
EXTRACTS FOR READING.


I. From an inscription of Pepi I.

[VIth dynasty.] .


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

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

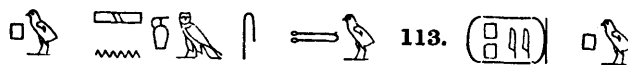
  
*ka - k uāb ba-k uāb*  
 thy double, pure is thy soul. pure is

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





  
 Nut      šenem      urt      s - uāb - s      ʒu      Pepi


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


  
 pu      šenem - s      ʒu      113.      Pepi      pu


this, she fashioneth thee      Pepi this,


  
 ʒu      ās      ku-k      ha      Pepi      pu


protecting when thou movest. Hail      Pepi this,


  
 uāb - t      uāb      ka - k      uāb

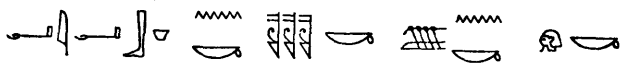
pure art thou,      pure is thy double,      pure is


  
 seḫem - k      ām      ʒu      uāb

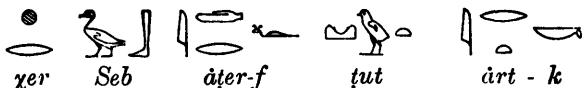
thy power      among the spirits,      pure is


  
 ba-k      ām      neteru      ha      114.      Pepi      pu

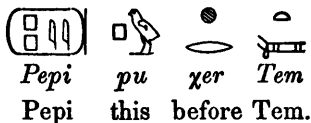
thy soul among the gods. Hail      Pepi this,


  
 āāāb - nek      qesu - k      sešep-nek      tep-k

are brought to thee thy bones, thou receivest thy head



before Seb ; he destroyed the evil belonging to thee




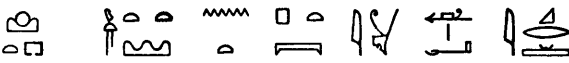
The above passage is an address made to the dead king Pepi by the priest which declares that he is ceremonially pure and fit for heaven. The *ka*, *ba* and *sekhem*, were the "double" of a man, his soul, and the power which animated and moved the spiritual body in heaven; the entire economy of a man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

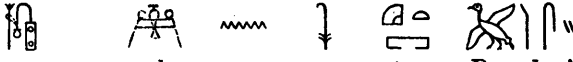
**II. Funeral Stele of Panehesi.**

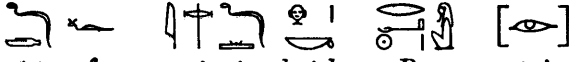
(Brugsch, *Monuments de l'Égypte*, Plate 3.)

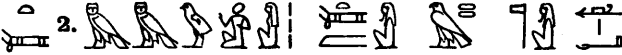
[XIXth dynasty.]

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* *uthu* *en* *suten* *àpt* *Pa-nehesi*   
 the scribe of {the table of offerings} of the royal house, Pa-nehesi,

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

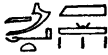
2.    
*tememu* *Tem Heru-χuti neter uā*   
 of mortals, Temu-Harmachis, god one,



ānχ



em



maāt



āri



enti

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



gemam

creator



unenet

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



en



ātu



reθ



pert



em



maat-f



neθ

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



pet



neb



ta



āri



χeru



χeru



χeru

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



heru

of {beings}  
{celestial,}

4.



