The usual oath sworn by the king in Dyns. XVIII–XIX was as follows:

𓋹𓈖𓏤𓏛𓏥 ꜥnḫ n·i mry w(i) Rꜥ, ḥs w(i) it·i ꞌImn as Rēꜥ lives for me and loves me, and as my father Amūn praises me.[1]

That it is a mistake to render 'as [I] live for myself'[1a] is indicated by the absence of any such variant as *𓋹𓍿𓏛. Grammatically, there is no objection to Rꜥ as subject of two śḏm·f forms, see § 488, and the sense thus obtained is confirmed by Hathor's once addressing the sun-god with the words 𓋹𓈖𓍿 'as thou livest for me'; [1b] if Rēꜥ, in the same text, swears 𓋹𓈖𓍿 'as I live for myself'[1c] it is clearly for lack of a superior being to invoke. However, one badly written ex. of the royal oath shows 𓋹𓏛 'as I live',[2] and an official of Dyn. XII once uses 𓋹𓍿 similarly.[3] In Dyn. XVIII 𓋹𓈖𓍿 ꜥnḫ appears as a noun for 'oath',[4] and even as a verb 'to swear'.[5]

§ 219. Virtual clauses of purpose.

—The use of śḏm·f to express purpose (above § 40, 1) seems to be an extension of its use to express an attendant circumstance; quite unambiguous cases are rare.

Exx. It is a case for letting thy attendant come to me . . . . . 𓂋𓄿𓂡𓍿𓏏𓀁 𓂝𓏛 hꜣb·i n·k sw ḥr·s that I may send him to thee concerning it.[6]

𓄿𓂝𓂋𓍿𓏏𓏥 m it ḥm·f dr·f isft when His Majesty came that he might repress wrongdoing.[7]

I opened my mouth to my soul, 𓄿𓏏�激𓏛 wśb·i ḏdt·n·f that I might answer (or, answering) what he had said.[8]

It is often difficult or impossible to distinguish clauses of purpose from the śḏm·f in wishes and exhortations, for which see above § 40, 2; on this difficulty see § 337.

When the predicate in clauses of purpose is adverbial, wn·f is employed, see § 118, 2; so too with the m of predication, when the predicate is nominal. With adjectival predicate, the śḏm·f form of the adjective-verb is used; an example was given in § 143.[9]
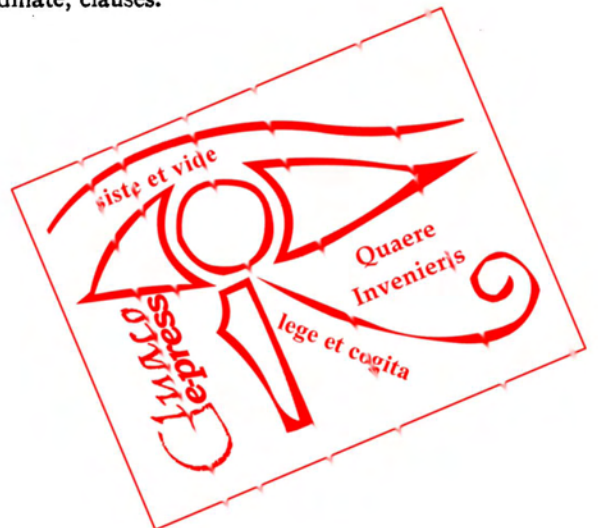
> Obs. The verb in a virtual clause of purpose may be negatived by the help of the negative verb tm, see below § 347, 4.

§ 220. Virtual clauses of result.

—It is sometimes necessary to translate śḏm·f with a clause introduced by 'so that', 'that'.

Ex. 𓄿𓂝𓍿𓏏𓏛 n ink tr smr·f, wstn·i m ꜥfꜣ·f I am not, forsooth, a confederate of his, that I should strut in his enclosure.[10]

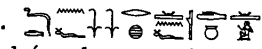> Obs. We shall see that iḫ + śḏm·f may often be well rendered in English by 'so that he may hear' (§ 228); moreover, the śḏm·in·f form was used to express results (§ 429). From the Egyptian point of view, however, both these methods of expressing consequences were undoubtedly main, not subordinate, clauses.

[1] *Urk.* iv. 751, 17 foll.; 365, 14; 651, 2; 843, 6; 846, 17. Dyn. XIX, Kuentz, *Qadech* 360; *ÄZ.* 44, 37; *ib.* Pl. 1, 8.

[1a] So wrongly *Suppl.* 8; *Wb.* i. 202. 6.

[1b] *Destr.* 14. Sim. said to a dead father, *JEA.* 16, 19, 7.

[1c] *Destr.* 27.

[2] *Urk.* iv. 139, 12.

[3] *Sinai* 53, 16.

[4] *Urk.* iv. 80, 17. Sim. Cairo 583, 9.

[5] *Urk.* iv. 86, 1.

[6] *Peas.* B 1, 38–9.

[7] *BH.* i. 25, 36. Sim. *ib.* 25, 5; Cairo 20056, c; *Mill.* 1, 2–3; *Urk.* iv. 807, 5–6.

[8] *Leb.* 4.

[9] Old examples, *Pyr.* 618 a. 1558 c.

[10] *Sin.* B 114–5. Sim. *ib.* 183–4; 255–6; *Peas.* B 1, 49; *Urk.* iv. 1091, 5.

§ 221. Virtual clauses of cause.

—In these clauses the *sḏm·n·f* form is apt to be used, since the act assigned as cause is as a rule anterior to the action expressed in the main clause. Examples are uncommon.

Ex. 𓀀𓈖�] *ḏd·n·f nn, rḫ·n·f ḳd·i* he said this, because he had discerned (*or, because he knew*) my character.[1]

§ 222. Prepositional adverb clauses without *ntt*.

—Turning now to this second class of Egyptian adverb clauses (see § 210, 2 *a*), we find that little remains to be said about them, since they have been discussed in detail in connection with the prepositions (§§ 154–7; 162–181). We may, however, classify them according to the various meanings which they express.

1. clauses of *time*. With *m* 'when'; *r* 'until'; *ḫft* 'when'; *ḏr* 'since'; *m-ḫt* 'after'; *r-sɜ* 'after'; *tp-ꜥ* 'before'; *r-tnw-sp* 'every time that'.

2. clauses of *condition*. With *ir* 'if'. Cf. too with *m* or *mi* 'according as'.

3. clauses of *asseveration*. With *m* or *mi* 'according as'.

4. clauses of *concession*. With *m* 'though'.

5. clauses of *purpose*. With *n-mrwt* (rarely *n-ib-n*) 'in order that'.

6. clauses of *result*. With *r* 'so that'.

7. clauses of *cause*. With *n* 'because'; *ḥr* 'because'; *n-iḳr-(n)* 'by virtue of the fact that'; *n-*(or *m-*)*ꜥɜt-n(t)* 'inasmuch as'; *n-wr-n* 'inasmuch as'.

8. clauses of *comparison*. With *r* 'than'; *r* 'according as'; *ḫft* 'according as'; *mi* 'as when'; *mi* 'according as'.

9. clauses of *co-ordination*. With *ḥnꜥ* 'and'.

10. clauses of *exception*. With *wpw-ḥr* 'but'.

For the position of such prepositional adverb clauses see above § 159. To negate the verb in them use is made of the negative verb *tm*, see below §§ 347, 5; 408.

§ 223. Prepositional adverb clauses with *ntt* 'that'.

—In this third type of adverb clause (§ 210, 2 *b*), which always follows the main clause, a preposition is again used as introductory word, but the noun clause governed by the preposition is ushered in by *ntt* 'that' (see § 187). Whereas the prepositional adverb clause without *ntt* is essentially verbal (except in the instances quoted at the end of § 154), that with *ntt* uses various types of sentences, verbal no less than non-verbal.

