

**BOOKS ON
EGYPT AND CHALDAEA**

VOL. III



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BOOKS ON EGYPT AND CHALDÆA.

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

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the British Museum,

AND

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Books on Egypt and Chaldaea

VOL. III.

EASY LESSONS
IN
EGYPTIAN HIEROGLYPHICS

PUBLISHERS' NOTE.

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

Books on Egypt and Chaldaea

EASY LESSONS

IN

EGYPTIAN HIEROGLYPHICS

WITH SIGN LIST.

BY

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

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

LONDON

KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.
PATERNOSTER HOUSE, CHARING CROSS ROAD

1899

95900

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PRINTED BY
ADOLF HOLZHAUSEN,
19-21 KANDLGASSE, VIENNA.



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To

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

ETC., ETC., ETC.

TO WHOSE SKILL AND KINDNESS

MY EYESIGHT OWES SO MUCH.

PREFACE.

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

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

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

E. A. WALLIS BUDGE.

LONDON,

September 20th, 1899.

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CHAPTER I.

HIEROGLYPHIC WRITING.















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

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

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

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

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

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

In the above examples of picture signs the objects which they represent are tolerably evident, but a large number of hieroglyphies do not so easily lend themselves to identification. Hieroglyphies 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 hieroglyphies, 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 hieroglyphies 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 handierafsmen possessed at a time which must be well nigh pre-dynastic, the reader is referred to the beautiful panels in the Gizeh Museum which have been published by Mariette.¹ The hieroglyphies and figures of the deceased are in relief, and are most delicately and beautifully executed;

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

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

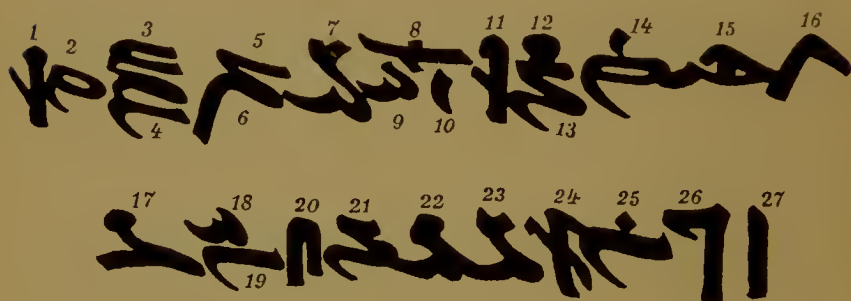
¹ *Byblus hieraticus*, or *Cyperus papyrus*.

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





















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

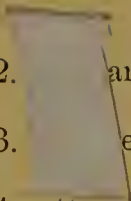
¹ Harris Papyrus, No. 1. British Museum, No. 9999.

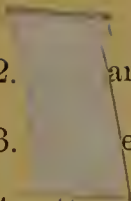
importance to hieroglyphic writing. The following example of hieratic writing is taken from the Prisse Papyrus upon which at a period about B. C. 2600 two texts, containing moral precepts which were composed about one thousand years earlier, were written.





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


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

22.  an eagle

23.  see No. 7

24.  a tree

25.  see No. 14

26.  an axe

27.  see No. 10.

On comparing the above hieroglyphies 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 Ptolemy V. Epiphanes (B. C. 205—182).

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

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

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



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

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



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

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

CHAPTER II.

THE ROSETTA STONE AND THE DECIPHERMENT OF HIEROGLYPHICS.

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

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

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

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

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

¹ See my *Mummy*, p. 126.

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

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

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

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

¹ I. e.,  i,  m,  n,  p,  f,  t.

² I. e.,  ,  ,  .

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

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

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

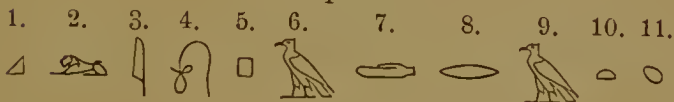


Let us however break the names up a little more and arrange the letters under numbers thus:—

Ptolemy.



Kleopatra.

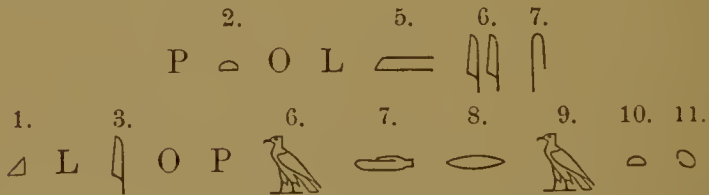


We must remember too that the Greek form of the name Ptolemy is Ptolemaios. Now on looking at the two names thus written we see at a glance that letter No. 5 in one name and No. 1 in the other are identical, and judging by their position only in the names they must represent the letter P; we see too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

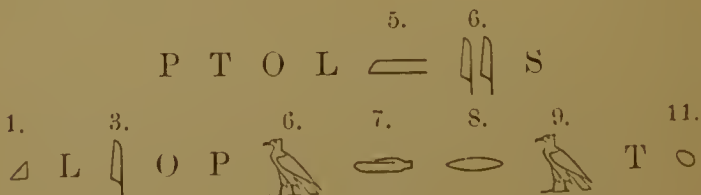
in one name and No. 4 in the other are also identical, and arguing as before from their position they must represent the letter L. We may now write down the names thus :—











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












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



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

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




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

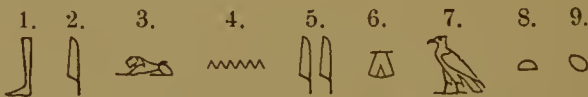
P T O L M I S, *i. e.*, Ptolemy,

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

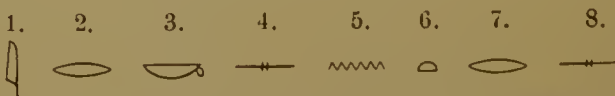
Now a common title of the Roman Emperors was written hieroglyphically $\overset{1.}{\cup} \overset{2.}{\text{qq}} \overset{3.}{\text{p}} \overset{4.}{\text{ellip}} \overset{5.}{\text{dash}}$. We know that $\text{qq} = \text{I}$, $\text{p} = \text{S}$, and $\text{ellip} = \text{R}$; and as \cup is used as a variant for the first sign in the name of Kleopatra given above, \cup must be K also. The last sign dash is interchanged with p , and we may thus write under the hieroglyphies the values as follows:—



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



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:—



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

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

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

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



NI - K - I - S

anicus.

8. 

K - L - U T - S

T - I - B A - R - S A

i. e., Claudius

Tiberius.

9. 

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

K - I - S - R - S

i. e., Autocrator

Caesar.



T - A - T - A - S


A - R - I - S

A - T - R - I - N - S

Titus

Aelius

Hadrianus.

10. 

A - U - R - L























A - I - S


AN - T A - N - I - N - S



























i. e., Aurelius

Antoninus.

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

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














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

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

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

CHAPTER III.

HIEROGLYPHICS AS IDEOGRAPHS, PHONETICS. AND DETERMINATIVES.

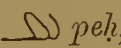











Every hieroglyphic character is a picture of some object in nature, animate or inanimate, and in texts many of them are used in more than one way. The simplest use of hieroglyphics is, of course, as pictures, which we may see from the following:—  a hare;  an eagle;  a duck;  a beetle;  a field with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



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






















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















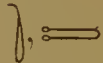





knotted rope, No. 4 a lion, No. 5 (uncertain), No. 6 two reeds, and No. 7 a chairbaek; but here each of these characters is employed for the sake of its *sound* only.

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

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

The Egyptian alphabet is as follows:—

	A (𐀀)		F (𐀁)
	Ā (𐀂)	 or 	M (𐀃)
	Ā (𐀄)	 or 	N (𐀅)
 or 	I (𐀆)	 or 	R and L (𐀇, 𐀈)
 or 	U (𐀉)		H (𐀊)
	B (𐀋)		H (𐀌)
	P (𐀍)		KH (𐀎) (Arab. 𐤀)

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















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












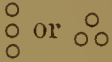















Some ideographs have more than one phonetic value, in which case they are called **polyphones**; and many ideographs representing entirely different objects have similar values, in which case they are called **homophones**.

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

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

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

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

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

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

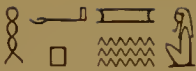







of such are *henā*¹ "with", *ām* "in", *māk* "truly" and the like. On the other hand a large number of words have one determinative, and several have more than one. Of words of one determinative the following are examples:—

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

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

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

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

2.  *Hāp* god of the Nile ; the pictures of water enclosed by banks , and running water , and a god  are the determinatives.
3.  *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 :—



sfent a knife



âsfet wickedness



sât a book



uâa a boat



heqer to be hungry, hunger

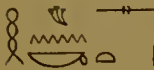


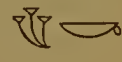




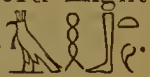


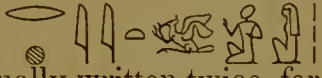







semehi left hand side



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



mester ear



hai rain



senār storm



merhu unguent



hememu mankind.

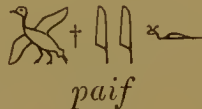
We may now take a short extract from the Tale of the Two Brothers, which will illustrate the use of alphabetic and syllabic characters and determinatives; the determinatives are marked by *, and the syllabic characters by †; the remaining signs are alphabetic. (N. B. There is no *e* in Egyptian.)



un

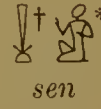


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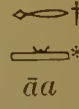
paif

His



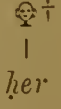
sen

brother



āa

elder



her



xeperu

became



mā

like



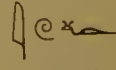
ābu

panthers



qemātu

southern.



āu-f

He



her



tāt

made



temtu

sharp



paif

his



nui

dagger,

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

paif sen āa āhā en
 His brother elder stood


ḥa pa sbai paif
 behind the door of his

āhait er ḫaṭbu paif
 stable to stab his

sen šerāu 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 *sexet* *em* *paif* *sexeru*

of the fields according to his habit




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

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




aht *hauti* *her* *aq* *er* *pa*

cow leading entered into the







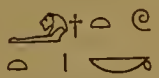

ahait *au* *set* *her* *fet* *en*







stable, she said to
















pai-set *saiu* *makuu* *paik*

her keeper, Verily thy








					
<i>sen</i>	<i>āa</i>	<i>āhā</i>	<i>er</i>	<i>hāt-tuk</i>	<i>ḫeri</i>
brother	elder	standeth	in front of thee	with	








					
<i>paif</i>	<i>nui</i>	<i>er</i>	<i>ḫaṭbu</i>	<i>- k</i>	
his	dagger	to	stab	thee;	

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

						
<i>her</i>	<i>setem</i>	<i>pa</i>	<i>teṭ</i>	<i>taif</i>	<i>āḥ</i>	
hearkened	unto the	speech	of his		cow	

						
<i>hāuti</i>	<i>āu</i>	<i>ta</i>	<i>ket-ḥā</i>	<i>her</i>	<i>āq</i>	
leading.	The next	entered,	[and]			

						
<i>āu</i>	<i>set</i>	<i>her</i>	<i>teṭ - ḥā - f</i>	<i>em</i>	<i>mātet</i>	<i>āuf</i>
she was saying	to him			likewise.		He

						
<i>her</i>	<i>ennu</i>	<i>ḫeri</i>	<i>pa</i>	<i>sba</i>	<i>en</i>	<i>en</i>
looked	under	the	door		of	

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

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

<i>sen</i>	<i>āa</i>	<i>auf</i>	<i>āhā</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>
the	door	his	dagger