Neb-er-ter

Neb-er-tcher,



ka



the bull



em



of



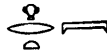
paut neteru

{the company of}  
{the gods,}



suten

king



hert

of heaven,











neb

lord of the gods,








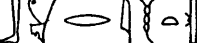


neteru



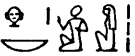

 *adi* prince,  
 *her* chief of  
 *paut neteru* {the company} of the gods,  
 *neter* god  
 *netri* divine



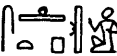
5.  *xeper* self-created,  
 *tesef*  
 *pauti* god of the two companies of the gods


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

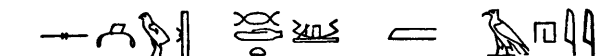
 *ari neteru* {maker of the} gods,  
 *Tem* Temu making to exist  
 *sexeper* mankind,  
 *rexit*

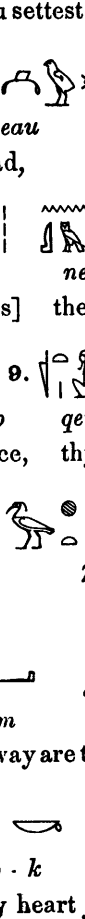
 *neb* lord  
 *benerat* of sweetness,  
 *aa* great  
 *mert* of love ;

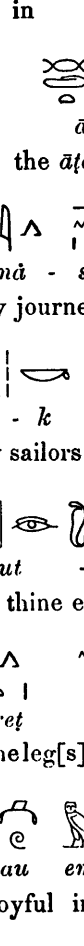
 *pest* - *f* he shineth [and]  
 *anx* live  
 *hra nebt* mankind.  
 *fa-ua nek* I give to thee

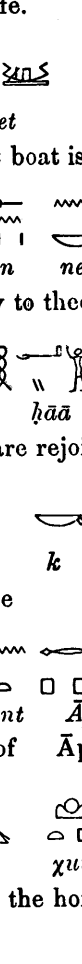
7.  *aa'iu* praises  
 *em* at  
 *maser* eventide,  
 *sehetep-aa* I make thee to set

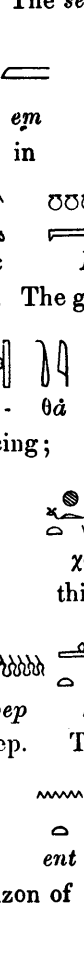

  
*tu* *hetep-k* *em* *āny* *āu* *sektet*
  
 [when] thou settest in life. The *sektet* boat

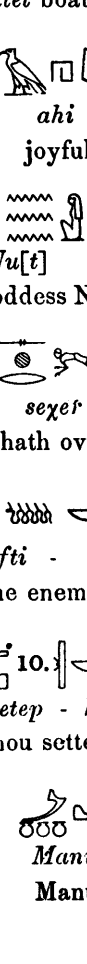

  
*her* *seau* *ātet* *em* *ahi*
  
 is glad, the *ātet* boat is in joyful

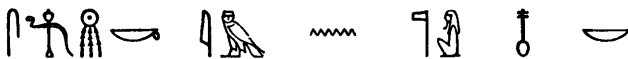

  
*hennu* *nemā - sen* *nek* *Nu[t]*
  
 praising [as] they journey to thee. The goddess Nut


  
*em* *hetep* *get - k* *hāā - thā* *seyer*
  
 is at peace, thy sailors are rejoicing; hath over-


  
*en* *xut* *k* *xefti - k*
  
 thrown thine eye thine enemy.


  
*nehēm* *reṭ* *ent* *Āpep* *hetep - k*
  
 Carried away are the leg[s] of Āpep. Thou settest,

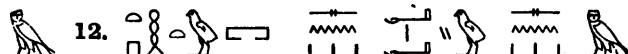

  
*nefer* *āb - k* *au* *em* *xut* *ent* *Manu.*
  
 glad is thy heart joyful in the horizon of Manu.



  
*seḥet - k      âm      en      neter    nefer    neb*
  
 Thou makest light there,                      god beautiful, lord


  
*ḥeḥ      ḥeḡ      Auḡert      11.      ṭā - k*
  
 of eternity, prince                      of Auḡert.                      Thou givest



  
*sesep      en      enti      âm      xefti*
  
 thy radiance      upon      those      there, [thy] enemies

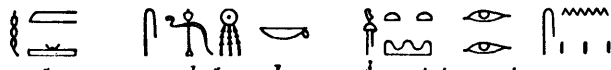

  
*ṭekai -    sen    neferu-k    em    ..... sen*
  
 see                      thy beauties      in their [abodes and]