The prepositional phrases thus employed are *ḥr-ntt* 'forasmuch as', 'because', *ḏr-ntt* 'since', more rarely *mꜥ-ntt* 'seeing that',[2] *ḫft-ntt* 'in view of the fact that',[3] and *n-ntt*[4] 'because', perhaps also written

[1] *Sin.* B 32. Sim. *ib.* B 107; *Ikhern.* 9.

[2] *Meir* i. 5; *Siut* 1, 289; *P. Kah.* 28, 41.

[3] *P. Kah.* 11, 19.

[4] LAC. *TR.* 33, 3; 72, 16.

defectively 〰 *ntt*.[1] The clauses introduced by these all come under the head of clauses of *cause*. The common ⟶ *r-ntt* seems likewise often to usher in a reason, when it may be translated 'inasmuch as', 'seeing that';[2] but it has also another use to be discussed later (§ 225).

Non-verbal examples :

The Osiris N has not suffered shipwreck . . . . . [hieroglyphs] N *dr-ntt rn n Rꜥ m ḫt nt Wsir N* since the name of Rēꜥ is in the body of the Osiris N.[3]

[hieroglyphs] *dr-ntt ir gr m-ḫt pḥ ssḫm ib pw n ḫrwy* since he who desists after attack is a strengthener of the enemy's heart.[4]

[hieroglyphs] *ḥr-ntt ink sꜣ wꜥb mi wꜥ im·ṯn nb* forasmuch as I am the son of a priest like any one of you.[5]

[hieroglyphs] *ḥr-ntt dns tw r·i* because thou art too heavy for me, lit. heavier than I.[6]

Verbal (and pseudo-verbal, § 329) examples :

[hieroglyphs] *dr-ntt ḥꜣb ṯw ḥm·i* since My Majesty sends thee.[7]

[hieroglyphs] *ḫft-ntt wi tn·kwi* in view of the fact that I am old.[8] For the old perfective here, see below § 329.

Sharpen your weapons [hieroglyphs] *r-ntt iw·tw r ṯhn r ꜥḥꜣ ḥnꜥ ḫr pf ḫsy m dwꜣ* seeing that it is intended to engage issue (lit. one is going to join to fight) with that vile enemy to-morrow.[9]

[hieroglyphs] *ḥr-ntt ntf ir·f n·i pꜣ t ḥnḳt* for it is he who will make for me the bread and beer.[10]

The last example but two shows that, if the construction requires it, the dependent pronoun 1st sing. may be placed after *ntt*. So too 2nd sing. m. *ṯw*,[10a] 3rd sing. m. *sw*,[11] f. *s(y)*.[12] In MSS. of Dyn. XVIII onward, particularly of the Book of the Dead, such writings as [hieroglyphs] *ntt-twi*, [hieroglyphs] *nty-sw* are not rare,[13] and lend colour to the view that the pronominal compound [hieroglyphs] *tw·i* (§ 124) originated in this construction ; [hieroglyphs] *twtw* is, indeed, found after *ḥr-ntt*.[14]

However, just as *ntk* and *ntf* have been seen to occur in the phrase *bw ntk* (*ntf*) *im*, in place of *nty tw*, *nty sw* (§ 200, end), so too after *ntt* the suffixes 2nd and 3rd sing. m. are preferred to the dependent pronouns.

Exx. [hieroglyphs] *dr-ntt·f m wꜥ mm nw* since he is one among these.[15]

[hieroglyphs] *dr-ntt·k i·t(i) m ḥtp* since thou art come in peace.[16] *I·t(i)* is the old perfective, see below § 329, end.

An obscure instance of [hieroglyphs] *ḥr-iwtt* 'because . . . . . not' may also be quoted,[17] where *iwtt* (from *iwty* § 202) seems to be the negative counterpart of *ntt*.[18]

[1] *Sin.* B 76.

[2] *Urk.* iv. 656, 3, qu. below; 660, 7. 8; 751, 15; BUDGE, p. 244, 3; 308, 13.

[3] BUDGE, p. 281, 7. Sim. with *ḥr-ntt*, LAC. *TR.* 23, 21.

[4] Berl. *AI.* i. p. 257, 9.

[5] *Siut* 1, 288. Sim. *Peas.* B 1, 62; Leyd. V 3, 6; BUDGE, p. 31, 12.

[6] *P. Kah.* 3, 33. Sim. *ib.* 28, 21; 29, 12.

[7] *Ikhern* 5. Sim. *ib.* 6; BUDGE, p. 308, 14. With *ḥr-ntt*, LAC. *TR.* 23, 13 (negatived). 25; *Siut* 1, 282. 296. 301.

[8] *P. Kah.* 11, 19. With *ḥr-ntt*, LAC. *TR.* 23, 17; BUDGE, p. 24, 3.

[9] *Urk.* iv. 656.

[10] *Siut* 1, 323; sim. *ib.* 316. *Ỉn* + noun + participle (§ 227, 3) see *P. Kah.* 35, 17; indep. pron. + participle (§ 227, 3), see *P. Kah.* 29, 39.

[10a] *Pt.* 53. 54.

[11] NAV. 17, 71 (*La*); after *r-ntt*, *Urk.* iv. 649, 11; 751, 15.

[12] *Sin.* B 76.

[13] *ÄZ.* 30, 17.

[14] *Urk.* iv. 656, 5.

[15] BUDGE, p. 286, 8 = LAC. *Sarc.* i. p. 213; sim. *ib.* ii. p. 114.

[16] *ÄZ.* 19, 18.

[17] *Siut* 3, 11.

[18] So too earlier *iwt* in *n-iwt* 'because not', see *ÄZ.* 50, 110.

VOCABULARY

𓏏𓄿𓏲 *ꜥwꜣ* rob, steal.

𓅱𓐍 *wḏ* command.

𓄿 ☥ *ḥwn* be young, rejuvenated.

𓏲𓐍 *swḏ*, var. 𓏲𓂝, hand over, bequeath.

𓄿 *snꜥ* repel, turn back (someone).

𓄿 *iḥ* ox.

𓂝 *ꜥꜣ* door; 𓂝 *iry-ꜥꜣ* door-keeper.

𓏤 *wnwt* priesthood, priests (collective).

𓉐 *Pr-ꜥꜣ* the Great House or palace; Pharaoh (see above p. 75).

nfr-ḥꜣt diadem, or like; *iry nfr-ḥꜣt* keeper of the diadem (?)

𓉔𓇌 *ḥy*, var. 𓉔𓇌 *ḥꜣy*, husband.

𓏏 *ḥnw* chattels, belongings, lit. vessels.

ḥꜣrt, var. *ḥꜣrt*, widow.

𓅓𓎛 *nmḥ* orphan, waif, poor man.

𓇳 *sf* yesterday; *m sf* yesterday, adverb.

sḫty peasant, fowler.

šsp image, idol.

šmsw follower, attendant.

ꜣs quickly.

ṯn where? whence?

ḫrw down, lower part; *m ḫrw* downcast.

EXERCISE XVII

(a) *Reading lesson; from a funerary stela of Dyn. XII*:[1]

	iry nfr-ḥꜣt šmsw Pr-ꜥꜣ Nb-(i)-pw-Snwsrt,[2]
	ḏd·f n wnwt ḥwt-nṯr nt ꜣbḏw,
	ḥwwt·f[3] *nt n-sw-bit*:
	ḥwn nsw m ꜥnḫ·ṯn,[4]
	mn n·ṯn mnw n nṯrw·ṯn niwtyw,

---

[1] Brit. Mus. 101, see *JEA*. 21, 1. The position of the signs and not very regular orthography are here retained.

[2] A compound name 'Senwosret-is-(my)-lord'; on its last element *S-n-Wsrt*, see above, p. 71, n. 4.

[3] Town names being fem. (§ 92, 1), *f* can refer only to the *nṯr* of *ḥwt-nṯr* or to the name of Osiris implicitly present, see *JEA*. 23, 261; hence our translation 'its' is not strictly accurate.