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









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

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

















CHAPTER IV.¹
















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


















1. FIGURES OF MEN.


















	Phonetic value.		Meaning as ideogram or determinative.
1.	 <i>enen</i>		man standing with inactive arms and hands, submission
2.	 <i>á</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, eat
6.	 <i>ṭua</i>		
7.	 <i>hen</i>		to praise
8.	 <i>qa, ḥāā</i>		to be high, to rejoice ? 𐎧𐎫𐎠
9.	 <i>ān</i>		man motioning something to go back, to retreat


















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

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



















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




















42.  — to plough
43.  *tā* to give a loaf of bread, to give
44.  *sa* to make an offering
45.  *nini* man performing an act of worship
46.  *āb* man throwing water over himself, a priest
47.  *sati, set* man sprinkling water, purity
48.  — a man skipping with a rope
49.  *χus* man building a wall, to build
50.  — man using a borer, to drill
51.  *qet* to build
52.  *fa, kat* a man with a load on his head. to bear, to carry, work
53.  *āχ* man supporting the whole sky. to stretch out
54.  *fa* to bear, to carry ; see No. 52
55.  *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.  *āthi* prince, king
71.  *hen* a baby sucking its finger, child, young person
72.  *hen* a child
74.  *hen* a child wearing the Red crown
75.  *hen* a child wearing the disk and uraeus
76.  *mestem*
78.  }
 79.  *zefti* 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.  *sa, remt* man kneeling on one knee
90.  *à* to cry out to, to invoke
91.  *à* man with his right hand to his mouth, determinative that is done with the mouth
92.  *enen* submission, inactivity
93.  *hen* to praise
94.  *ṭua* to pray, to praise, to adore, to entreat
96.  *àmen* to hide
97.  — to play a harp
98.  *àuh, sur* to give or offer a vessel of water to a god or man
99.  *sa* to make an offering
100.  *àmen, ḥab* man hiding himself, to hide, hidden
101.  *āb* man washing, clean, pure, priest

07
10
ku.



















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


















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


















2. FIGURES OF WOMEN.






- | | | | |
|-----|---|------------------|---|
| 1. |  | <i>heter</i> | two women grasping hands,
friendship |
| 3. |  | <i>them</i> | woman beating a tambourine, to
rejoice |
| 4. |  | <i>keb</i> | to bend, to bow |
| 5. |  | <i>Nut</i> | the goddess Nut, <i>i. e.</i> , the sky |
| 6. |  | — | woman with dishevelled hair |
| 7. |  | <i>sat</i> (?) | a woman seated |
| 8. |  | — | } a sacred being, sacred statue |
| 9. |  | — | |
| 10. |  | — | } a divine or holy female, or statue |
| 11. |  | — | |
| 12. |  | <i>ari</i> | a guardian, watchman |
| 13. |  | <i>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>Ausar</i> (or <i>Asar</i>) the god Osiris |
| 3. |  | <i>Ptaḥ</i> the god Ptaḥ |
| 4. |  | <i>Ptaḥ</i> Ptaḥ holding a scepter, and wearing a <i>menat</i>  |
| 6. |  | <i>Ta-tunen</i> the god Ta-tunen |
| 7. |  | <i>Tanen</i> the god Tanen |
| 8. |  | <i>Ptaḥ-Tanen</i> the god Ptaḥ-Tanen |
| 9. |  | <i>An-heru</i> the god An-heru |
| 10. |  | <i>Amen</i> Amen in his ithyphallic form of Amsu |
| 11. |  | <i>Amen</i> Amen wearing plumes and holding  |
| 13. |  | <i>Amen</i> Amen wearing plumes and holding <i>Maat</i> |
| 14. |  | <i>Amen</i> Amen wearing plumes and holding a short, curved sword |
| 15. |  | <i>Amen</i> Amen holding the <i>user</i> scepter  |
| 16. |  | <i>Aah</i> the Moon-god |
| 17. |  | <i>Khensu</i> the god Khensu |
| 18. |  | <i>Shu</i> the god Shu |


















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







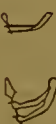








40.  *Auset* (or *Āst*) Isis holding papyrus sceptre
41.  *Auset* (or *Āst*) Isis holding symbol of "life"
42.  *Auset* (or *Āst*) Isis holding papyrus sceptre
45.  *Nebt-ḥet* Nephthys holding symbol of "life"
51.  *Nut* the goddess Nut
52.  *Sešeta* the goddess Sesheta
53.  *Uṣr-Maāt* the goddess Maāt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











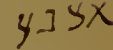







69.		} <i>Seher</i>	see No. 68
70.			
71.		<i>Bes</i>	the god Bes
73.		} <i>Xeperà</i>	the god Khepera
74.			















4. MEMBERS OF THE BODY.

1.		<i>tep, tata</i>	the head, the top of anything
3.		<i>her, hrà</i>	the face, upon
5, 6, 7.		<i>sent, ušer</i>	the hair, to want, to lack הרהש
8.		<i>sere (?)</i>	a lock of hair הרהש
9.		<i>χabes</i>	the beard
10.		<i>mer, mac, 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>ān</i>	to have a fine appearance

16.  *merti, maa* the two eyes, to see
17.  *ufat* the right eye of Rā, the Sun
18.  *ufat* the left eye of Rā, the Moon
19.  *ufatti* the two eyes of Rā
20.  *tebh* an *utchat* in a vase, offerings
23.  *ar* the pupil of the eye
24.  *tebh* two eyes in a vase, offerings
25.  *am* eyebrow
26.  *mester* ear
28.  *zent* nose, what is in front
29.  *re* opening, mouth, door
30.  *septi* the two lips *ng w*
31.  *sept* lip raised shewing the teeth
32.  *art* jawbone with teeth
33.  *tef, atet* exudation, moisture
- 35, 36.  *met* a weapon or tool
37.  *aat, pest* the backbone


















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


















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

94.		<i>xerui</i>	male organs	ערוה?
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.
















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

3.		<i>âh, ka</i>	ox	
6.		<i>kaut</i>	cow	cf. Sanskrit <i>gavas</i> , Phrygian <i>goi</i> , etc.
13.		<i>bâ</i>	calf	
14.		<i>âu</i> or <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</i>	lion	
38.		<i>l, r, ru, re</i>	lion couchant	לרי?


















43.  *xerefu,*
akeru the lions of Yesterday and To-day
44.  *neb*
47.  *mau* cat
49.  *sab* jackal, wise person **כאס**
52.  — the god Anubis, the god Ap-uat
55.  *seseta*
56.  *xex* a mythical animal
57.  — wild boar
58.  *un* a hare
59.  *āb* 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>ah</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>peḥ</i>	head and neck of a lion, strength
		<i>peḥti</i>	two-fold strength
16.		<i>hā</i>	head and paw of lion, the forepart of anything, beginning
21.		<i>set</i>	. . . . .
22.			
24.			
30.		<i>at</i>	hour, season
33.		<i>ap</i>	the top of anything, the forepart
35.		<i>aat</i>	rank, dignity
37.		<i>apt renpet</i>	opening of the year, the new year










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

7. BIRDS.







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







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

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













79.		<i>ur</i>	swallow, great
80.		<i>seräu</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>ses</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>reχ</i>	.....
10.		<i>amax</i>	eye of a hawk

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





9. AMPHIBIOUS ANIMALS.





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

| 9 W







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

10. FISH.





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










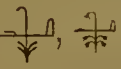







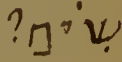

10.  *χα* dead fish or thing
11.  *bes* to transport
12.  *bes* to transport
14.  *χεpt* thigh (?)




















11. INSECTS.

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

12. TREES AND PLANTS.

















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
















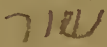





- 13, 14.  } *renp, ter* shoot, young twig, year
- 15, 16, 17.  }
18.  — eternal year
19.  — time
- 20, 21.  *sept* a thorn 
22.  *nexeb* shoot, name of a goddess and city
-  *enen* —
24.  *su, suten* king of the South
- 25, 27.  *gemā* south, name of a class of priestess
26.  *res, gemā* south
- 28,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













37.  } *śā* lotus and papyrus flowers growing,
38.  } 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.  } *res* the South, the papyrus country
46.  }
47.  } *uat* young plant, what is green
48.  }
55.  — flower
58.  *nehem* flower bud
62.  } — lotus flower
63.  }
67.  *un*
68.  *χα* flower
70.  *śen*
- 73, 77. ,  *ut, ut'* to give commands

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





13. HEAVEN, EARTH AND WATER.



















1.  *pet, her* what is above, heaven
2.  } *kerh* sky with a star or lamp, night
3.  }
4.  *âtet* water falling from the sky, dew, rain
5.  *0ehen* lightning
6.  *qert* one half of heaven
7.  *Rā, hru* the Sun-god, day
9.  *χu* radianee
- 10, 11.  *Rā* the Sun-god
13.  *χu, uben* the sun sending forth rays, splendour
14.  *Sept* the star Sothis, to be provided with
16.  — the sun's disk with uraei
17.  — winged disk
- 23, 25.  *χā* the rising sun
26.  *paut* cake, offering, emnead of gods
28.  *sper* a rib, to arrive at















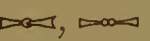



29.  *iāh, ābt* moon, month
35.  *sba, tua* star, star of dawn, hour, to pray
36.  *tuat* the underworld
37.  } *ta* land
38.  }
40.  *set* (or *semt*) mountainous land
41.  — foreign, barbarian
42.  *tu* mountain, wickedness
44.  *χut* horizon
- 45, 46. ,  *hesp, sept* nome
47.  *āteb* the land on one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

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

		<i>mu</i>	water	
57.		<i>mer</i>	ditch, watercourse, to love	
58.				
60.		<i>ś</i>	lake	
61.		<i>śem</i>	to go	
62.		—	lake	
64.		<i>Amen</i>	the god Amen	
66.		<i>îa</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, bîa</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* . . .
- 11, 12. ,  *het* great 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. ) *seb* door, gate
44. )
45.  *qenb* corner, an official

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

















15. SHIPS AND PARTS OF SHIPS.

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




16. SEATS, TABLES, ETC.

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

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

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
















17. TEMPLE FURNITURE.

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


















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

18. CLOTHING, ETC.



















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









17.		<i>šuti</i>	two feathers
18.		<i>atef</i>	plumes, disk and horns
20.			
24.		<i>meh</i>	crown, tiara
25.		<i>usex</i>	breast plate
26.			
28.		<i>āāh</i>	collar
29.		<i>sat</i>	garment of network
30.		<i>šent</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>šen, xetem</i>	circle, ring
41.		<i>temt, temt</i>	to collect, to join together
42.		<i>0et</i>	buckle
43.		<i>ānχ</i>	life

? *šim* by
metathesis
and nunation








45.		<i>setaut</i>	a seal and eord	
46.		<i>menät</i>	an instrument worn and carried by deities and men	
47.		<i>kep</i>	. . . . .
48.		<i>äper</i>	to be equipped	
50.		<i>χerp</i>	to direct, to govern	
52.		<i>sexem</i>	to be strong, to gain the mastery	
56.		<i>äment</i>	the right side	⌋'⌋'
59.		<i>χu</i>	fly-flapper	
60.				
61.		<i>Äbt</i>	the emblem containing the head of Osiris worshipped at Abydos	
62.		<i>heq</i>	sceptre, to rule	
64.		<i>uas</i>	sceptre	
65.		<i>Uast</i>	Thebes	
66.		<i>usr</i>	strength, to be strong	
73.		<i>ämes</i>	name of a sceptre	
74.		<i>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>seṭeb, seṭeb</i>	what is hostile
7, 8.	 	<i>qeh</i>	axe
9.		<i>ṭep</i>	the first, the beginning
10.		<i>ḫepes</i>	scimitar
11.		<i>ḫaut</i>	knife
12.		<i>k</i>	knife
13.		<i>qet</i>	dagger
14, 15.	 	<i>ṭes</i>	knife
19.		<i>nemmet</i>	block of slaughter
20.		<i>sesem</i>	. . . . .
21.		<i>pet</i>	bow
25.		<i>ḫent</i>	the front of any thing
26.			