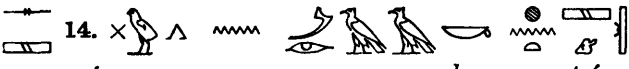

  
*em      12.      tepḥetu - sen      āui - sen      em*
  
 in their habitations [and] their                      hands



  
*āui      en    ka - k      āmentiu      em*
  
 adore                      thy double; the beings in Amenti

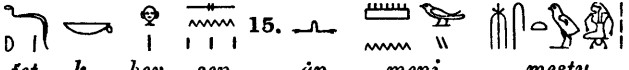

  
*ḥāātu      13.      emḡet      eref      pest-k*
  
 rejoice                      after                      thou hast shone

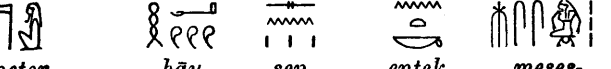

  
*en sen nebu tuat abu - sen*
  
 upon them, the lords of the underworld their hearts



  
*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

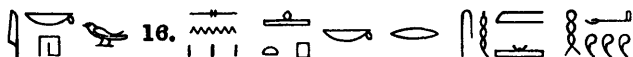

  
*abu - sen maa - sen tu haā*
  
 are their hearts [when] they see thee; rejoiceth


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

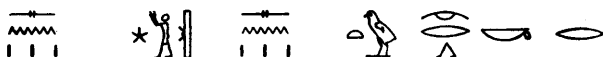

  
*neter haū - sen entek meses -*
  
 of god [which are] their members; thou givest birth


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





16. *âkeh - sen hetep - k er senetem hâu-*  
 their grief; thou settest to make glad their



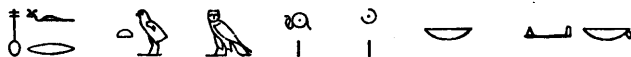
*sen tua - sen tu sper - k er*  
 members; they praise thee [when] thou comest forth to



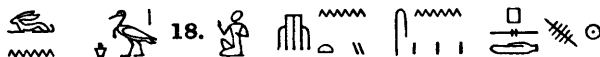
*sen sešep - sen lût ent uia-*  
 them, they grasp the bow of thy boat.



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



*nefer - tu em Râ hru neb tã - k*  
 happy art thou as Râ day every. Grant thou

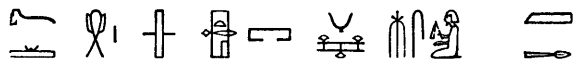


*un ba - â xenti - sen pest*  
 that may be my soul along with them, may shine



*xu - k her šenbet - â maa-â âten*  
 thy rays upon my body, may I see the Disk




  
 setep sa am het āat Ap-uat-mes maā-ḫeru
   
 { worker of } in the palace, Ap-uat-mes right of speech
   
 { magic<sup>1</sup> } (or triumphant).

### III. Inscription of Anebni.

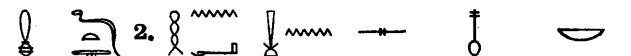
(Sharpe, *Egyptian Inscriptions*, Plate 56.)


[XVIIIth dynasty.]


1. 
  
 ārit em heset netert nefert nebt

Made by the favour of the goddess beautiful, lady


  
 tavi Rā-maāt-ka ānḫ-ḥ teḥ-ḥ Rā
   
 of the two lands, Hätshepset living, established Rā


  
 mā fetta henā sen - s nefer neb
   
 like for ever, and her brother beautiful, the lord,


  
 āri ḫet Men-ḫeper-Rā tā ānḫ Rā mā
   
 maker of things, Thothmes III., giver of life Rā like

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

*tetta*    *suten*    *tä*    *hetep*    *Amen*    *neb*    *nest*

for ever. King give an offering! Amen, lord } of the }  
 { thrones }

*taui*    *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-feser*    *tä - sen*    *per-xeru*    *menx*