[4] This formula (cf. *Urk*. iv. 365; old writing *ḫn*) elsewhere has no suffix after *ꜥnḫ*; here perhaps a mistake.

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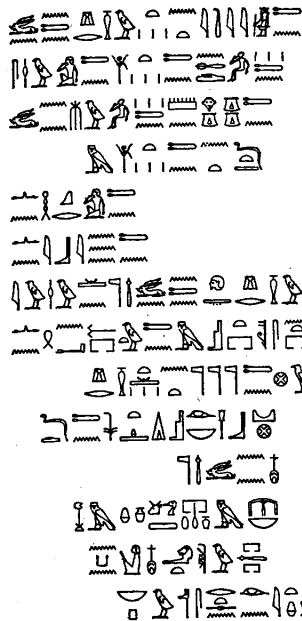
wnn·ṭn ḥr ḥswt nt ỉty·ṭn,

swḏ·ṭn ỉꜣwt·ṭn n ẖrdw·ṭn,

wnn msw·ṭn mn (§ 326) *ḥr nswt·ṭn*

     m ỉꜣwt·ṭn nt ḏt ;

nn ḥḳr·ṭn,

nn ỉbỉ·ṭn,

ỉw wḏ·n nṭr ꜥꜣ wnn·ṭn tp tꜣ ḥr ḥswt·f ;

nn šnꜥ·tw·ṭn m st ḳsnt,

     ḥr ḥswt nt nṭrw·ṭn nỉwtyw,

     ḏd·ṭn :[1] *ḥtp dỉ nsw*[2] *Wsỉr nb ꜣbḏw,*

         nṭr ꜥꜣ Wnn-nfr,[3]

ḥꜣ m t ḥnḳt kꜣw ꜣpdw, prt-ḫrw[4] *m ḥb nb*[5]

     n kꜣ n ỉry nfr-ḥꜣt šmsw Pr-ꜥꜣ

Nb(·ỉ)-pw-Snwsrt, ỉr n (§ 361) *'Itꜣ.*

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[1] The promises are clearly all dependent on the condition that the priests shall recite the funerary formula.
[2] See below pp. 170–2.   [3] A name of Osiris, in Greek Onnophris, probably meaning 'he who is happy '.
[4] See below p. 172.   [5] The sign ⌒ serves also as det. (= ⌒) of *ḥb* preceding, see § 62A (Add.)

'The keeper of the diadem (?) and attendant of the Great House Nebipusenwosret. He says to the priesthood of the temple of Abydus, and (of) its chapels of the king of Upper and Lower Egypt :—The king shall be rejuvenated in your (?) life, the monuments of your city gods shall stand firm for you, ye shall be in (lit. under) the favour of your sovereign, ye shall hand on your offices to your children, and your offspring shall be established upon your seats in your offices of eternity; ye shall not hunger, ye shall not thirst, nay the great god has commanded that ye be on earth in his favour; ye shall not be repelled in (any) difficult place, (being) in the favour of your city gods; (according as) ye shall say: An offering which the king gives (to) Osiris, lord of Abydus, (even) the great god Onnophris; a thousand of bread, beer, oxen and fowl, invocation-offerings at every feast, to the spirit of the keeper of the diadem (?) and attendant of the Great House, Nebipusenwosret, son of Ita.'

(*b*) *Write in hieroglyphs and transliteration* :
(1) Now when he had heard this, he went forth very quickly to the door (*sbꜣ*) of the temple, and sat down beside the door-keepers who were there. And one of (lit. in) them said to him : 'Whence 'hast-thou-come ? And he was silent, his face downcast, and he answered them not. (2) It shall be well with you, (if) ye do the like. (3) As my father lives for me, I speak in truth. (4) Would I had (some) potent (*mnḫ*) idol, that I might steal the belongings of

this peasant by means of it. (5) He loved me, (because) he knew my arms were vigorous. (6) She is more beautiful than she was yesterday. (7) I was a possessor of favour upon the earth, forasmuch as I was a father of the orphan and a husband of the widow.

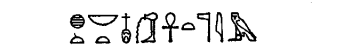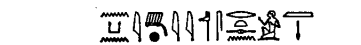(*c*) *Translate into hieroglyphs in several different ways*:

(1) His Majesty honoured him *when he was* a child. (2) I knew *that* she was a goddess *because* she had said these words. (3) *When* he had arrived at the city, he found no one.

EXCURSUS B

The Formula of Offering employed in the Funerary Cult.

Throughout the period covered by this book, the presentation of food-offerings, whether real or fictitious, and alike in temple and in tomb, was called ⟨hieroglyphs⟩ *irt ḥtp-di-nsw* 'performing (the rite named) *ḥotp-di-nesu*', or 'a-boon-which-the-king-gives'. The offerer, who is in theory Horus, the son and heir of the dead Osiris, stands with arm upraised (⟨glyph⟩) in the attitude of invocation (his gesture is that of ⟨glyph⟩ *nis* 'calling' or 'invoking') before the shrine, statue, or stela of the god or deceased parent, and pronounces the *ḥotp-di-nesu* formula; there was deemed to be little difference in the efficacy of this, whether actual offerings were present or whether they were only imagined or desired.

We will here quote one short, but typical, example of the *ḥotp-di-nesu* formula, as inscribed on innumerable stelae and other funerary monuments:

⟨hieroglyphs⟩   *Ḥtp di nsw Wsir nb Ḍdw, nṯr ꜥꜣ, nb ꜣbḏw,*

⟨hieroglyphs⟩   *di·f prt-ḥrw (m) t ḥnḳt, kꜣw ꜣpdw, šs mnḫt,*

⟨hieroglyphs⟩   *ḫt nbt nfrt wꜥbt ꜥnḫt (§ 384) nṯr im,*

⟨hieroglyphs⟩   *n kꜣ n imꜣḫy S-n-Wsrt, mꜣꜥ-ḫrw.*

'A boon which the king gives (to) Osiris, lord of Busiris,[1] the great god, lord of Abydus, that he may give invocation-offerings consisting of bread and beer, oxen and fowl, alabaster and clothing, all things good and pure on which a god lives, to the spirit of the revered Senwosret, justified.'[2]

The phrase ⟨hieroglyphs⟩ *ḥtp di nsw* is one of very ancient date;[3] in spite of a slight doubt as to whether *di* is the verb-form which we shall come to know as the relative form (§ 382), as well as some uncertainty as to the precise meaning of *ḥtp*, the phrase may with approximate accuracy be rendered 'a boon which the king gives'. In the Old Kingdom this phrase is frequently employed in reference to favours of various kinds bestowed upon his subjects by the king;

among such boons we find clothing, coffins, a sacrificial ox, or again even the rank and title of prince. The food-offerings made by the living Pharaoh in the pyramid-temple of his deceased father or predecessor were likewise known as 〔𓏛〕 *ḥtp nsw* 'a boon of the king'. In fact, it would seem as though all funerary gifts and privileges were in a certain sense boons given by the king, though certain deities like Anubis, the god of embalmment, Osiris, at once the dead king and king of the dead, or Geb, the earth-god, were also desired or recognized as givers of like benefits. Hence in the Old Kingdom we find on almost every funerary false door or lintel some such formula as the following : [1]

〔hieroglyphs〕 *Ḥtp di nsw, ḥtp (di) 'Inpw, ḫnty sḥ nṯr, tpy ḏw·f,*

〔hieroglyphs〕 *pr n·f ḫrw* [2] *m ḥb nb* [3] *rꜥ nb,*

〔hieroglyphs〕 *Ptḥ-špss.*

'A boon which the king gives, and a boon (which) Anubis, in front of the divine booth, he who is upon his mountain, (gives) : (namely) that there may be (made) invocation-offerings for him at every festival and every day; Ptaḥshepses.'