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












20. TOOLS, ETC.















1.		<i>m</i>	. . . . .
2.		<i>tāt</i>	emanation
3.		<i>setep</i>	to select, to choose
4.	} 	<i>en</i>	adzc
5.			
7.		<i>hu</i>	to fight, to smite
8.		<i>ma</i>	sickle
9.		<i>maū</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.		0	. . . . .
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>ses, sēms</i>	to follow after, follower
45.		<i>qes</i>	bone

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












21. CORDWORK, NETWORK.



















1.		<i>u, saā</i>	cord, one hundred
2.		<i>sta</i>	to pull, to haul along
5.		<i>āu, āu, fu</i>	to be long, extended
		<i>āmaḫ</i>	pious, sacred
6.		} <i>śes, qes, qeb</i>	to fetter, 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>sešet</i>	to gain possession of
21.	} 	<i>āt</i>	part of a fowler's net
22.			
23.		<i>šen</i>	circuit
25.		<i>sent</i>	outline for foundation of a building
26.		<i>ua</i>	magical knot (?)
27.		<i>rut</i>	plant, growing things
28.	} 	<i>sa</i>	amulet, protection
29.			
30.		<i>ḥ</i>	rope
31.		<i>ḥer</i>	ḥ + r
32.		<i>ḥā</i>	ḥ + ā
34.	} 	<i>sek</i>	. . . . .
35.			
37.		<i>uaḥ</i>	to place, be permanent
39.		<i>uṭen</i>	offerings
40.		<i>ṭeben</i>	to go round about

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

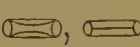










22. VESSELS.

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>tex</i>	unguent



20.  *ârp* wine
21.  *nu, qet, net* liquid
22.  *ân* to bring
23.  *âb* heart 
25.  } *âb,*
 26, 27.  } *ââb* to be clean, ceremonially pure
29.  *mâ* as, like
31.  *hent, âb, useç* mistress, lady, broad
33.  *ta* cake, bread
- 37, 38.  *çet* 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.		} <i>ât, beti</i> grain, barley and the like
55.		

23. OFFERINGS.

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












24. MUSICAL INSTRUMENTS, WRITING MATERIALS, ETC.

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

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

25. LINE CHARACTERS, ETC.

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

14.		<i>tet</i>	what is said
		<i>ki tet</i>	“another reading”, <i>i. e.</i> , variant reading
15.		<i>qen, set, āt</i>	boundary, border
19.		<i>ren</i>	name
20.		<i>sen</i>	to depart
22.		<i>seger</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

CHAPTER V.

PRONOUNS AND PRONOMINAL SUFFIXES.

The personal **pronominal suffixes** are :—

Sing. 1.		A	<i>My</i>	
„ 2. m.		K	<i>thy</i>	7
„ 2. f.		T, TH (Θ)	<i>her</i>	5
„ 3. m.		F	<i>his</i>	
„ 3. f.		S	<i>her</i>	
Plur. 1.		N	<i>ours</i>	
„ 2.		TEN, ΘEN	<i>yours</i>	
„ 3.		SEN	<i>theirs</i>	

The following examples illustrate their use :—

	<i>ba-à</i>	my soul
	<i>sezet-k</i>	thy field

	<i>emmā-t</i>	with thee
	<i>šuit-f</i>	his shade
	<i>meṭet-s</i>	her words
	<i>à feṭ 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 *ḥi* added to them; thus *mertī-fi* "his two eyes"; *mutī-fi* "his two serpent mothers"; *āwī-fi* "his two arms"; *reṭwī-fi* "his two legs".

The forms of the pronouns are:—

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

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

Plur. 1. (wanting)

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


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


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

2.					
	<i>as</i>	<i>ben</i>	<i>anuk</i>	<i>taik</i>	<i>mu0</i>
	Behold, not [am] I		thy		mother?












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

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


4. 
entef *sesem* - *ua*
 He leadeth me.

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

The demonstrative pronouns are :—

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

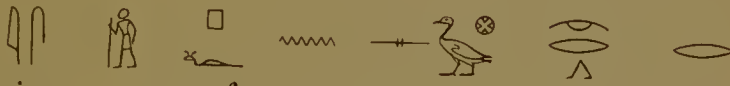
The following are examples of the use of these:—

1. 
henā *āp* *pen*


With messenger this.

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


They shall recite the chapters of book this.

3. 
ás *ser* *pef* *en* *Sa* *sper* *er*


Behold, prince that of Sais went forth to

- 
Aneb-hetet *em* *uxa*

Memphis in the night.

4. 
ás *pefa* *pu* *tet* *en* *setem*





Behold, that which is said to the listener[s].

5. 
nuk *tefa* *hetet* *sat* *Rā*

I [am] that scorpion the daughter of Rā.






6.  *ammā* - *tu*  *āmu-ā*  *en*  *tu*




Grant thou that I may eat the







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







7.  *ertā* -  *nā*  *ḥekau*  *āpen*


May be given to me words of power these.

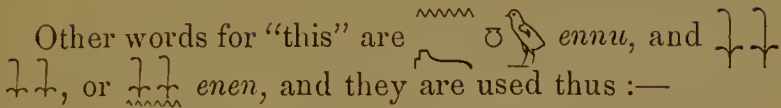



8.  *ān*  *āq*  *qemtu* -  *k*  *em*
Not shall enter thy disasters into

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

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

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


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

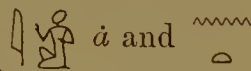



Other words for "this" are 
ennu, and ,
, or  *enen*, and they are used thus :—


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

2. 
tā - k *maa-ā* *enen* *xeper*


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



em *maat - k*
 in thine eye.

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

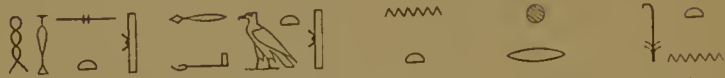
1. 
zu *benru* *āst* *ā*

Glorious things [and] mighty deeds many which



āri-f *em* *suten*
 he did as king.

2. 
iu *ementuf* *a* *ari-tu* *nef* *hebsu*


It was he who made for him clothes.

3. 
hest *aat* *ent* *zer* *suten*


Favour great which [he had] with the king.







4. 
arit-nef *aput* *neb* *enti* *em* *sezet*

He did errand every which [was] in the fields.

5. 
entet *em* *nut - sen*

Which [was] in eity their.

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

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

Examples of the use of these are :—

1. *i - na* *net-à* *tet-à* *tes-à*

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

2. *suta* *kuà* *mà* *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* *sāit* *en*
He writeth for thee the Book of


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

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

Speakeſt the goddess with her mouth her own.

6. 
xer - sen her hra - sen em ta

They fall down upon face their in land


tes - sen
 their own.

CHAPTER VI.



NOUNS.

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

 *hru* day

 *ānu* scribe

 *kerhu* night,

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


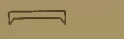




 *āp* envoy

 *qeres* sepulchre










 *neter* god

 *re* chapter, mouth.

Examples of feminine nouns are :—

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

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

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

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



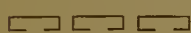
ret

legs



χu

spirits



per

houses, habitations



hemut

women



nut

cities



sexet

fields



uat

ways, roads.

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



χu

spirits

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

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





reθ

men














h̄unut





young women





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



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







	<i>hāt</i>	hearts
	<i>besek</i>	intestines
	<i>ārrt</i>	abodes
	<i>quesu</i>	bones
	<i>seteb</i>	obstacles
	<i>ermen</i>	arms
	<i>ayemu-seku</i>	a class of stars
	<i>setet</i>	fields
	<i>seb</i>	stars
	<i>petet</i>	bows
	<i>tām</i>	sceptres.

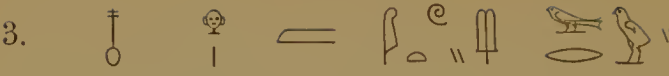
In the oldest texts the **dual** is usually expressed by adding UI or TI to the noun, or by doubling the


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. e.*, North and South
-  the two sides
-  the two lights.


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


1.   
arit - nef texenui urui em mat
 He made two obelisks great of granite.
2.   
pa texenui urui
 The two obelisks great.


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


4. 
er ámtu beḫenti urti
 Between the two pylons great.

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

6. 
bawi her-áb tafui
 The divine souls within the two divine T'chafui.

7. 
bawi-fi her-ábui tafui ba
 His double soul within the two T'chafui [are] the soul


pu en Rā ba pu en Ausār
 of Rā, [and] the soul of Osiris.

8. 
ḫā - kuá em sati - 0en
 I have risen as two daughters your.

9. 
inet hrâu - 0en Rehti Senti

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


Merti







[ye] two Mert goddesses.








10. 
tep āui senti - k



Upon the two hands of thy two sisters.







CHAPTER VII.




THE ARTICLE.


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


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

 
em pet
 in heaven.

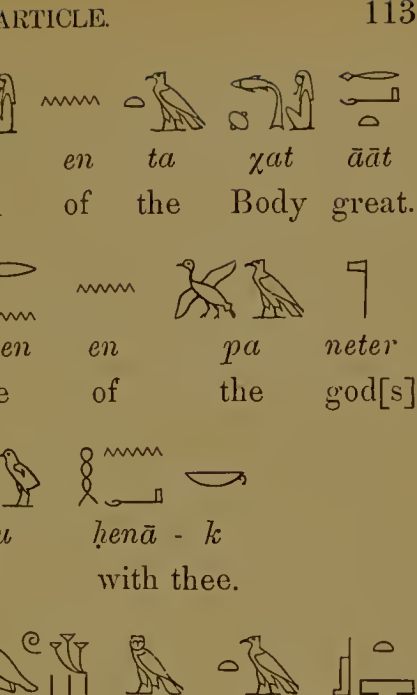
2.      
pa bes en sešet hnā pa
 The flame of fire and the

  
uat en ehent
 tablet of crystal.

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


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



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

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







ment




such and such.






6. 
ta ħemt en paif sen āā
 The wife of his brother elder









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








¹ 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* *āu*
 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.

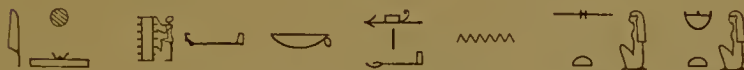
The masculine indefinite article is expressed by   *uā en*, and the feminine by   *uāt*

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


1. 
qet - *nef* *uā* *en* *bexennu* *em*
 He built a house with


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

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

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


en *Batau*
 for Batau.

4. 
zer *ar* *au-k* *qem* - *f* *emtuk*
 When thou findest it, thou shalt

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

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

5.

anu pa Rā her tāt xeperu uā en

The Rā caused to become a

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

paif	sen	āa
his	brother	elder.

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

MASCULINE.

FEMININE.

	pai-à







	tai-à




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






COMMON.


	<i>nai-ä</i>		<i>nai-n</i>
	<i>nai-ä</i>		
	<i>nai-k</i>		<i>nai-ten</i>
	<i>nai-0</i>		
		<i>nai-t</i>	
	<i>nai-f</i>		<i>nai-sen</i>
	<i>nai-s</i>		<i>nai-u</i>

The following examples will illustrate their use:—





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

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

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

-  *çatbu*
 slay [me].

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

-  *em*  *seçeru*  *en*  *àtef*
 in the guise of a father.

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

senṯu - ṯā
 was afraid.