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

*senträ*    *merḥ*    *xet*    *nebt*    *nefert*    *abt*    *perert*

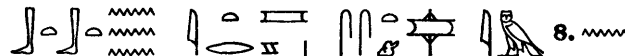
incense, wax, thing every beautiful, pure, what appeareth

*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      äter      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      āqer      hes      en      neter-f      meru


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


  
 10.      neb - f      her      menx - 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      xāu      suten

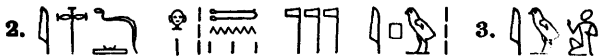
[and] north, royal son, overseer of the weapons of the king,



  
*Anebni maâ-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.

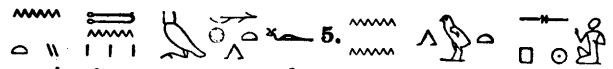
[XVIIIth dynasty.]

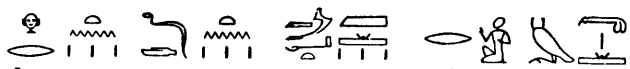
2. 
  
*anet hrâu-0en neteru âpu âu-â*
  
 Homage to you, O gods these! I,



  
*rex - kuâ - ten rex - kuâ ren - ten enen*
  
 even I know you. I know your names. Do not


  
*ḫer - â en sât - ten enen*
  
 cast me down to your slaughtering knives, do not



  
*sâr - ten bâ[n] - â en neter pen*
  
 bring forward ye my wickedness before god this



  
*enti then em xet - f enen iu-tu sep - à*
  
 whom ye follow him, let not come my moment



  
*her - ten fet - ten maät er - à embah*
  
 before you. Declare ye right and truth for me before


  
*ā Neb-er-ter her entet ari - nā*
  
 the hand of Neb-er-tcher, because I have done


  
*maät em Ta-merà en sen - à*
  
 right and truth in Ta-mera [Egypt]. Not have I cursed


  
*neter en iu sep - à anet hräu-ten*
  
 God, not hath come my moment. Homage to you,


  
*neteru àm usext - then ent maäti*
  
 O gods who live in your hall of right and truth,


  
*ati ker em xat - sen anxiu*
  
 without evil in their bodies, who live









*em*                      *maät*                      *em* *Annu*                      *sāmiu*

in right and truth    in Annu,                      who consume







*em*                      *haut* - *sen*                      8.    

*em* *baḥ*                      *Heru*

their entrails                      in the presence of Horus

































*ām*                      *äten* - *f*                      *neḥem* - *ten-uā*                      *mā*

in his disk,                      deliver ye me                      from










*Baabi*                      *ānḫ*                      *em*                      *beseku*

Baabi,                      who liveth upon                      the intestines










*seru*                      *hru*                      *pui*                      *en*                      *āpt*                      *āat*

of the princes, on day that                      of the judgment great

*mā* - *ten*                      9. *i* - *kuā*                      *ḫer* - *ten*                      *enen*

by you ;                      I have come                      to you.                      Not

*āsfet* - *ā*                      *enen*                      *ḫebent* - *ā*                      *en*

have I committed faults, not                      have I sinned,                      not



*tu - ä      enen      meteri - ä      enen*

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

*äri - nä      çet      eret      änç - ä      em*

let be done to me anything therefore. I live in

10.

*maät      säm - ä      em      maät*

right and truth, I feed upon right and truth

*äb - ä      äu      äri - nä      teçet      ret*

my heart. I have done that which commanded men,

*hereret      neteru çer-s      äu      se-çetep-nuä      neter*

are satisfied the gods thereat. I have appeased God

11.