There are many variants, and in place of the food-offerings here aspired to we frequently find reference to such benefits as a goodly burial in the West, or power to walk 'on the roads upon which the revered ones walk'. The point to be observed, however, is that in the Old Kingdom the king and whatever god is named are mentioned *in parallelism* with one another as givers of the boon or boons bestowed; the phrase *ḥtp di nsw* is followed by the co-ordinated phrase *ḥtp di 'Inpw (Wsir, Gb)* 'a boon which Anubis (*or* Osiris, *or* Geb) gives', though for the complete writing 〔hieroglyphs〕 *ḥtp di 'Inpw* is frequently substituted 〔hieroglyph〕, as in the example quoted, or even 〔hieroglyph〕 alone.

That the *ḥotp-di-nesu* formula found in Middle Egyptian is the direct outcome of the Old Kingdom formula discussed above is quite apparent; but it is equally apparent that in the later period it had undergone re-interpretation. A series of variants shows that the divine name which follows the phrase *ḥtp di nsw* was now understood as a dative, though it is only at a far later period that the preposition *n* was inserted. The best proof of this re-interpretation is the fact that, if one god is named after the phrase *ḥtp di nsw*, the following clause of purpose has 〔hieroglyph〕 *di·f* 'that he may give' (see the example which served as our starting-point) with a singular suffix-pronoun, whereas if several gods are named we find 〔hieroglyph〕 *di·sn* 'that they may give'; had the king and the god (or gods) been still regarded as collateral givers of the funerary benefits, the verb *di·sn* with plural suffix would have been found in all cases.

Thus, in the Middle Kingdom and later, the idea underlying the *ḥotp-di-nesu* formula is that the king gives, or has given, or is to give, an offering to some god in his temple, in order that the latter in turn may give offerings to a private

individual in his tomb or wherever a memorial of that individual has been dedicated. The view thus indicated of the source of private funerary offerings corresponds to the actual practice of the Twelfth Dynasty and later, since of the vast quantities of food accruing to the temples only a small portion was consumed by the priests, the rest being distributed by contract or otherwise to the persons in charge of private funerary cults;[1] such persons, if not the sons or immediate relatives of the priests, were known as ⸢𝕳⸣ *ḥmw-kꜣ* 'soul-priests', lit. 'servants of the *ka*' (see below). In Middle Egyptian ⸢𝕳⸣ may be rendered 'an offering which the king gives', since the boon therein contemplated was always food-offerings. Many more divine names are used than in the Old Kingdom, when only a few funerary and chthonic deities were regarded as givers of boons in company with the king.

The difficult expression ⸢𝕳⸣ obviously had ⸢𝕳⸣ *pr ḫrw* 'the voice goes forth' as its starting-point, these words referring to the *ḥotp-di-nesu* formula accompanying the presentation. The actual offerings were, however, so closely associated with the expression that this often received the determinative ⸢𝕳⸣ and practically acquired the meaning 'make an offering'. Throughout the Old Kingdom *pr* was treated grammatically as a transitive verb with *ḫrw* as object, whether or not the whole was consciously felt to mean 'send forth the voice' with evocative magical intent.[2] Side by side with this verbal use was the compound noun ⸢𝕳⸣ *prt-ḫrw* of which the first element was the infinitive *prt* 'a going' or 'sending' forth (§ 298).[2a] Both verbal and nominal uses are perhaps best paraphrased with the help of the term 'invocation-offerings', as in our translations above. After O. K. the writing ⸢𝕳⸣ is shown by the variant[3] ⸢𝕳⸣ to be equivalent to *di·f prt-ḫrw m t m ḥnḳt* 'that he may give an invocation-offering consisting of bread and of beer'. Various other species of offering then follow in abbreviated spellings; ⸢𝕳⸣ is for ⸢𝕳⸣ *kꜣw* 'oxen' and ⸢𝕳⸣ for ⸢𝕳⸣ *ꜣpdw* 'fowl';[4] ⸢𝕳⸣ *šs*, often written ⸢𝕳⸣ or ⸢𝕳⸣, has the early variants ⸢𝕳⸣[5] and ⸢𝕳⸣[6] and so must mean 'alabaster', doubtless in allusion to the seven alabaster oil-jars[7] deemed indispensable to the dead; ⸢𝕳⸣ is ⸢𝕳⸣ *mnḫt* 'clothing'.[8] In Dyn. XVIII ⸢𝕳⸣ was, however, sometimes interpreted as ⸢𝕳⸣ *prt-r-ḫrw* 'coming-forth-at-the-voice offerings',[9] but it is not clear whether this referred to the emergence of the offerings themselves or to the coming forth of the deceased from his burial chamber at the call of the offerer.[10]

In Middle Egyptian the funerary oblation is said to be made ⸢𝕳⸣ *n kꜣ n* 'to the *ka* of' the deceased. In this context the word *kꜣ*, if translated at all, is best translated 'spirit'.[11] The term appears to embrace the entire 'self' of a person regarded as an entity to some extent separable from that person. Modern concepts to which that of the *ka* occasionally corresponds are 'personality', 'soul', 'individuality', 'temperament'; the word may even mean a man's 'fortune' or 'position'.[12] The Egyptians conceived of such notions in a more personal

[1] See above, p. 70, n. 2. The technical term in O. K. for this 'diversion' of offerings was *wḏb* 'change', see *JEA.* 24, 86; 25, 215.

[2] CLÈRE in *Mél. Masp.* i, pp. 753 ff.
[2a] No other transitive use of *prt* occurs in Egyptian, though it does in Coptic.

[3] Brit. Mus. 162.

[4] See *Bull. Metr. Mus. New York* 9, 239; NAV. ch. 125, *Nachschrift* 4. In very late times 'oxen' was read *iḥ*, see Brit. Mus. 330; Florence 1660. 1661.

[5] *Pyr.* 745; Saḳḳârah, tomb of Mereruka.

[6] *Pyr.* 1332; sim. without *š* and *f*, *Saqq. Mast.* i. 23; Berl. *AI.* i. p. 99.

[7] Ex. *Saqq. Mast.* i. 28.

[8] *Šs* and *mnḫt* phonetically, Turin 1447.

[9] Exx. BUDGE, p. 150, 16; 261, 4; 366, 7. The last two signs determine the entire phrase, see § 61.

[10] Elsewhere 'at the voice' is *ḥr ḫrw*, exx. *Pyr.* 796; Louvre C. 74. However, late exx. show *r ḫrw* with the same meaning, see *Wb.* I, 528, 11; *Rec.* 7, 119.

[11] Bibliography for the *ka*, see *Th. T. S.* i. 99; add *ÄZ.*49, 126.

[12] Cf. *ir·n nb tꜣwy kꜣ·f* 'one whose fortune the lord of the two lands made', *Urk.* iv. 486, 3; sim. *Bersh.* ii. 21, 15.

and tangible way than we do; hence the *bai* ('soul', see below), the 'shadow' (� *šwt*), and the 'corpse' (☲ *ḥȝt*) were all apt to be viewed as beings distinct from, and as it were the doubles of, the person to whom they belonged. The student must beware of the attempts which have been made to give a harmonious and self-consistent account of the nature of the *ka*; this always remained a shadowy and ill-defined concept, variously regarded in different contexts. A second word for 'soul' is 𓃒 *bȝ*, in Dyn. XVIII often written 𓃒, for which a longer, but more precise, rendering would be 'external manifestation'. Both in life and in death an individual man might assume different forms; the form taken by him was called his *bai* (*bȝ*), and one of the typical shapes was that of a bird, as is seen in the hieroglyphic writing of the word.[0]

[0] For a recent discussion of the *bai* see *ÄZ.* 77, 78 ff.