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

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

rā baku
 doing of work.

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

ḥer nat
 on the way.

9. *tai-k* *sāi* *ās-0ā em* *nasaqu*
 Thy letter abounds in breaks.

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


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

āaiu
 great.

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

em Uast
 in Thebes.

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

4. 
xer nai - sen xai en ra as-


With their weapons, numerous


set em sa

were they as the sand.

5. 
nai-u qeriu em xemt

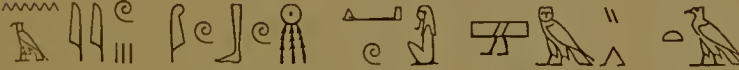
Their bolts of eopper (or bronze).

6. 
ketex em herti her naiu aa


Goods on porter[s] and upon their asses.

7. 
tau-a hems rexit em











I caused to sit the people in












nai-u qubu tau-a semi ta

their shadow. I caused to travel the


set Ta-meru itu - s seusex-th

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

									
<i>er</i>	<i>äuset</i>	<i>mer</i>	<i>- nes</i>	<i>än</i>			<i>teha-</i>		
	to	the	plae	she	wished [to go],	not		attacked	

									
<i>set</i>		<i>kau</i>	<i>i</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>chet</i>	<i>nebt</i>	<i>nefert</i>	<i>ābt</i>	<i>chet</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-ai</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>hetet-ai</i>	<i>em</i>	<i>pertu</i>	<i>teseru</i>
my ale [made] of		grain	red.


2. 
aiu hen her hems her arit hru
 Was [His] Majesty sitting to make a day


nefer er henā - set
 happy with her.

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


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

4. 
ka ari-à nek hebsu neferu
 Indeed I will make for thee clothes beautiful.

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



sen aiu
 two great.


6.		<i>iu-ü</i>	<i>em - baḥ</i>	<i>neteru</i>	<i>āaiu</i>
		I am in the presence of the gods			great.


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


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


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


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



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


2. 
ur - k er neteru
 Great art thou more than the gods.

3. 
se - āst - u er sā
 They were numerous more than the sand.

4. 
ānet hrā - k zu er neteru
 Homage to thee [O thou one] glorious more than the gods.

5. 
betenu er 0esemu xaχet
 Fleet more than greyhounds, swift


er suit
 more than light.

6. 
yper *ager - k* *eref* *em*
 It shall happen thou shalt be wise more than he by





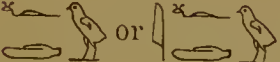






ker


















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>ymet</i>	=	3	
IIII	=		<i>ftu</i> or <i>āftu</i>	=	4	
II } III } * }	=		<i>tuau</i>	=	5	
III	=			<i>sās</i>	=	6
IIII	=			<i>sefex</i>	=	7

IIII IIII	=		<i>χemennu</i>	=	8	
IIII IIII	=		<i>paut</i> <i>pest</i>	=	9	
n	=		<i>met</i>	=	10	
n n	=		<i>taut</i>	=	20	
nnn	=		<i>māb</i>	=	30	
n n n n	=		<i>χement</i>	=	40	
nn nnn	=	(?)	(?)	=	50	
nnn nnn	=	(?)	(?)	=	60	
nnn nnnn	=		<i>sefeχ</i>	=	70	
nnnn nnnn	=		<i>χemennui</i>	=	80	
nnnn nnnnn	=	(?)	(?)	=	90	
e	=		<i>śaā</i>	=	100	
	=		<i>χa</i>	=	1000	
|	=		<i>tāb</i>	=	10,000	
	=		<i>χefennu</i>	=	100,000	

 =  *heh* = 1,000,000

 =  *sennu* = 10,000,000

The **ordinals** are formed by adding \varnothing *nu* to the numeral, with the exception of “first”, thus :—

	Masc.		Fem.
First	 □ ∞	<i>tepi</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 - kuá 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 āu-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 āu-f*


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







5. *tāu-á nek met en febā en tēp en*

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


neferu er setefau neter-hetep-k

grain for the supply of thy offerings.

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

1.  *em*  *maāu*  *meḥ*  *uā*  *em*  *maāu*














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

 ||
meḥ sen








of the second [rank].


TIME.

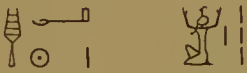
The principal divisions of time are :—

	<i>ḥat</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>ḥen</i>	60 years
	<i>ḥenti</i>	120 years		<i>ḥeḥ</i>	100,000 years
	<i>ḥeḥ</i>	1,000,000 years		<i>fetta</i>	eternity.
		 <i>sen</i>			10,000,000

Examples of the use of these are :—

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

4. 
āu - k *er* *ḥeh* *en* *ḥeh*
 Thou art for millions of years of millions of years,


āḥā *ḥeh*
 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 *ḥenti* *ḥeh* *setu*

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


ḥeh *renput* *ḥenu ābet* *ḥefnu*

millions of years, ten millions of months, hundreds of thousands


hru *febāu* *unnut* *ḥau* *at*

of days, tens of thousands of hours, thousands of minutes,

1. $\left\{ \begin{array}{l} \text{☰} \\ \text{☉} \end{array} \right. \begin{array}{l} \text{||} \\ \text{||} \end{array} \quad \text{☪} \quad \text{||||} \quad \begin{array}{l} \text{☪} \\ \text{☪} \\ \text{☪} \end{array} \quad \text{☉} \quad |$
renpit IV abet IV sat hru 1
 Year four, month four of the sowing season, day one

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

under the majesty of, etc.

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

2. $\left\{ \begin{array}{l} \text{☰} \\ \text{☉} \end{array} \right. \begin{array}{l} \text{||} \\ \text{|||} \end{array} \quad \text{☪} \quad \text{|||} \quad \begin{array}{l} \text{☰} \\ \text{~~~~~} \\ \text{~~~~~} \end{array} \quad \begin{array}{l} \text{☉} \\ | \end{array} \quad \begin{array}{l} \text{|||} \\ \text{|||} \\ \text{|||} \end{array} \quad \begin{array}{l} \text{☉} \\ \text{☪} \end{array}$
renpit V abet III semut hru paut χer
 Year five, month three of inundation, day nine under

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

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

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

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

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

Year twenty-one, month one of sowing season under



hen



en



suten net (or bāt)



Amen meri Piānxi

the majesty of { the king of the } Piānkhī beloved of Amen.
 { South and North, }

4. {  }
 renpit IX

Year nine


 Apalius

of Apellaeus,


 sesu VII

day seven,



tep






per









hru














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











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

		
<i>senb</i>	<i>sa Rā</i>	<i>Rāmeses heq Ānnu</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 referenee to the king, thus :—

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

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











2.          





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

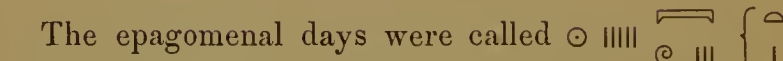
  

ānχ utā senb
 life! strength! health!

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

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


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









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

CHAPTER IX.

THE VERB.

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

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

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

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

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

2.    
χeper *meṭet* *nebt* *Tem*

Came into being words all of Tem.

3.    
ān *χepert* *sat* *ṭu*

Not had come into being earth [and] mountains.

4.       
saut *χepert* *oui* *āat*

Guarding { thing that hath } that great.
 { come into being }

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

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

6. *em* *hra* *en* *xeperu* *ha* *i-her-sa*

In the face of men and women and those who shall come



sen

after them.






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



neter


of God.






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



				
<i>kheperu</i>	- <i>kuà</i>	<i>em</i>	<i>kheperu</i>	<i>en</i>
I came	into being	in	the forms	of





				
<i>kheperà</i>	<i>kheper</i>	<i>em</i>	<i>sep</i>	<i>tepi</i>





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


Or again, if we take a word like  *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. 				
<i>sma-à</i>	<i>em</i>	<i>xu</i>	<i>sépsi</i>	<i>àqer</i>
May I join		the spirits	holy [and]	perfect

	
<i>nu</i>	<i>neter-xert</i>
of the underworld.	


2. 			
<i>sāt</i>	<i>ent</i>	<i>sàqer</i>	<i>xu</i>
The book of making		{ perfect or strong }	{ the spirit [of the] deceased. }

3. 			
<i>àu-f</i>	<i>netri</i>	<i>emmā</i>	<i>àqeru</i>
He is	divine	among	the perfect ones.



āu - *sen* *āut* *enti* *er* - *hāti-f*

 They, the cattle which were before him











her *xepuru* *nefer* *er* *āger* *sep sen*

 became fine, exceedingly, twice.

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

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

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


nemesmes
to heap up to overflowing.


netemnetem
(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 |, to the simple form of the verb, and which has a causative signification; in Coptic the causative is expressed both by a prefixed S and T. The following are examples of the use of the Egyptian causative:—

1. From *āa* to be great:—



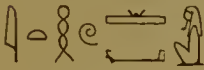
s-āa-ā



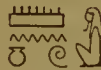
neferu-f

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

2. From *ānχ* to live:—



āthū-ā



mennu



āaiu



mā



turu

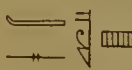
I dragged [two] statues huge as mountains



em



šeset



behes



s-ānχ

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



em



āri



hetep



her



unemet



semḥi

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



en

of



pai - s

its



reāt

door




xeti

inscribed



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

with the name great of thy majesty.

3. From  *xeper* to become:—



sexepuru - *na* *re-hetu-f*









I made to come into being his treasure-houses
















bah *em* *xet* *ta* *neb*





[which were] flooded with things of every land.










The verb with pronominal personal suffixes is as follows:—










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







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









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

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

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

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

3.       
āḥā en qemḥet en set
 Stood up glanced at them

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

*sen*

them

*mā*

like

*tef*

father

*Menṯu*

Menthū,

*neb*

lord of Thebes.

*Uast*

1.

*un*

Was

*ān*

she

*s**set**ḥer*

standing up.

*ahā*

2.

*un*

Was

*ān*

he

*f**ḥer**teṯtu*

speaking

*emmā*

with

*s*

her

*set**em**teṯ*

saying :—

3.

*un*

Was

*ān*

he

*f**ḥer*

taking an oath to him

*ārqu**f**en*

by

*pa*

the god Rā -

*Rā**Heru*

Harmachis,

*ḫuti**em*

saying :—

*teṯ*

4.

*un*

Was

*ān**pa*


the

*āteṯu*

young man


*en**ḥer*

coming (?) to




set setau er - hāt - f au paif

 she lighting a fire before him. Was his




per em kekui

 house in darkness.

1. 


māüi ari - n en - n unmut

 Come, let us make for ourselves an hour



seteru

 lying down.

2. 


em ari melı ab - k axetu

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



kai

 of another.

1. 

ben au-ü er tāt per - f em

 Not am I letting to come forth it from

<i>re - ai</i>	<i>en</i>	<i>re0</i>	<i>nebt</i>
my mouth	to	people	any.

2.

<i>emtu'f</i>	<i>an</i>	<i>naif</i>	<i>a'art</i>
He	brought	his	eattle

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

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


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

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




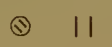


CHAPTER X.





ADVERBS, PREPOSITIONS, CONJUNCTIONS, PARTICLES.









ADVERBS.