*em      mert - f      äu      erçä - nä      tau*

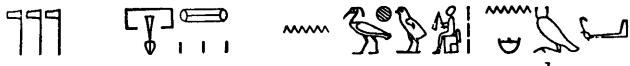
by [doing] his will. I have given bread


*en      çet      mu      en      äbi*


to the hungry, water to the thirsty,



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

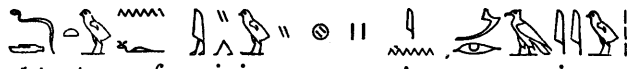

  
*aiui*                      *aiu*                      *ari - nā*                      *neter-hetepu en*  
 to the shipwrecked.                      I have made offerings to the


  
*neteru*                      *perxeru*                      *en*                      *xu*                      *nehem-*  
 gods, and sacrificial meals to                      the spirits.                      Deliver


  
*ten - uā*                      *ār*                      *ten*                      *xu*                      *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*                      *āaiu*  
 the god great.                      I am pure of mouth, pure of hands.


  
*fet - tu - nef*                      *iui*                      *sep sen*                      *ān*                      *maaiu*  
 Is said to him, Come, twice, by those who see

*su her entet setem - na metet tui*  
 him, because I have heard speech that

*tefet 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

*pesés āset em xennu*  
 the division of the persea trees within

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

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



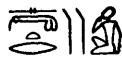
i - nā



āa



er



semeter

I have come advancing to make a declaration of



maāt



er



ertāt

16.



āusu



er

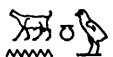
right and truth, to place the balance upon



āhāu - f



em



xennu



kaūu

its supports within the amaranthine bushes.



ā



qa



her



āat - f



neb

Hail exalted upon his standard, lord



atefu



āri



ren - f



em



neb

of the atef crown, making his name as the lord



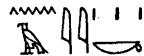
nifu



nehem - kuā



mā



naik

of winds, deliver me from thy



en



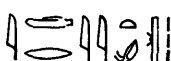


āputat



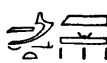



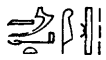



uṭeṭiu


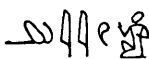
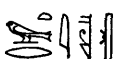

messengers who make to happen





 *Gemesu*  
dire deeds,  
 *sejeperiu*  
who make to arise  
 *aferit*  
calamities,


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



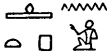


 *her entet*  
because  
 *ari - na*  
I have done  
 *maät*  
right and truth.  
 *neb*  
O lord of






 *maät*  
right and truth, I am pure,  
 *ab - kuä*  
my breast  
 *hâti - ä*  
is  
 *em*

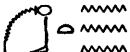




 *äbu*  
washed,  
 *pehi - ä*  
my hinder parts are cleansed,  
19.  *turä*  
my interior  
 *her-äb-ä*

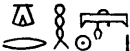





 *em*  
[hath been] in  
 *sešetit*  
the pool of right and truth,  
 *maät*  
not [is]  
 *enen*





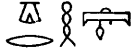
 *at*  
a member in me  
 *äm - ä*  
lacking.  
 *su*  
I have been purified in  
 *ab - na*  
 *em*

				
<i>sešetit</i>	<i>reset</i>	<i>hetep-nā</i>	<i>em</i>	<i>Hetm</i>
the pool	southern, I have rested	in		Hemet,


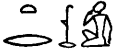

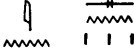

	20.				
<i>mehtet</i>		<i>em</i>	<i>sešet</i>		<i>sanehemu</i>
to the north	of	the field of	the grasshoppers ;		


				
<i>ābet</i>	<i>geti</i>	<i>im - s</i>	<i>em</i>	<i>unnut</i>
bathe	the divine sailors' in it			at the season of

					
<i>kerh</i>	<i>en</i>	<i>senāā</i>	<i>āb</i>	<i>en</i>	<i>neteru</i>
night	to	gratify (?) the heart of			the gods

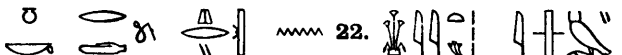
				21.	
<i>em xet</i>	<i>seš-ā</i>	<i>her-s</i>	<i>em</i>		<i>kerh</i>
after	I have passed over it		by		night and

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


				
<i>nimā</i>	<i>trā</i>	<i>tu</i>	<i>ān - sen</i>	<i>er - ā</i>
Who	then art	thou?	say they	to me.