LESSON XVIII

DIRECT AND INDIRECT SPEECH

§ 224. By way of conclusion to the lessons on subordinate clauses, some notice may be accorded to the Egyptian methods of introducing the *content of a speech*. It must be observed that the highly developed indirect speech found in Latin, where all the pronouns after 'he said' or the like are reduced to 3rd pers., hardly exists in Egyptian. The nearest approach to it is found in such examples as the second in § 184, where 'he said he would fight with me' presupposes as its original 'he said, I will fight with him (*or* thee)'.[1]

Contrary to expectation, *ntt* 'that' is not found after verbs of saying. The speech is usually introduced directly, without any introductory phrase. So very frequently after 𓆓 *ḏd·f* 'he says', 'he said', and its equivalent 𓆓 *ḏd* (§ 450, 1).

Exx. 𓊖 . . . . . 𓊖 *r-pꜥt ḥȝty-ꜥ* . . . . *Sȝ-nht, ḏd·f : ink šmsw* the prince . . . . . . Sinuhe said : I was a henchman.[2]

𓊖 *ḥry-tp nsw imȝḫw Ṯṯi, ḏd : ink mry nb·f* he who is at the head of the king, the revered Tjetji, says : I was one beloved of his lord.[3]

So also after other forms of, and substitutes for, the verb 'to say'.[4] When the main verb either has nothing to do with speaking, or else only hints at it, the phrase 𓂋𓆓 *r ḏd* (§ 304, 3) 'saying', lit. 'in order to say', is often used.

Exx. I went round my enclosure rejoicing 𓊖 *r ḏd : ir·tw nn mi m* and saying : How (comes it that) this is done ?[5]

𓊖 *ꜥḥꜥ·n dwȝ·n·f n·i nṯr ꜥȝ r ḫt nbt r ḏd : wȝḏ·wy ir nȝ n nṯr·f* thereupon he praised god for me more than anything, saying : How happy is he who has done this for his god![6]

[1] Sim. *P. Kah.* 29, 17–8. See too ERM. *Gramm.* § 533.

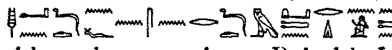[2] *Sin.* R 1–2. Sim. *Peas.* B 1, 53. 74. 88; *Sh. S.* 69.

[3] Brit. Mus. 614, 3.

[4] *Sin.* B 23; *Peas.* R 2. 5. 41; *Leb.* 4. 56. 86; *Westc.* 8, 13. After *sḏm, Mill.* 2, 5.

[5] *Sin.* B 202. Sim. *Westc.* 3, 6; 12, 23. 24; *Urk.* iv. 649, 4; 751, 8.

[6] Louvre C 12, 12–14. Sim. *P. Kah.* 13, 23–4; *Urk.* iv. 1106, 1. 3; 1108, 6.

[1] *Siut* 1, 275.

[2] *Urk.* iv. 736, 16, *iw* and *f* restored.

[3] Louvre C 12, 5. Sim. *ib.* C 11, 1; *P. Kah.* 13. 27; Munich 3, 18; *Th. T. S.* iii. 26, 5.

[4] Exx.*Sin.* B 36.43, contrasting the same passages in R; *Sh. S.* 73; *Westc.* 5, 7; *Eb.* 69, 3-4; *Urk.* v. 155-6; Lac. *TR.* 23, 19-22, qu. § 506, 1.

[4a] See § 313 for this word and its adjuncts not here transliterated.

[5] *P. Kah.* 27, 8. Sim. *Kopt.* 8, 3. 4; *Urk.* iv. 2, 9 (after *dd·f*); 138, 13; 649, 5.
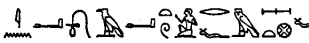
[6] *Urk.* iv. 649, 11; 650, 8.

[7] Hans Abel, *Zur Tonverschmelzung im Altaegyptischen.* Leipzig, 1910. But see also Erman, *Unterschiede zwischen d. koptischen Dialekten bei d. Wortverbindung* in *Sitzungsber. d kön. ... Preuss. Akad. d. Wiss.*, 1915, x.

In Dyn. XII *r ḏd* is already found quite tautologically after verbs of saying.

Ex. [hieroglyphs] *ʿḥʿ·n ḏd·n·f n·sn r ḏd: mtn rdi·n·i n·tn* then he said to them, saying: Behold, I have given to you, etc.[1]

Here *r ḏd* cannot well be translated 'that'; but by Dyn. XVIII it had acquired this value, since it is now, though very rarely, used even after *rḫ*.

Ex. [hieroglyphs] *iw·i rḫ·kwi r ḏd ḫnw·f pw* I know that it is his resting-place.[2]

When insistence is laid on the fact that the words given are the exact words of the speaker, [hieroglyphs] *m ḏd* is apt to take the place of *r ḏd*.

Ex. [hieroglyphs] *ʿḥʿ·n rdi·n sr pn wḏt m ḥr·i m ḏd* thereupon this official placed the command before me as follows, lit. in saying.[3]

In dialogue the speeches occasionally follow one upon the other without any indication of the speaker, in accordance with the practice adopted in modern novels.[4]

§ 225. [hieroglyph] *r-ntt* introducing statements.—In addition to its meaning 'inasmuch as' (§ 223) *r-ntt* is used, especially in official writing, to express the content of some communication; it is perhaps best translated 'to the effect that'.

Ex. [hieroglyphs] *swḏ ib pw n nb*[4a] *r-ntt ḥrw nb n nb ʿd wḏ* it is a communication to (lit. a making easy the heart of) (my) lord to the effect that all the affairs of (my) lord are safe and prosperous.[5]

Occasionally this *r-ntt* is found without any preceding verb, and is then practically untranslatable.[6]

PARTICLES

§ 226. The name **particle** is given by grammarians to any minor invariable part of speech like a preposition or a conjunction. Here, however, it will be used as a class-name for those relatively unimportant words (like *mk, ist, grt, is*) of which the characteristic is that they usually stand either at or very near the beginning of the sentence. The words in question are as a rule classed as 'conjunctions', though this term is often clearly inappropriate. The name 'sentence-adverb' is much nearer the mark, since they frequently serve to modify, or to present in a certain light, the substance of an entire sentence. But since some, like *swt* and *is*, may be used also to qualify mere phrases or even single words, the vaguer term 'particle' will be retained.

The Egyptian particles may be **enclitic** or **non-enclitic**. Only the latter can stand as the first word of a sentence. The others, which owe their name to the Gk. *enklitikos* 'leaning upon', need the support of a preceding word, presumably because they possess no accent or tone-vowel of their own.[7]

Many of the words here to be enumerated have been discussed already; in such cases it will suffice to supplement the statements made previously.
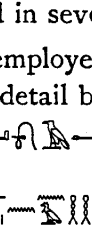
Non-enclitic particles (§§ 227-244) :—

§ 227. ⌐ *in* '**indeed**'.—This particle, with which the preposition *in* 'by' introducing the agent (§ 168) is clearly identical, serves to lay a stress of one kind or another on sentences or parts of sentences. It enters into the composition of those independent pronouns which begin with *n* or *in* (§ 64), so that these are found in several uses parallel to, i. e. forming paradigm with, *in* + noun.[1]

1. When employed to qualify whole sentences, *in* gives to them *interrogative* force. See in detail below §§ 492-4.
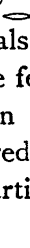
Exx. ⌐—⌐ *in* *ꜥwꜣ-tw-i rf m dꜣtt-f* shall I be robbed in his province ?[2]

⌐ *in iw-k r s n nḥḥ* wilt thou be a man of eternity ?[3]
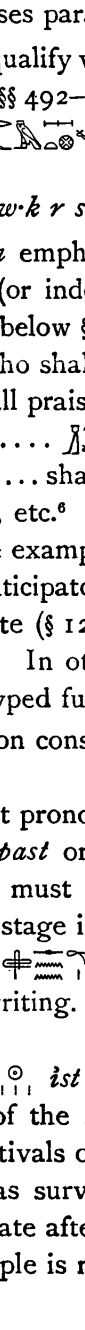
2. In its other uses *in* emphasizes some particular noun. So in the construction *in* + noun + *sḏm-f* (or independent pronoun + *sḏm-f*), which has always *future* sense.[4] See further below § 450, 5 *e*.