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

1. The cattle which were before him became

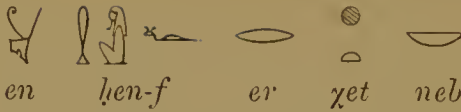
					
<i>nefer</i>	<i>er</i>	<i>aqer</i>	<i>sep sen</i>	<i>qeb</i> - <i>sen</i>	
fine	exceedingly,	twice,	they doubled		

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

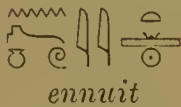
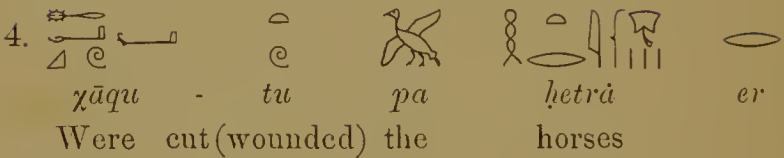
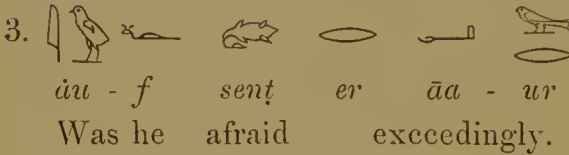
2.        

un *set* *nefer* *er* *aa* - *ur* *her* *ab*

Was the woman fair exceedingly to the mind



of his majesty more than any thing.












ennuit
immediately.







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

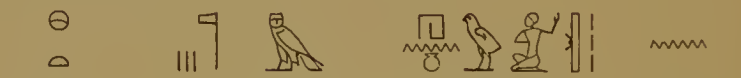
The following are used as prepositions:—

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

These are formed from the prepositions  *m*,  *her*,  *zer*,  *tep*, and  *zent* respec-


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


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


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


uben-k

thou risest.

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

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

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

3.
maa - na Heru em ari hemu

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

4.
gem - f em yet but

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

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

6.
ā uā pest em Aāh pert

Hail One shining from the Moon! Cometh forth









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.   -   -    - 
- in xent - à her - f em tebt - à*
- Not let me walk upon it with my sandals.






9.   -   
- em tept - re pert em*




Conformably to the utterance [which] came forth from

re hen en Heru






the mouth of the majesty of Horus.

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

aut er set

cattle in the fields.

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



ruha

evening.

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

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

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

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





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

em *χesef* *er-ā* *em* *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.  *sexem - à*  *em*  *utu*

I have gained the mastery of what was commanded

 *àrit*  *er - à*  *tep*  *ta*



to be done for me upon earth.

IV. 1.  *Tehuti*  *Maāt*  *her*  *āui - f*

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

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





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

 *hru*  *neb*

each day.

3.  *āhā*  *āba - nef*  *her - s*


He hath fought for it.

4.  *āq - sen*  *er*  *āsi - à*  *ses - sen*  *her - f*


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

5. 
i-à nek àthi neb - à her

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


Bent-enth-resht


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-χert


victorious upon earth [and] in the underworld.

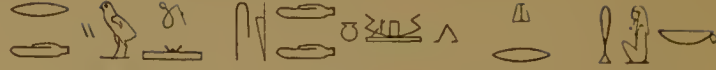
2. 
maa-à neferu-k uta - à tep ta


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


VI. 1. 
àp en pa ser en Bexhten iu


An envoy of the Prince of Bekhten hath come



χer ànut āst en suten hemt
 with gifts many for the queen.


2. 
reṭiu *seqtet* *ḫer* *ḫen-k*
 Vigorous is the *seqtet* boat under thy majesty,



satut - *k* *em* *ḫr'iu*
 thy beams [are] in [their] faces.


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



reṭiu *en* *ḫen* *en* *neter* *pen*
 the two feet of the majesty of god this.


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



ḫer *seru* *ḫāuti*
 with the princes [and] chiefs.


2. 
bes *meteh* *ḫer* *ḫen* *en* *Teti*
 [I was] girded with the belt under the majesty of Teti.


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



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






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

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




meri - f *âm*
 wisheth he [to be] there.

3. 
âri-â *nek* *χut* *setat* *em* *nut - k*
 I made for thee a hidden horizon in thy city








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

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







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

 *šesu*  *Heru*








the followers of Horus.

2.  *i* -  *kuā*  *ḫer* -  *ten*  *ṭer* -  *ten*






I have come before you, do ye away with

 *tu*  *neb*  *āri* -  *ā*  *mā*  *ennu*

evil all dwelling in me like that [which]

 *āri*  *en*  *ten*  *en*  *ḫu*  *VII*  *āpu*


ye did for spirits seven these


 *āmiu*  *šes*  *en*  *neb* -  *sen*


who [are] in the following of their lord

 *Sepa*


Sepa.


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



setem - f
 he heard [of him].

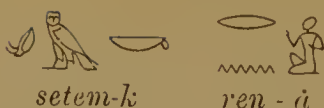
2. 
teka - ā nehaut sentrā
 I planted sycamores and incense-bearing trees


em paik āba bu
 in thy courtyard, never


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

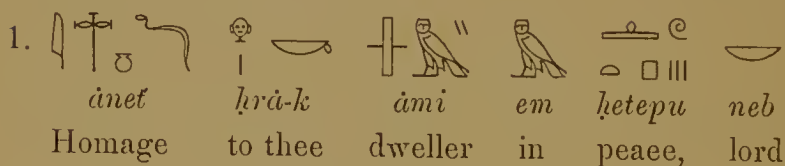
3. 
ām - ā ās ta en heqt ses-ā
 I have eaten, behold, bread of sorrow, I have drunk


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

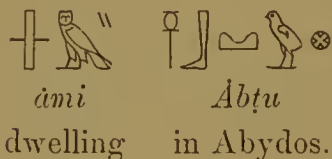
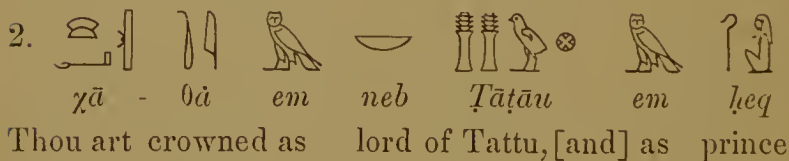


[in which] thou didst hear my name.

Examples of the words which are like prepositions are :—



of joy of heart!




dwelling in Abydos.





I have set free the faults which dwell in you.


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

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

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



He hath granted me to rule Egypt and the desert in







 *asu*  *ari*
reward therefor.

2.  *em aq* in the middle.

 *tut*  *en*  *Fa-ā*  *em*  *aq*  *hati - f*

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

3.  *abu* opposite.  *em*

 *au*  *apu*  *nef*  *auset-f*  *em*  *abu*

Is ordered for him his seat opposite


 *sebau*

the stars.

4.  *em uā* alone.


āhā ser em uā seti ses

Stood the prince alone, he drew the bolt.


5.  *em uaḥ her* in addition to.



ki sa am0 ābu em uaḥ 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 *àrit* *mert* - *f* *tep* *ta* *emmā*
 To do his will upon earth among

ānχiu
 the living.

8. *em mätet* likewise.

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

seχet *χeri* *pertu*
 the fields with grain.

9. *em rer* about, around.

qeṭ *besem* *ur* *em* *àrit* *en ḥemut* *er*

Building a bastion great with work of artificer by the

χet *äter* *em* *rer* *äbtet*
 work of the river about the eastern side.

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

ân mit - nef em nem
Not shall he die a second time.

11. *em ruti* outside.

per - f per-â em ruti

He cometh forth, I come forth outside.

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

em xer hru em hau âmenit

In the course of the day besides continually.

13. *em hât* before, in front of.

âb - k netem ârâti xâ - () em hât - k

Thy heart is glad, the uraeus riseth before thee.

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

âu neter het - f em her set

Is his divine house upon the mountains.

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

ai *Nibinaitet* *enti em her*

The island of Cyprus which [is] in the midst

ab Uat - ur

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

16. *em xem* without.

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

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






xem - f
without him.

17. *em xennu* within, inside.






auset - f *em* *xennu* *keku*



His seat is within the darkness.








18.   *em* *χer* among.

  *au* *ertā* -  *sen*  *per*  *hi*









May it be granted to them to come forth advancing

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



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









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

He shall enter in after coming forth from






   *neter* *χert*  *ent*   *Āmentet*   *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 - ni em qeb hesi emmā

Let me live in the company of the favoured ones among

āmāxiu

the venerable ones.

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

qet - ā sebti em qet - s

I built a wall round about it.


unen bes āst em qetet - f neb

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

23. *em tep* upon.

paut neteru nek em tep mast

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


24.  *em tēbu* in return for.


āri - nef mātet emxet menānāu-

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



f em tēbu āru āri - nef nā

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

25.  *em ter* because of.


ān rex - f tai er pa

Not knew he [how] to cross over to


enti paif sen šerāu ām em ter

where [was] his brother younger there because of



na en emsehu
 the crocodiles.




āu-f remi em tertī



Was he weeping because of



petra *paif* *sen* *serau*

 the sight of his brother younger.

26.  *er amtu* between (also 


 and 




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

Two obelisks of *smu* metal their pyramidions




abyu *em* *hert* *em* *aauit*

 piercing upwards in the colonnade



sepset *er* *amtu* *bexenti* *urti* *en*


 noble between the two pylons great of



suten *ka* *next*

 the king, the bull mighty.

27.  *er aut* between.



au *pa* *tut* *en* *pa* *suten*

 Was the statue of the king

āhā her pai utu in paif

 standing by the stele was his

ḥesemu er āuṭ 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.

tā - k nā iuset 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. *armā* with.

na māfaiu en pa xer
The guards of the cemetery

enti armā - u

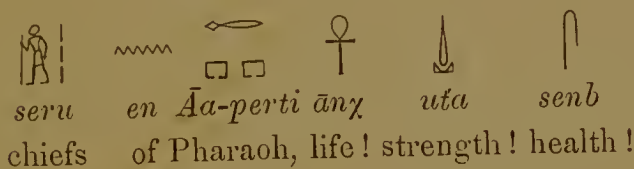
which [were] with them.

32. *er enti* because, so that.

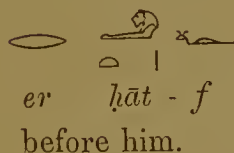
er enti betau ur āa pa
Because an evil very great was that



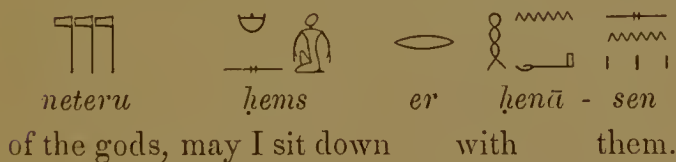
which had done the governors of the lands towards the




33.  *er hāt* before.




34.  *er henā* with.






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

 *er her*  *setai*  *tetu*

In addition to the mysteries recited.

36.  *er zet* after, behind.

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





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

37.  *er xer* with.

 *perer*  *er xer*  *hau*

Coming forth with men and women of the time.

38.  *er saā* as far as, until.


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

Establishing my offerings due to my KA,




men em amenit er saā

 stablished in perpetuity until



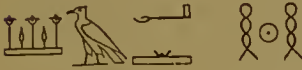
neheh

 eternity.



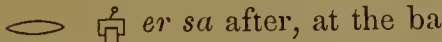
set uta set xui māki er


 They are safe, they are protected [and] garded



saā heh


 until eternity.

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



re en āq er sa pert

Chapter of going in after coming forth.

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



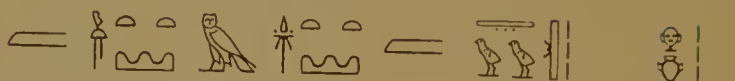
hā erek her ab uāa - k

There is rejoicing to thee in thy boat,



get - k em hetepu

thy sailors are content.



em imentet em abtet em tauu her abu

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



inet herà - k Rā neb maāt

Homage to thee, Rā, lord of right,



imen karà - f neb neteru

hidden is his shrine, lord of the gods,



xepera heri-ab uta - f

Khepera in his boat.