  
 pu      trā      ren - k      ān - sen      er - ā


What then is thy name? say they to me.


  
 nuk      ruṭ      xeri      en      22.      ḥait      āmi


I grow among the flowers dwelling in


  
 baaq      ren - ā      seš-nek      ḥer mā

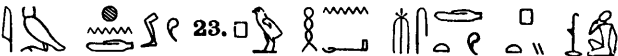
the olive tree is my name. Pass on thou forthwith,


  
 ān - 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      mestet      peti trā


there? The leg and the thigh. What then

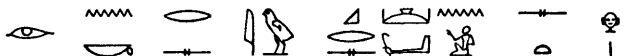

  
 ān-k      en      sen      āu      maa - nā      āhehi


didst thou say to them? I saw rejoicing

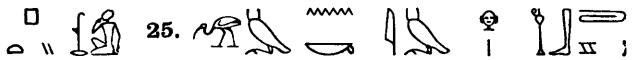

  
*em ennu taiu Fenxu peti trā*  
 in those lands of the Fenkhu. What then



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


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


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


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

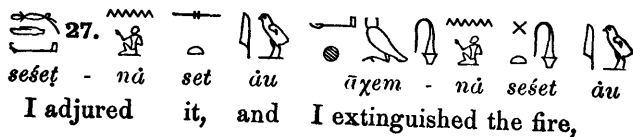
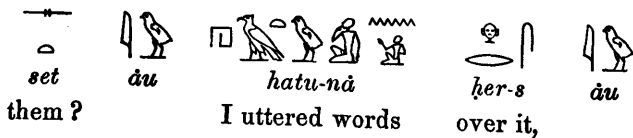
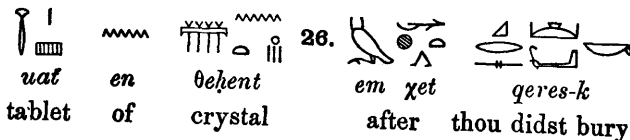
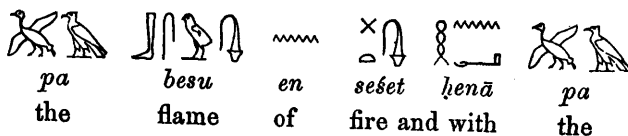
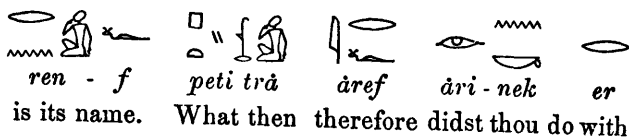
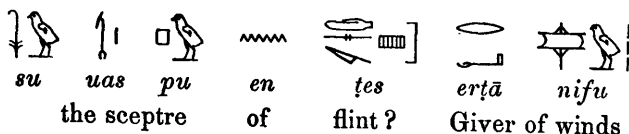

  
*peti trā gem - nek ām her uteb*  
 What then didst thou find there by the furrow



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



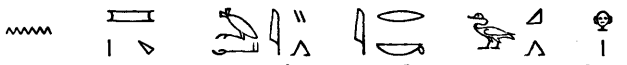



maketh to prevail thee it. What then is [the name of]

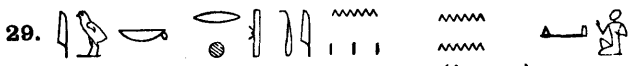




 28.   
*set - nâ uat em gemam*

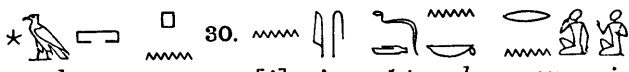
I made use of the tablet in creating

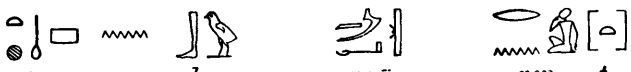
  
*en mer māi ārek āq her*  
 a pool of water. Come then pass in over

  
*sba pen en usext ten ent Maāti*  
 door this of Hall this of Maāti,

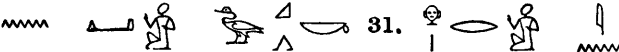
29.   
*āu - k rex - ōū - n enen (i. e., ān) tā - ā*  
 thou art knowing us. Not will I let