Exx. As to everyone who shall lift up his hand to this image, ⌐— *in Dḥwty ḥs-f sw* Thoth shall praise him.[5]

⌐— .... *in wr n pꜣ ḥrdw 3* .... *in-f n-k sy* the eldest of the three children .... shall bring it to thee. Or better: it is the eldest of, etc. .... who shall bring, etc.[6]

As the second of these examples shows, the effect of *in* thus placed before a grammatical subject in anticipatory emphasis (§ 148, 1) may be to give it the value of the logical predicate (§ 126). Only when this occurs can we render in English 'it is X who will'. In other instances, as in the first, *in* merely marks the presence of this stereotyped future construction.
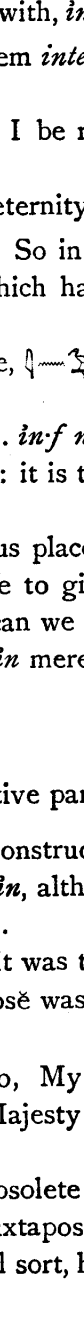
3. A related construction consisting of

$$\left\{ \begin{array}{l} in + \text{noun} \\ or \text{ independent pronoun} \end{array} \right\} + \left\{ \begin{array}{l} \text{perfective} \\ or \text{ imperfective} \end{array} \right\} \text{active participle}$$

yields the counterpart, for *past* or *present* time, of the future construction just described. Some attention must here be given to the use of *in*, although the participles belong to a later stage in our studies; see below § 373.

Exx. ⌐— *in sš Iꜥḥ-msw spḥr snn pn* it was the scribe 'Aḥmosĕ who copied this writing. Lit. verily the scribe 'Aḥmosĕ was the-one-who-copied this writing.

⌐ *ist in ḥm-i sḏf(ꜣ) ḥbw tp-trw* lo, My Majesty provided for the festivals of the seasons. Lit. lo verily My Majesty was the-one-who-provisioned the festivals of the beginning of seasons.[8]

In this construction has survived the otherwise almost obsolete mode of expressing a nominal predicate after nominal subject by direct juxtaposition (see above § 125); for the participle is merely an adjective of a special sort, here used

[1] *Pyr.*1370a; 1988a. See *Nominalsatz*, § 24.

as a noun. *In* merely reinforces the first word ; in the Pyramid Texts may still be found rare examples of *in* + nom. subj. + a noun, not a participle, as predicate.[1] The parallel construction consisting of indep. pronoun + participle (ex. ⌐◻◻◻ *ntf dd st* 'he it is who says it'; see further below § 373), falls into line with indep. pron. + nom. pred., which, as we saw in § 125, is common at all periods.

[2] For a detailed analysis of the meanings of *in* see GUNN, *Studies*, pp. 61 foll.

[3] *Harhotpe* 431.

[4] *P. Kah.* 8, 24; *Rhind* 35.

[5] *Sh. S.* 69. 84. Sim. *Urk.* v. 148, 3.

[6] *Peas.* B 106. Sim., but with *in m, Urk.* v. 169, 15; *Westc.* 9, 6

Here again *in* is apt to give to the grammatical subject the value of the logical predicate, and in this case the English equivalent is of the form 'it is X who did' or 'does'. Examples occur, however, where we must render simply 'X does' or 'X did', *in* having hardly any force at all.[2]

When, in either of these constructions (2) and (3), the subject is the interrogative pronoun ◻ *m* 'who?', 'what?', the combination *in* + *m* is sometimes shortened and welded together in the form ◻◻◻ or much more rarely ◻◻◻[3] *n-m*.

Exx. ◻◻◻◻ *in m dd sw* who says it?[4]

◻◻◻◻ *n-m in tw* who is it that has brought thee?[5]

◻◻◻◻ *n-m irf hsf·f bw hwrw* who then will repel evil?[6]

4. When introducing the agent after a passive form of the verb (§ 39, end) or the infinitive (§ 300), *in* has clearly the function of a preposition, and has therefore been classified under that head (§ 168). Nevertheless, the alternation of *in* + noun with the independent pronouns to express the agent after the infinitive proves that *in* here is the same word as in the uses (2) and (3) above. For examples see below § 300, towards end.

5. A very rare extension of the prepositional use of *in* is to introduce a noun defining a pronoun which either precedes or follows.

[7] LAC. *TR.* 43, 5.

Exx. ◻◻◻◻ *smn·s wi in 3st hr 3kr* she establishes me, does (lit. by) Isis, on Earth.[7]

[8] LAC. *TR.* 47, 35–6.

◻◻◻◻ . . . . . . ◻◻◻ *in iwr·(i) pw . . . . swt rdi n·i s(y)* it is this (my) heir, ... he has given it to me.[8]

OBS. For *in* as formative in the *sdm·in·f* form of the verb, see below § 427 ; and as a means of indicating the speaker, below § 436.

§ 228. ◻ *ih* may ultimately be a noun related to ◻ *ht*, ◻ *iht* 'thing', and the interrogative pronoun ◻ *ih* 'what?' (§ 501) is doubtless derived from it. As a particle *ih* means 'then' or 'therefore', often best rendered 'so that', and is always followed by the *sdm·f* form of the verb (§§ 40, 3; 118, 2).

In its commonest signification *ih* expresses a *desired future consequence*.

[9] BUDGE, p. 186, 10. Sim. 1st pers. *Pt.* 30; *Peas.* B1, 30; Cairo 20040, *a* 2; Leyd. V3, 5.

[10] *Sh. S.* 14–5. Sim. 2nd pers. *Pt.* 619; *Peas.* B1, 178; BUDGE, p. 165, 13.

Exx. ◻◻◻◻ *wn n·i, ih dd·i m3t·n·i* open to me, so that I may say what I have seen.[9] Literally: open to me; then I will say, etc.

Pour water on thy hands, ◻◻◻◻ *ih wšb·k wšd·t(w)·k* so that thou mayst answer when thou art addressed.[10]

Would that it were the end of men ...... 𓂀𓏤𓁂𓏛𓏤𓁐 *iḫ gr tꜣ m ḫrw* then would the earth cease from noise.[1]

From this meaning subtle gradations lead to the use in *exhortations* and even *commands*.[2] Note, however, that in every shade of meaning the sentence with *iḫ* 'then', 'therefore' refers to some still future result of precedent actions.

Exx. Is Thoth mild? 𓂀𓏤𓏛𓏛 *iḫ ir·k iyt* in that case thou shalt do mischief.[3] The question is a rhetorical substitute for an *if*-clause assuming an absurdity.

𓂀𓏤𓈖𓏛𓊹 *iḫ ir·n dmi n sp* then let us make a habitation together.[4]

For the use of *wn·f* after *iḫ*, when the predicate is adverbial, see § 118, 2; and of *tm·f*, when the construction is negatived, see § 346, 4; for the forms of *ṡḏm·f* which are employed, see §§ 440, 4; 450, 5, *a*.

§ 229. 𓇋𓇋𓂋 *iḫr.* See below § 239.