41. her ā at once, straightway.





āhā en un - en - sen her ā āq


They opened the gates at once, entered





en hen-f er xennu en nut

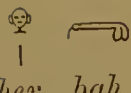
his majesty into the city.


42.   *her baḥ* before.

 *hetem*
Destroyed




 *em baḥ*
before




 *apitu-f*
his judgment [and]






 *her baḥ*
before


 *qennu-f*
his punishment.







43.    *her mā* by






 *ari* -  *en* -  *tu*
Done was


 *enen*  *her*  *mā*
this by



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

44.   *her ḫer* beneath.


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


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



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


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



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

 *usext*
Hall


 *maāti*
of Maāti.





 *ar*  *her sa*

 *ari - a*


 *aru*  *nu*

After I had performed the ceremonies of

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


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

I made an offering to father Amen.

46.  *her kes* by the side of.

 *ertā - f*  *metet*  *her*  *kes*  *ari*

He giveth speech by the side of theirs.

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

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

in *sep* *arit* *aut* *ten* *en*

Never was { made | dignity } this on
 { i. e., conferred }

bak *neb* *ter bah*
 servant any before.

speru *ti* *erek* *ter* *em* *bah*

Coming forth waiting for thee from of old.

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


sehua *renput-sen* *setekennu* *abet-*

Disturbing their years, they invade their months

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


amen *em* *arit* *nek* *neb*

secretly in [their] work against thee all.




ter entet ren en Rā em χat

 Because the name of Rā [is] in the body




en Ausār

 of Osiris.




ter entet-f em uā emmā ennu

 Because he is as one among those




āu χefti-f ter em śenit

 whose enemies are destroyed by the divine chiefs.



ter entet maa su neteru χu

 Because see him the gods, and spirits,



metu em āru en

 and dead in the forms of

















χenti - Amenti

 the Governor of Amentet (i. e., Osiris).

CHAPTER XI.


CONJUNCTIONS AND PARTICLES.


The principal conjunctions are :—

	<i>en</i>	because of
	<i>er</i>	until
	<i>her</i>	because
	<i>χeft</i>	when
	<i>mà</i>	as
	<i>re pu</i>	or
	<i>às</i>	} when
	<i>àst</i>	
	<i>àsk</i>	
	<i>χer</i>	now
	<i>àr</i>	} now, therefore.
	<i>àref</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* }
 *petrā* } 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.
neter hen re pu uā am-θ ābu
 A prophet or one among the priests.

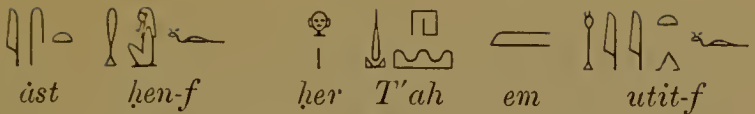
ār rex sāt ten her tep ta āu-f
 If be known book this upon earth, he

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

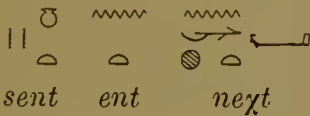
āu-f per-f em hru neb mer-f
 he shall come forth day every he pleaseth.

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

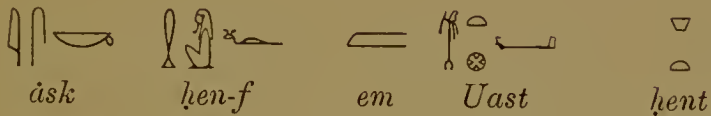
entā-f bennu renpit
 to his custom each year.



When his majesty [was] at Tchah in his expedition



second of victory.



When his majesty [was] in Thebes, the mistress



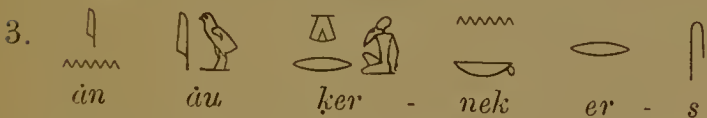
of cities, to do what things pleased father Amcn-Rā,



the lord of the thrones of the world, in festival



his beautiful of the temple southern.



Shall it be that thou wilt be silent about it?


an au an qebh ab en hen-k

Is it that not will cool the heart of thy majesty


em enen ari - nek er-a


at this that thou hast done to me ?


an au - ten rex - tini erentet tuà

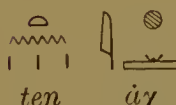
Is it that ye know not that I even


rex - kuà ren en aàtet

I know the name of the net ?

4. 
fet - en - sen an hen-f entu-

Said to them his majesty, "Ye [are]


ten ax

what (or who) ?"


Ikaṭāi em màtet su mà ax

The country of Ikaṭāi in likeness is it like what ?

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

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

<i>f</i>	<i>χet</i>	<i>mā</i>	<i>àχ</i>
	ford [is] like what?		


5.

<i>un</i>	-	<i>nà</i>	<i>nimā</i>	<i>trä</i>	<i>tu</i>	<i>entek</i>
Open to me!			Who	then	art thou?	

<i>nuk</i>	<i>uā</i>	<i>im</i>	<i>ten</i>	<i>nimā</i>	<i>enti</i>
I am	one	of	you.	Who	is


<i>henā</i>	- <i>k</i>
with thee?	

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




nimā *trū*

 who then ?”

6. 

ānχ - *k* *āref* *em* *āseset* *χer*

 Thou wilt live then on what with




sen *neteru*

 them the gods ?




āseset *pu* *χu* *pui* *śem*

 What is spirit that [which] goeth




her *χat-f* *pehti* - *fi* *θes-f*

 upon his belly, [and] his two thighs, [and] his back ?



ā *Tehuti* *āseset* *pu* *χepert* *set* *em*

 O Thoth, what hath happened to them,



mesu *Nut*

 the children of Nut ?

<i>à</i>	<i>Tem</i>	<i>àset</i>	<i>pu</i>	<i>śas</i>	-	<i>à</i>
O	Temu	{what kind of place is this }		I have journeyed		

<i>er</i>	<i>set</i>
into	it?

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

7.

<i>erā</i>	<i>nek</i>	<i>ām - k</i>	<i>teni</i>
Shall be given to thee		thy food	where?

.....	<i>sen</i>	<i>neteru</i>	<i>er-à</i>
Say they, the gods, unto me.			


<i>āu-k</i>	<i>tennu</i>		
Thou	art where?		


8.  *nuk*
I am


 *māu*
cat


 *pui*
that


 *pešeni*
the fighter (?)


 *āšet*
of the persea tree


 *er*
by


 *kes - f*
its side


 *em*
in


 *Annu*
Annu

 *kerḥ*
night


 *pui*
that


 *en*
of the


 *ḥetem*
destruction


 *ḫefti*
enemies


of the destruction of the enemies


 *nu*
of


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


 *ām-f*
in it.


 *peti*
What


 *eref*
then is


 *su*
it?¹


 *māu*
Cat


 *pui*
that


 *ta*
male


 *Rā*
Rā


 *pu*
is


 *tesef*
himself.²

 *peti*
What then is

 *eref*
it?

 *su*
The

 *An-ā-f*
god An-ā-f

 *pu*
is it

(i. e., it refers to An-ā-f).

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

² I. e., That male cat is Rā himself.

<i>petrà</i>	<i>ren - k</i>	<i>àn</i>	<i>sen</i>	<i>er-à</i>
What [is]	thy name		[say] they	to me ?

<i>petrà</i>	<i>maat - nek</i>	<i>àm</i>
What	didst thou see	there ?

<i>petrà</i>	<i>àn - k</i>	<i>en</i>	<i>sen</i>	<i>àu</i>	<i>maa-</i>
What didst [say] thou	to	them ?	I have	seen	

<i>nà</i>	<i>àhehii</i>	<i>em</i>	<i>ennu</i>	<i>en</i>	<i>taiu</i>
	rejoicings	in	these	lands	

Fenxu
of the Fenkhu.

<i>petrà</i>	<i>erṭā - en - sen</i>	<i>nek</i>	<i>besu</i>
What	did they give	thee ?	A flame

<i>pu</i>	<i>en</i>	<i>sešet</i>	<i>ḥenā</i>	<i>uat</i>	<i>en</i>	<i>Oeḥent</i>
	of	fire,	and a tablet	of		crystal.

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

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


<i>mānāat</i>	<i>em</i>	<i>çet</i>	<i>çaiu</i>
Mānāat	as	things	for the night.

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


<i>Māāat</i>	<i>uas</i>	<i>pu</i>	<i>çes</i>	<i>erçā</i>
of Māāat?	A	sceptre	flint,	'Giver

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


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




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




ṭehent em - ẖet qeres - k set
 crystal after thou didst bury them?



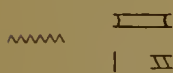
āuhet - nā her - s āu sešet - nā
 I said words over them I dug



set āu āẖem - nā sešet āu
 set up, I extinguished the fire, I

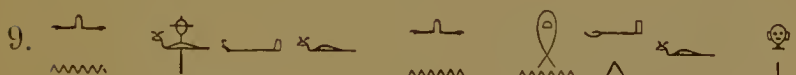


set - nū uat qemamu
 broke the tablet, [I] created

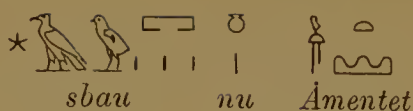


en mer

a pool of water.

9. 

ān ẖesef - f ān šenā - f her
 Not opposed is he, not turned back is he at



sbau nu Amentet
the doors of the underworld.



ân am âut mehit
Not having eaten goats [or] fish.



ân - f su mâ bâau en
He brought it as a wonderful thing to



suten xeft maa - f entet sešeta
the king when he saw that [it was] a mystery







pu āa ân maa ân petrâ
great, [hitherto] not seen [and] not observed.














ân au kert ân âri - entu
For not is it [possible], not can be made







nefem-[f]emit am - s
love in it.





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







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






bu *aru - k* *utui* *er* *Qetes*
Not hast thou made a journey to Kadesh









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







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





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

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

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

<i>na</i>	<i>ātau</i>	<i>reḫ</i>	<i>peḥ - f</i>
the	thieves	know	[where] he had arrived.

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

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

12. - -

May they mention my name, not making


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

¹ I. e., unceasingly.




às *ben* *ir* *em* *neter* - *ua*

When not I was working




hab - *k* *er* *in* *en* - *n* *pertu*

 thou didst send to bring for us grain,




àu *taik* *hemt* *her* *fet* - *nà* *māai*

 was thy wife¹ saying to me, 'Come', etc.

13. 


iu-k *en* - *n* *tem* *sejau-*

 Come thou to us not [having] thy memories



k *iu-k* *em* *iru - k*

 of evil, come thou in thy form.



tem *yese* *su* *em* *at - f*

 Not repelling him in his moment.

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



petrà

On seeing



set

it



tem - k

do not thou



fet

say,



xens - k

'Thou hast made to stink



ren - à

my name



en

before



kauì



hrà



nebt

men and women [and] every-body.'

14.



àm



āq



āq



àm



per

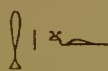


peru

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



àri



hen-f



merer-f

did his majesty his will.



āhā



en



hab - nef



en



sen



em fet

He sent to them, saying,



àm



xetem




àm




āba

Do not shut [your gates], do not fight.




im - *k* *ari* *her* *em* *reb*

 Do not make terror in men and women.




im - *f* *sau* *erek* *er*

 Let it not [be] that thou eriest out against




setemet-k *im* *pu* *en* *ab*

 what thou hearest, that there may not be a heart



beqbequ

 of cowardice (?).




im-ai *ah-ai* *en* *au*

 Not shall I suffer I overthrow



nest-ai *amt* *uaa* *en* *Ra*









 from my throne in the boat of Ra
















aa

 the mighty one.