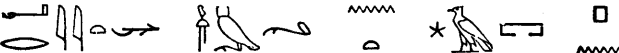
  
*āq - k her - ā ān bens en*  
 enter thee over me, saith the bolt of


  
 30. *sba pen [ā]n-ās tet - nek ren - ā*  
 door this, except thou sayest my name.


  
*tex en bu mā ren - t*


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

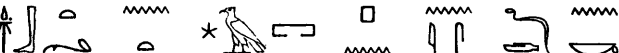

  
 ân      tā - â      āq - k      her - â      ân  
 Not      will let I      enter thee      by me,      saith

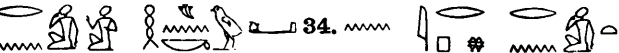

  
 ārit      unem      ent      sba      pen  
 the post      right      of      door      this,

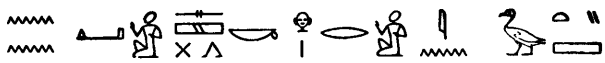

  
 [â]n-âs      teṭ - nek      ren - â      henku - nef  
 except thou sayest my name.      He weigheth


  
 fat      maât      ren-t enen (i.e., ân)  
 the labours of right and truth is thy name. Not

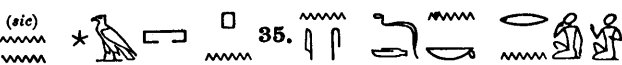

  
 tā - â      āq - k      her-â      ân      ārit  
 will I let      enter thee      by me,      saith      the post


  
 âbet      ent      sba      pen [â]n-âs      teṭ - nek  
 left      of      door      this, except thou sayest



  
 ren - â      henku      en      ârp      ren - t  
 my name.      Judge      of      wine is thy name.


  
 enen (i. e., an) tā - ā ses - k her - ā an sati


Not will I let pass thee over me, saith the threshold

(sic) \* 
  
 en sba pen [ā]n-ās teṭ - nek ren - ā

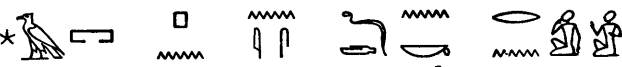
of door this, except thou sayest my name.


  
 āua en Keb ren - k enen (i. e., an)

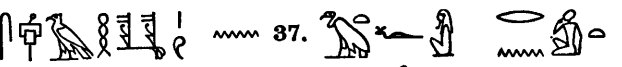
Ox of Keb is thy name. Not


  
 un - ā 36. nek an qert ent

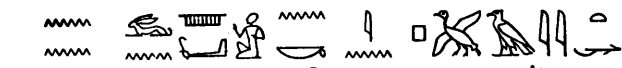
will I open to thee, saith the bolt-socket of

\* 
  
 sba pen [ā]n-ās teṭ - nek ren - ā

door this, except thou sayest my name.

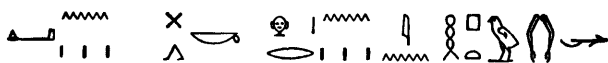

  
 saḥ en 37. mut - f ren - t

Flesh of his mother is thy name.



  
 enen (i. e., an) un - ā nek an pait

Not will I open to thee, saith the lock




  
 tā - 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.


  
 nexenu      nu      Rennut      ren-ten


Serpent children of Rennut are your names.


  
 au - k      rex - tha - n      ses      arek      her - n

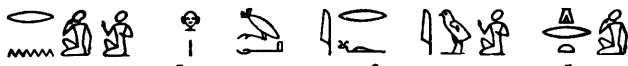
Thou knowest us, pass then by us.