§ 230. 𓇋𓇋 *isk*[5] or 𓂋 *sk*,[6] the latter form being preferred when a dependent pronoun follows, may be regarded merely as archaic writings of 𓇋𓇋 *ist* and 𓇋 *st* (§ 231); in the Old Kingdom certain words normally written with *t* (*t*) are found to have variant writings with *k*, whether as different pronunciations or as attempts to render an obscure consonant.[7]

§ 231. 𓇋𓇋 *ist*,[8] in Dyn. XVIII often 𓇋𓇋 *ist*, with the alternative rarer forms 𓇋 *st* and 𓇋 *st*, exceptional writings 𓇋𓇋 *isti*[9] and 𓇋 *sti*;[10] 𓇋 is properly the form to be employed when a dependent pronoun follows (§§ 44, 2; 119, 2), but this distinction is no longer consistently observed in Middle Egyptian.[11] *Ist* is clearly derived from the enclitic particle 𓇋𓇋 *is* 'lo', 'verily' (§ 247) by the addition of an abbreviated form of the dependent pronoun 2nd m. sing.; this origin was, however, no longer felt, since forms varying according to the gender and number of the persons addressed, such as are found in the case of *mk* (§§ 119, 1; 234), are here wanting. The translation 'lo' is purely conventional; the function of the particle is to describe situations or concomitant facts. It is used both in verbal (§§ 152; 212; 402; 414, 1; 422, 1) and in non-verbal (§§ 119, 2; 133; 142; 214) sentences, as well as in the type of sentence which we shall call pseudo-verbal (§ 324). Sentences introduced by *ist* are sometimes to be rendered as independent sentences and sometimes as clauses of time or circumstance. Common combinations of particles are 𓇋𓇋 *ist rf* (see above §§ 119, 2; 152) and 𓇋𓇋 *ist grt* 'but lo'.[12] For 𓇋𓇋 *ist* used as an enclitic see § 248.

§ 232. 𓇋𓇋𓁐 *isw* is rare and may have the same meaning as *ist*; it appears to introduce main clauses only.

Ex. 𓇋𓇋𓁐𓊃 *isw Sḫmt pw* lo, he is (like) Sachmis.[13]

[1] *Adm.* 6, 1. Sim. 3rd pers. *Sin.* B 168; *Pt.* 33. 39. 600. 626; *Leb.* 45–6; *Urk.* iv. 492, 7; 945, 2.

[2] Best ex. *Urk.* iv. 80, qu. § 440, 4.

[3] *Peas.* B 1, 150. Sim. *Urk.* iv. 1088, 5; 3rd pers. *ib.* 650, 13; *Peas.* B 1, 80.

[4] *Leb.* 154. Rather similarly Cairo 20538, ii. *c* 7, qu. § 118, 2.

[5] *Eb.* 1, 19; *Urk.* iv. 219, 4; 228, 4; 260, 17 (*ist*, 14), qu. § 119, 3; 261, 12; BUDGE, p. 291, 4. 6. With dep. pron. *Urk.* iv. 157, 3.

[6] Louvre C 15, qu. § 119, 3; Cairo 20453; *Eb.* 39, 18.

[7] ERM. *Gramm.*³ § 120; SETHE, *Verbum*, i. § 285, 2; EMBER, in *Johns Hopkins University Circular*, New Series, 1919, no. 6, pp. 29–31.

[8] For the forms see *Rec.* 28, 186; and for the use, *Rec.* 19, 187.

[9] *Hamm.* 47, 3.

[10] *Sinai* 90, 2, qu. § 134.

[11] See, however, Brit. Mus. 614, 4, qu. § 119, 2.

[12] Berl. *AI.* i. p. 258, 20; *Siut* 1, 279; BUDGE, p. 280, 8.

[13] *P. Kah.* 2, 20. Sim. *ib.* 2, 12–19. Before a verb, *Mill.* 2, 1 (doubtful).

[1] *Rev. Eg.*, nouv. sér. 2, 53.

[2] *Rec.* 28, 186; 35, 217.

[3] *Urk.* iv. 547.

[4] *Rekh.* 10; *Urk.* iv. 509, 17.

[5] *BH.* ii. 7; *Meir* i. 2; Louvre C 18.

[6] *Bersh.* i. 22; ii. 21; *Paheri* 7.

[7] *Rec.* 26, 3; *D. el B.* 69.

[8] *Siut* 1, 271. 272.

[9] *Rhind* 61 a, 6.

[10] *Th. T. S.* ii. 11.

[11] *Paheri* 7.

[12] MAR. *Abyd.* ii. 30, 33; *Adm.* 7, 1.

[13] Present perhaps *Urk.* iv. 1092, 2; *Paheri* 7.

[14] *P. Kah.* 32, 18. Sim. *Siut* 1, 323.

[15] *Urk.* iv. 519.

[16] *Siut* 4, 23. Sim. *ib.* 1, 315; *Th. T. S.* ii. 8. Cf. also *P. Kah.* 3, 36, qu. § 142.

§ 233. ☰ *wnt* 'that' [1] is probably the feminine singular of the perfective participle from *wnn* 'be', 'exist'. It serves to introduce noun clauses as object of certain verbs (§ 187), and is much rarer and more restricted in use than its synonym *ntt* (§ 237).

§ 234. *m* and its derivatives.[2]— *m*, older , is possibly an obsolete imperative meaning 'behold'. Instances of its occurrence in this simple form are very rare; one has been quoted in § 217, and another, likewise followed by the dependent pronoun 1st sing., may now be added :

     m wi m ꜣḫ pn behold, I am this spirit.[3]

Everywhere else, *m* is welded together with a pronoun of 2nd pers. which resembles a suffix-pronoun, but which is probably always an abbreviated form of an old dependent pronoun. In Middle Egyptian, the element *m* is usually supplemented, and occasionally replaced, by a sign borrowed from the imperative *imi* 'give' (§ 336); this sign is in Dyn. XII identical with the ideogram in *rdi* 'give', but in Dyn. XVIII is usually differentiated from it as ; hieratic does not distinguish it from , and is also not infrequently found in hieroglyphic. Hence we obtain :

     mk,[4] in Dyn. XII ,[5] in hieratic regularly and also elsewhere [6] , in Dyn. XVIII sometimes ,[7] besides an archaistic spelling .[8] *Mk* is used when a single male person, or else no one in particular, is addressed.[9]

     mṯ,[10] later writing ,[11] when a woman is addressed.

     or *mṯn*, later , *mtn*, when several persons are addressed.[12]

All these forms may serve as supports to the dependent pronouns; for examples see §§ 44, 2 ; 119, 1 ; § 324. For the indefinite pronoun *tw* 'one' after *mk* see §§ 47. 324.

Mk and its congeners are essentially *pictorial* in meaning, serving to depict some fact as vividly present in the mind. With non-verbal sentences the time referred to is usually the *present*, and in English one must practically always render as an independent sentence, not as a subordinate clause; examples with adverbial (§ 119, 1), nominal (§ 133), and adjectival (§ 142) predicate have already been quoted.

With the *sḏm·f* form, curiously enough, the event which *mk* serves to picture is nearly always, not present,[13] but *future*.

Exx. *mk šsp·n wnwt bint* behold, we shall have a bad time, lit. receive an evil hour.[14]

     mk ib·k sšm·f n·k tw behold, thy heart shall guide thee for thyself.[15]

     mk wnn rn·k r nḥḥ behold, thy name shall exist for ever.[16]

With the *šdm·n·f* form, *mk* has the effect of giving to this the meaning of the English *present perfect*.

Ex. 𓈖𓏤𓏭𓇋𓇋𓏏𓊮𓅱𓏤𓂋 *mk ph·n·n hnw* behold, we have reached home.[1]

The usual negation of the *šdm·n·f* form being *n šdm·f* (§ 105, 1), we find *mk n šdm·f* meaning 'behold, he has not heard' (§ 455, 1). The passive *šdm·f* form often serves as the passive of *šdm·n·f*; hence, when preceded by *mk*, it has *present perfect* sense (§ 422, 1).

For *mk* where the predicate is the old perfective, or else *hr* + infinitive, see below § 324.

Lastly, *mk* may be used simply with a following noun or dependent pronoun to indicate what is present; cf. French *voici*.

Exx. 𓈖𓏤𓏭𓏠𓏏𓏮𓏴𓏮𓏏𓇋𓏏𓂝 *mk bi3yt hprt m rk it·k* here is (lit. behold) a wonder which happened in the time of thy father.[2]

𓈖𓏤𓅱𓏭 *mk wi* here am I.[3] Cf. French *me voici*.