									
<i>âm</i>		<i>erṭā</i>		<i>neken</i>		<i>er - â</i>		<i>âm-</i>	
Do not		cause		injury		to me.		Do not	

							
<i>k</i>	<i>erṭā</i>	<i>ṭep-â</i>		<i>ermen</i>		<i>âm - â</i>	
thou	cause	my head	to fall away			from me.	


								
<i>âm - k</i>		<i>âri</i>	<i>ḥer</i>	<i>ḥrâ</i>	<i>nebt</i>		<i>âpu</i>	<i>ḥer</i>
Do not thou perform [it] before people,							but only	


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


EXTRACTS FOR READING.


I. From an inscription of Pepi I.


[VIth dynasty.]

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

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



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


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




Nut senem urt s - uāb - s tu Pepi

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




pu senem - s tu 113. Pepi pu

 this, she fashioneth thee Pepi this,




xu as 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




sejem - k am xu uāb

 thy power among the spirits, pure is



ba-k am neteru ha 114. Pepi pu

 thy soul among the gods. Hail Pepi this,



āāāb - nek qesu - k sese-pek tep-k

 are brought to thee thy bones, thou receivest thy head



ānḫ



em



maāt



āri



enti

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



qemam

creator



unenet

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



en



ātu



reḥ



pert



em



maat - f



neb

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



pet



neb



ta



āri



ẖeru

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



ẖeru

of {beings}
 {celestial,}

4.



Neb-er-ter

Neb-er-tcher,



ka

the bull



em

of



paut neteru

{the company of}
 {the gods,}



suten

king



ẖert

of heaven,



neb

lord of the gods.



neteru

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

5. *xeper tesef*
self-created,

pauti
god of the two companies of the gods

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

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

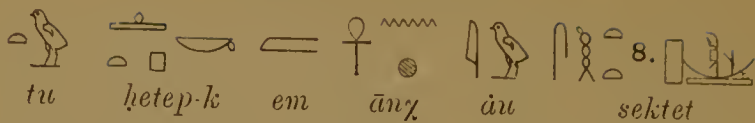
<i>ari neteru</i>	<i>Tem</i>	<i>sexeper</i>	<i>rexit</i>

O {maker of the } Temu making to exist mankind,

<i>neb</i>	<i>benerat</i>	<i>aa</i>	<i>mert</i>
lord	of sweetness,	great	of love ;

<i>pest - f</i>	<i>anx</i>	<i>hura nebt</i>	<i>ta-a nek</i>
he shineth [and]	live	mankind.	I give to thee

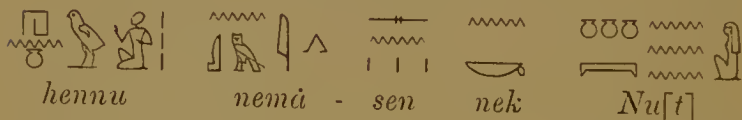
<i>aaiau</i>	<i>em</i>	<i>maser</i>	<i>setep-a</i>
praises	at	eventide,	I make thee to set



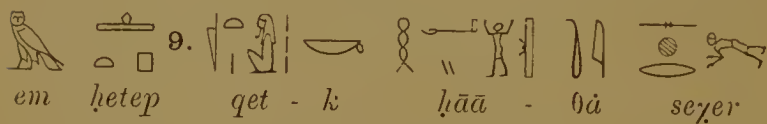
[when] thou settest in life. The *sektet* boat



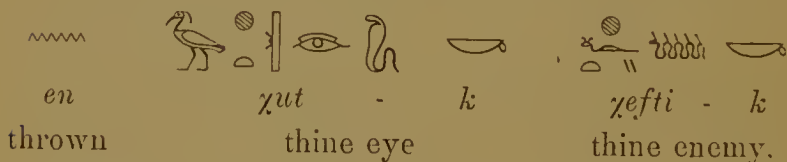
is glad, the *ātet* boat is in joyful



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



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




thrown thine eye thine enemy.



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




glad is thy heart joyful in the horizon of *Manu*.



sehet - k *am* *en* *neter* *nefer* *neb*

 Thou makest light there, god beautiful, lord




heh *heq* *Aukert* *ta - k*

 of eternity, prince of Aukert. Thou givest




sesep *en* *enti* *am* *xefti*

 thy radiance upon those there, [thy] enemies



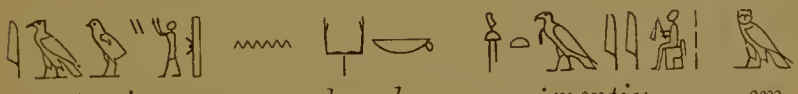
tekai - sen *neferu-k* *em* *sen*

 see thy beauties in their [abodes and]



em *tephetu - sen* *awi - sen* *em*

 in their habitations [and] their hands




awi *en* *ka - k* *amentiu* *em*

 adore thy double ; the beings in Amenti




haatu *emyet* *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



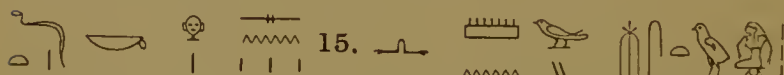
sešu *en* *maa - k* *xentes*

open widely at the sight of thee, refreshed



abu - sen *maa - sen* *tu* *hāā*

are their hearts [when] they see thee; rejoiceth



fet - k *her* *sen* *an* *meni* *mestu*

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




neter *hāu - sen* *entek* *meses-*


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





set *er* *āu* *uben - k* *ter - k*


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



 16. *akeh* - *sen* *hetep* - *k* *er* *senefem* *hau*-
 their grief; thou settest to make glad their



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



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



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



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



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



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


19. 
xeft enen xu ágeru nu neter-xert
 [being] opposite to those spirits perfect of the underworld

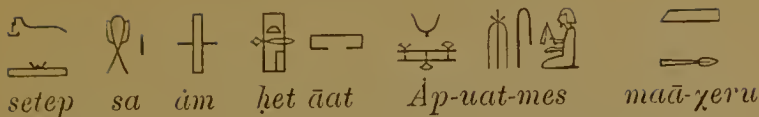

hemsiu embaḥ Un-nefer áriu
 who sit in the presenee of Un-nefer, and who make


mā xerü en ka en Áusär ān
 to the double of Osiris, the scribe


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

21. 
ān sa - f seānḫ ren - f
 [Dedicated] by his son, who maketh to live his name,


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

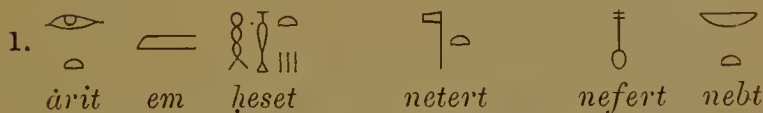


{ worker of } in the palace, Ap-uat-mes right of speech
 { magic¹ }

III. Inscription of Ānebni.

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

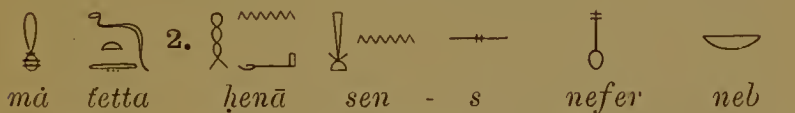
[XVIIIth dynasty.]



Made by the favour of the goddess beautiful, lady




of the two lands, Ḥātshepset living, established Rā



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








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

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

	3.						
<i>fetta</i>		<i>suten</i>	<i>tā</i>	<i>hetep</i>	<i>Amen</i>	<i>neb</i>	<i>nest</i>

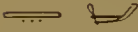




for ever. May give a royal offering Amen, lord } of the }
 { thrones }

				
<i>tauī</i>	<i>Aūsār</i>	<i>heq</i>	<i>fetta</i>	<i>Anpu</i>








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

	4.					
<i>χent</i>		<i>neter</i>	<i>het</i>	<i>ām</i>	<i>Ut</i>	<i>neb</i>








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

				
<i>Ta-teser</i>		<i>tā - sen</i>	<i>per-χeru</i>	<i>menχ</i>


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

		5.					
<i>sentrà</i>	<i>merχ</i>		<i>χet</i>	<i>nebt</i>	<i>nefert</i>	<i>ābt</i>	<i>perert</i>

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

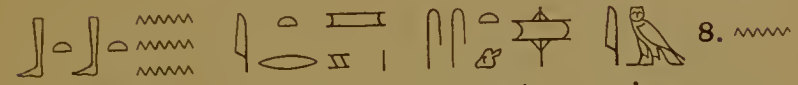
				6.			
<i>nebt</i>	<i>her</i>	<i>χaut</i>	<i>- sen</i>		<i>em</i>	<i>χert</i>	<i>hru</i>

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




ent *rā* *neb* *surā* *mu* *her*

of day every, the drinking of water at




betbet *āter* *seset* *ām* *en*

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




meht *āq* *pert* *em* *Re-stau* *en*

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




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

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




10. *neb - f* *her* *menχ - f* *ses*

his lord by reason of his beneficence, following



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

his lord on his expeditions over the country south



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

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



Anebni



maā-ḫeru



ḫer



neteru



pau

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.]



anet

Homage



hrāu-ḥen

to you, O gods



neteru

these!



āpu



āu-ā

I,



rex - kui - ten

even I know you.



rex - kui

I know



ren - ten

your names. Do not



enen

Do not



ḫer - ā

cast me down



en

to your slaughtering knives, do not



sāt - ten

do not



enen

do not



enen

do not



sār - ten

bring forward ye my wickedness before



bā[n] - ā

before



en

before



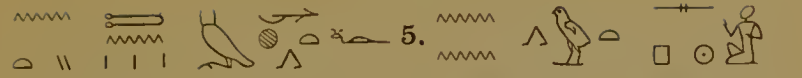
neter

god




pen

this




enti 0en em xet - f enen iu-tu sep - ä

 whom ye follow him, let not come my moment



her - ten fet - ten maät er - ä embah

 before you. Declare ye right and truth for me before




ä Neb-er-ter her entet äri - nä

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




maät em Ta-merä en sen - ä

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




neter en iu sep - ä änet hräu-ten

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




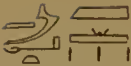





neteru äm usext - 0en ent maäti

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










ati ker em xat - sen änxiu

 without evil in their bodies, who live

em *maāt* *em* *Ānnu* *sāmiu*
 in right and truth in Annu, who consume







em *haut* - *sen* 8. *em* *baḥ* *Heru*
 their entrails in the presence of Horus






















im *aten* - *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* *āāt*
 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 - á



enen



meteru - á



enen

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



ári - ná



xet



eref



ānḫ - á



em

let be done to me anything therefore. I live in

10.



maāt



sām - á



em



maāt

right and truth, I feed upon right and truth



áb - á



áu



ári - ná



teḥet



ret

my heart. I have done that which commanded men,



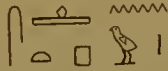
hereret



neteru



ḥer-s



áu



se-ḥetep-nuá

neter

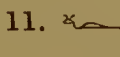
are satisfied the gods thereat. I have appeased God



em



mert



f



áu



ertā - ná



tau

by [doing] his will. I have given bread



en



ḥequet



mu



en



ábi



to the hungry, water







to

the thirsty,















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


 12. 











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








neteru *perḫeru* *en* *ḫu* *neḫem-*
 gods, and saerifieial meals to the spirits. Deliver






ten - uā *ār* *ten* *ḫu - uā*
 ye me then ye, proteet me


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



 13. 






neter *āa* *nuk* *āb* *re* *āb* *āāiu*
 the god great. I am pure of mouth, pure of hands.