  
 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      mā      aref      au - a      kert

my name. . . . . I am silent,

āb - kuā      ḥer entet      41.      [ā]n      rex - n

I am pure,      because      not      do we know

reḥ - k      xentḥ - k      ḥer - n      ām - sen

thy two legs      thou treadest      upon us      with them ;

teḥ      ārek      nā      set      besu      em baḥ

tell      then      to me      them.      Traveller      before

Amsu      ren      en      reḥ - ā      unemi

Menu  
(or, Amsu) is the name      of      my leg      right.

unpet      ent Nebt-ḥet      ren      en      42.      reḥ - ā







Grief      of Nephthys is the name of      my leg




ābi      xentḥ      ārek      ḥer - 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*      *āa*      *en*      *usext*      *0en*      [*ā*] *n ās*  
 the guardian of the door of      hall      this, except





















  
*teṭ - nek*      *ren - ā*      *sa*      *ābu*      *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*      *tawi*  
 Speak thou it.      The recorder of      the two lands.

















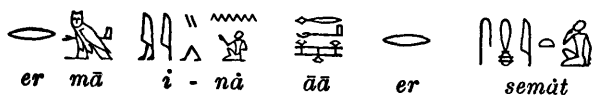




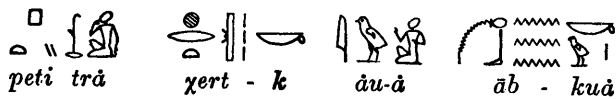
  
*peti trā*      *su*      *māau*      *tawi*  
 Who then is he      the recorder of      the two lands?











  
*Tehuti*      *pu*      *māā*      *ān*      *Tehuti*      *i - nek*  
 Thoth      it is.      Come,      saith      Thoth,      come thou

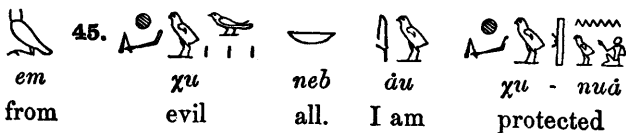




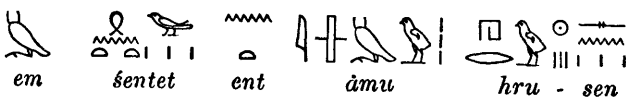
er mā i - nā āā er semät  
hither (?). I come advancing to the examination.



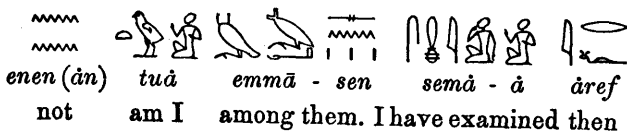
peti trā xert - k āu-ā āb - kuā  
What then is thy condition? I, I am pure



em xu neb āu xu - nuā  
from evil all. I am protected



em sentet ent āmu hru - sen  
from the baleful acts of those who live in their days,



enen (ān) tuā emmā - sen semā - ā āref  
not am I among them. I have examined then



tu nimā en haat em sešet  
thee. Who goeth down into the flame,



ānbut-s em āāretu unnu  
its walls are [surmounted] with uraei, being

satu - f	em ennu	ui
his paths	in that same	lake ?

		47.				
sebi	pu		Asar	pu	uta	arek
The traverser			Osiris	is.	Come forward then,	

māketu	smā - θā	āu	tau - k
verily	thou hast been examined ;	is	thy bread

em	utat	heqt	em	utat	āu
from the utchat,	and [thy] beer	from the utchat,	are		

per - tu	nek	xeru	tep	ta
brought out	to thee	sepulchral offerings	upon	earth

em	utat	.....	su er - ā
from the utchat.	Hath decreed it he		for me.



# EGYPTIAN LANGUAGE

RKP



Vertical columns of Egyptian hieroglyphs, likely representing a list or a specific text. The hieroglyphs are arranged in approximately 15 vertical columns, each containing several lines of characters. The characters are small and distinct, typical of ancient Egyptian script. The columns are separated by thin vertical lines.