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




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



fetet 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 scen




peseš āšet em χennu
 the division of the persea trees within



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



neteru reχ χert χat - sen
 the gods knowing what concerneth their persons.


i - nā



āa


er


semeter

I have come advancing to make a declaration of


maāt


er ertāt


16.


āusu er

right and truth, to place the balance upon


āḥāu - f


em


ḫennu


ḫaāu

its supports within the amaranthine bushes.


ā


qa


ḥer



āat - f


neb

Hail exalted upon his standard, lord


atefu


āri


ren - f


em



neb

of the atef crown, making his name as the lord

17. 
nifu


nehem - kuā



mā


naik

of winds, deliver me from thy


en


āputat


utēḫiu

messengers who make to happen

<i>emesu</i>	<i>sexeperiu</i>	<i>äterit</i>
dire deeds,	who make to arise	calamities,

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






<i>her entet</i>	<i>ari - nä</i>	<i>maät</i>	<i>neb</i>
because	I have done	right and truth.	O lord of

<i>maät</i>	<i>ab - kuä</i>	<i>häti - ä</i>	<i>em</i>
right and truth, I am pure,		my breast	is





		19.	
<i>äbu</i>	<i>pehi - ä</i>	<i>tura</i>	<i>her-äb-ä</i>
washed,	my hinder parts are cleansed,		my interior

<i>em</i>	<i>sešetit</i>	<i>maät</i>	<i>enen</i>
[hath been] in	the pool of right and truth,		not [is]






<i>ät</i>	<i>äm - ä</i>	<i>su</i>	<i>äb - nä</i>	<i>em</i>
a member in me		lacking. I have been purified in		







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







meḥtet 20. *em* *seḫet* *saneḫemu*
 to the north of the field of the grasshoppers ;

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










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




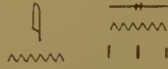

em *ḫet* *seš-ā* *her-s* *em* 21. *kerḥ*
 after I have passed over it by night and






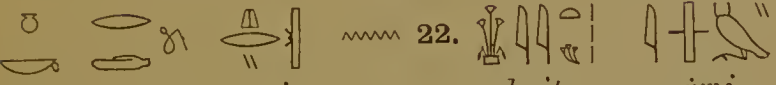




em *hru* *tāu* *iut - f* *ān - sen* *er - ā*
 by day. They grant his coming, they say to me,









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

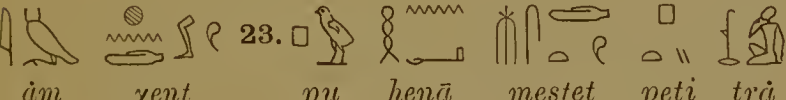

pu trä ren - k än - sen er - ä
 What then is thy name? say they to me.



nuk rut xeri en 22. hait ämi
 I grow among the flowers dwelling in



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


än - sen er - ä ses-nä her nut
 say they unto me. I have passed by the town



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


äm xent 23. pu henä mestet peti trä
 there? The leg and the thigh. What then



än-k en sen äü maa - nä ähehi
 didst thou say to them? I saw rejoicing




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




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




henā *uat* *en* *thehent* *peti trā* *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



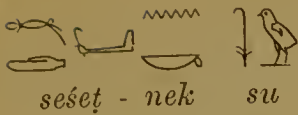
nteb *en* *maāti* *em* *χet* *χavi*
 the furrow of Maāti with the things of the night.



peti trā 25. *gem - nek* *im* *her* *nteb*
 What then didst thou find there by the furrow



en *maāti* *uas* *pu* *en* *tes* *āu*
 of Maāti? A seepre of flint (?):



sešet - nek su



petrâ âref

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



su uas pu

the sceptre



en

of



tes

flint ?



ertâ

Giver of winds



nifu



ren - f

is its name.



peti trâ

What then therefore didst thou do with



âref



âri - nek

er



pa

the



besu

flame



en

of



sešet

fire and with



henâ



pa

the



uat

tablet



en

of



thent

crystal

26.



em xet

after



qeres-k

thou didst bury



set

them ?



âu



hatu-nâ

I uttered words



her-s

over it,



âu



sešet - nâ

I adjured



set

it,



âu

and



âxem - nâ

I extinguished the fire,



sešet




âu




set - nu uat em qemam

I made use of the tablet in creating




en mer maai arek aq her

 a pool of water. Come then pass in over




sba pen en usext ten ent Maati

 door this of Hall this of Maati,

29. 


au - k rex - tha - n enen (i.e., an) ta - a

 thou art knowing us. Not will I let



aq - k her - a an bens en

 enter thee over me, saith the bolt of

* 
 30. *sba pen [a]n - as fet - nek ren - a*

 door this, except thou sayest my name.



tex en bu ma ren - t

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

31.

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

32.

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

32.

[ā]n-ās *tet - nek* *ren - à* *henku - nef*
 except thou sayest my name. He weigheth

32.

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

33.


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

33.

ābet *ent* *sba* *pen* *[ā]n-ās* *tet - nek*
 left of door this, except thou sayest

34.


ren - à *henku* *en* *ārp* *ren - t*
 my name. Judge of wine is thy name.



enen (i. e., *än*) *tä - ä* *seš - k* *her - ä* *än* *sati*


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

(sic)




en *sba* *pen* [*ä*]*n-äs* *teṭ - nek* *ren - ä*

 of door this, except thou sayest my name.




äua *en* *Seb* *ren - k* *enen* (i. e., *än*)

 Ox of Seb is thy name. Not



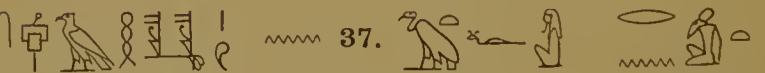
un - ä *nek* *än* *qert* *ent*

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




sba *pen* [*ä*]*n-äs* *teṭ - nek* *ren - ä*

 door this, except thou sayest my name.




saḥ *en* *mut - f* *ren - t*

 Flesh of his mother is thy name.



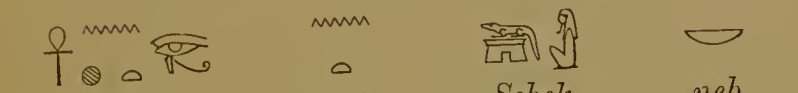
enen (i. e., *än*) *un - ä* *nek* *än* *pait*

 Not will I open to thee, saith the lock




en sba pen [â]n âs tet - nek ren - â

 of door this, except thou sayest my name.




ânxet utat ent Sebek neb

 Liveth the utchat of Sebek, the lord of




Baxau ren-t enen (ân) un - â

 Bakhau, is thy name. Not will I open




nek enen (ân) tã - â âq - k her - â ân

 to thee, not will I let pass thee over me, saith



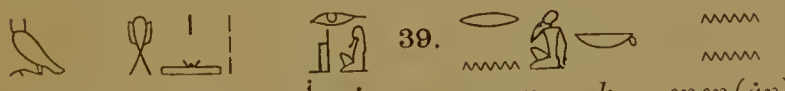
âri ââ en sba pen [â]n âs

 the dweller at the door of door this, except



tet - nek ren - â qebt Su ertã-nef

 thou tellest my name. Arm of Shu that plaeeeth itself



em sau Âusâr ren - k enen (ân)

 for the protection of Osiris is thy name. Not



tā - n



ses - k



her - n



ân



heptu

will we allow to pass thee by us, say the posts



en sba

of door



pen



[ân] as fet - nek



ren - n

this, except thou sayest our names.



nexenu



nu



Rennut



ren - ten

Serpent children of Rennut are your names.



âu - k



rex - 0â - n



ses



ârek



her - n

Thou knowest us, pass then by us.



enen (ân) xent - k

Not shalt tread thou



her - â



ân



sati

upon me, saith the floor



en usext

of hall



ten



[ân] as



fet - k

this, except thou sayest



ren - â

my name.



her



mâ



âref



âu - â

I am



kert

silent.

		41.		
āb - kuā	her entet		[ā]n	rex - n
I am pure,	because		not	do we know

ret - k	xent - k	her - n	ām - sen
thy two legs	thou treadest	upon us	with them ;

fet	ārek	nā	set	besu	em bah
tell	then	to me	them.	Traveller	before

Amsu	ren	en	ret - ā	unemi
Amsu	is the name	of	my leg	right.

					42.	
unpet	ent	Nebt-her	ren	en		ret - ā
Grief	of	Nephtys	is the name	of		my leg

ābi	xent	ārek	her - n	āu - k
left.	Tread	then	upon us,	thou

rex - ōā - n	enen (in) semā - ā		tu	ān
knowest us.	Not	will I question	thee,	saith



ari



āā



en



usext



then



[ā]nās

the guardian of the door of hall this, except



fet



nek



ren



ā



sa



abu



43.



tār

thou sayest my name. Discerner of hearts, searcher of



xat



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?



fet

k



set



en



māau



tau



i

nek

Speak thou it. The recorder of the two lands.



peti



trā



su



māau



tau

44.



i

nek

Who then is he the recorder of the two lands?



Tehuti



pu



māi



ān



Tehuti

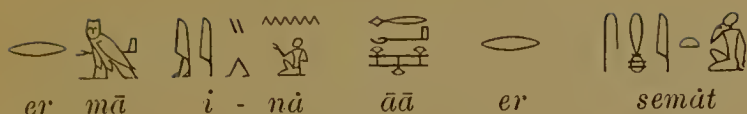


i

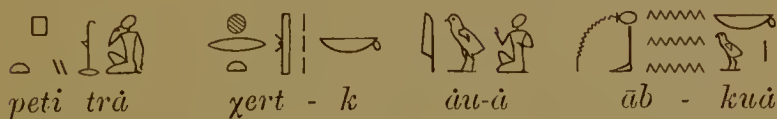


nek

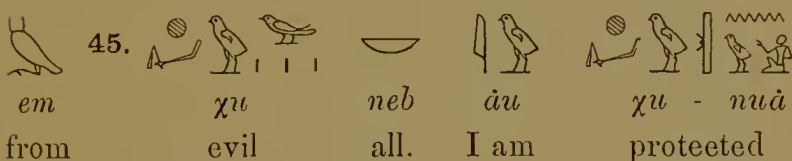
Thoth it is. Come, saith Thoth, come thou



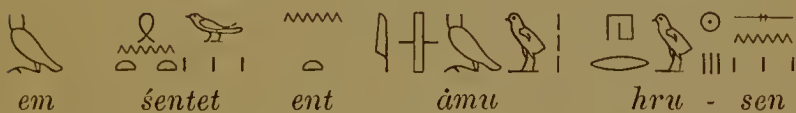
hither (?). I come advancing to the examination.



What then is thy condition? I, I am pure



from evil all. I am protected



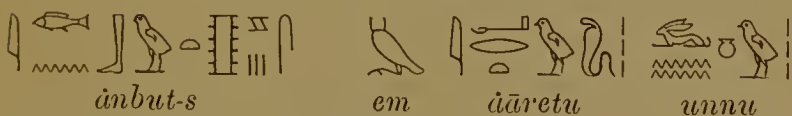
from the baleful acts of those who live in their days,







not am I among them. I have examined then












thee. Who goeth down into the flame,














its walls are [surmounted] with uraei, being





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

	47.				
sebi pu		Ausar	pu	ufa	arek
The traverser		Osiris	is.	Come forward then,	

			
māketu	smā - ūā	iu	tau - k
verily	thou hast been examined ;	is	thy bread

					
em	utat	ḥqt	em	utat	iu
from the utchat,	and [thy] beer	from	the utchat,	are	

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

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



Amen em hat - In presence of comms

1875