> Obs. In a biographical inscription of Dyn. XVIII *mk* is strangely used before the infinitive where we should expect the preposition *hr*; the constructions in question are *wn·in·f hr šdm* (§ 470)[4] and *rhr·n·f hr šdm* (§ 482, 1).[5]

§ 235. 𓈖𓈖 *nn*, with shortened form 𓈖 *n*, is the common word for 'not'; see above § 104. For the various uses of the two forms see §§ 105. 108. 120. 134. 144. 200. 201. 209. 258. 307. 334. 346. 394. 402. 418. 424. 445. 455. 456. 491. As we have seen §§ 44, 2 ; 120, 𓈖𓈖 may be followed by a dependent pronoun.

> Obs. In certain cases *nn* and *n* cannot be used, and are replaced by the negative verb from the stems *imi* and *tm*, see below §§ 342-50.

§ 236. 𓊃𓈖𓏤 *nhmn*[6] 'assuredly' or the like, may likewise be followed by a dependent pronoun. The particle is rare, but examples with adverbial (§ 119, 6) and verbal predicates are both found. An example of the latter is

𓊃𓈖𓏤𓇋𓏭𓉐𓂋𓈖𓏭𓅓𓊃𓄿𓅱𓏤 *nhmn wi pr·n·i m S3w* of a truth, I have come forth from Sais.[7]

See below § 324 for an example of *nhmn* + noun + old perfective.

> Obs. *Nhmn* is doubtless connected with the enclitic *hm* (§ 253), which has the same meaning. In the earlier hieratic exx. 𓈖 is written for 𓈖, see §§ 24; 119, 6.

§ 237. 𓈖𓏏𓏏 *ntt* 'that' is properly the f. sing. of the relative adjective *nty* used as a neuter (§ 199); cf. French *qui* 'who', *que* 'that'. It introduces noun clauses when these are objects of certain verbs (§ 187). Such noun clauses with *ntt* may also follow certain prepositions and, in conjunction with them, form adverb clauses (§ 223). For 𓂋𓈖𓏏𓏏 *r-ntt* ushering in statements see § 225, and for the problematical construction 𓇋𓈖𓏏𓏏 *in ntt* see § 494. The dependent pronouns may follow *ntt*, see § 44, 2, but in their place are sometimes found the suffixes of 2nd and 3rd pers. sing., see § 223, end.

[1] *Sh. S.* 2. Sim. *Siut* 1, 270. 271. 275; *P. Kah.* 29, 41; 30, 40; *Eb.* 90, 18.

[2] *Westc.* 6, 15. Sim. *Sin.* B 264.

[3] Budge, p. 29, 2; Lac. *TR.* 33, 4.

[4] *Urk.* iv. 5, 2. 11; perhaps also *ib.* 1069, 16.

[5] *Urk.* iv. 4, 9, cf. *ib.* 7, 16. Perhaps mere mistakes of the scribe in transcribing his hieratic original.

[6] See *Rec.* 24, 34; *ÄZ.* 43, 159.

[7] *Hearst* 6, 6; without *wi*, *Eb.* 1, 2.

§ 238. (1) ⸗ *ḥꜣ*, var. ⸗, and (2) ⸗ *ḥwy*, more rarely ⸗ *ḥw*, are synonymous particles serving to introduce *wishes* or *requests*; the enclitic particle ⸗ *ꜣ* (§ 245) is often used to strengthen them and is particularly common with *ḥwy*.

Examples in the sentence with adverbial (§ 119, 7. 8) and nominal (§ 133) predicate have already been quoted.

These particles are still more frequent with a verbal predicate; so with the *sḏm·f* form (see further below § 450, 5, *b*).

Exx. ⸗ *ḥꜣ dỉ·tn pꜣ ỉt n pꜣy·tn ḥry-kni* pray give ye the corn to your palanquin-bearer.[1]

⸗ *ḥwy ꜣ wḏꜣ ḥm·k r š n Pr-ꜥꜣ* O that Thy Majesty would proceed to the lake of the Great House![2]

Similarly with the subject placed by anticipatory emphasis immediately after *ḥꜣ*.

Ex. ⸗ *ḥꜣ ꜣ ꜣt sḥtm·s* would that a moment would destroy![3]

To express an unfulfilled wish the *sḏm·n·f* form was used:

Ex. ⸗ *ḥꜣ rf ir·n·i ḫrw·i m tꜣy ꜣt* would that I had made my voice (heard) at that moment![4]

We have seen that *n sḏm·f* is the usual negation of the *sḏm·n·f* form (§ 105, 1); hence *ḥꜣ n sḏm·f* is employed for ' would that he had not heard!'[5]

For *ḥꜣ* + noun (or *ḥw ꜣ* + dep. pron.) + old perfective see below § 324.

Lastly, note that *ḥꜣ* may be used as a noun meaning 'wish', 'would-that!'.

Ex. ⸗ *nn ḥꜣ ꜣ m-ḫt·k* there is no 'would that!' with thee.[6]

For an example of *ḥꜣ n·i* ' would that I had!' as object of *ḏd* 'say' see § 123.

§ 239. ⸗ *ḫr*, also written ⸗ (regularly so in Dyn. XVIII), old form ⸗ *iḫr*,[7] indicates what comes next in order, and may be translated 'and', 'further', or even 'accordingly', 'so', 'then'. This particle is probably derived from the verb *ḫr* 'fall', and the preposition *ḫr* (§ 167) is obviously closely related.

Examples in the sentence with adverbial (§ 119, 5), nominal (§ 133), and adjectival (§ 142) predicate have been already quoted, as well as cases where a clause or phrase of time with *m-ḫt* is in anticipatory emphasis and is introduced by *ḫr* (§ 178, under *m-ḫt*, 4. 5).[8]

The construction *ḫr sḏm·f* expresses what will be found to happen, what may be anticipated, or the like, and is often best rendered by the English *future*. See below § 450, 5, *c* for the *sḏm·f* forms used in this construction.

Exx. The official who acts like this, ⸗ *ḫr rwḏ·f ꜥꜣ m tꜣ st* he will flourish here in this place.[9]

⸗ *ḫr km ꜣ r-5 r-10 r-30 r 1* now $\frac{2}{3} + \frac{1}{5} + \frac{1}{10} + \frac{1}{30}$ amounts (*or* will be found to amount) to 1.[10]

Margin notes:

[1] *Westc.* 11, 7. Sim. *ib.* 15; *Peas.* B 1, 36 (*rdỉ·tw*); *Adm.* 12, 2; 13, 5; *Th. T. S.* ii. 11.

[2] *Westc.* 5, 2. Sim. *ib.* 9, 23; *ÄZ.* 38, 136. 140; BUDGE, p. 399, 9.

[3] *Peas.* B 1, 111-2.

[4] *Adm.* 6, 5.

[5] *Urk.* iv. 658, 8, qu. § 455, 1.

[6] *Urk.* iv. 96. Sim. PIEHL, *IH.* iii. 75.

[7] Cairo 20543, *a* 11; Brit. Mus. 614, 12; Lutz, 34, 66, 3.

[8] Sim. with *m*, Brit. Mus. 614, 12.

[9] *Urk.* iv. 1090. Sim. *ib.* 690, 5 (*dỉ*); 1105, 16; 1109, 3; 1110, 3; 1111, 11, qu. § 187.

[10] *Rhind* 22.

The same construction occurs also with the subject placed after *ḥr* in anticipatory emphasis (§ 148, 1), when it may conveniently be called the *ḥr·f sḏm·f* construction. This has always future reference, and hence is closely parallel in meaning to the verb-form *sḏm·ḥr·f* to be considered later (§§ 427. 430–1).

Exx. ⊝𝔛ᵗ▭⌐△ *ḥr tỉty h(ꜣ)b·f* then the vizier shall send.[1]

⊝▭⌐𝕁ᵒ▭⌐𝔛⌐⌐𝔛⌐⌐𝔛⌐⌐⌐ *ḥr·f dỉ·f ỉn·t(w)·f r ꜥryt* he shall cause him to be brought to the court.[2]

⊝ᵗ▭𝔛⌐𝔛 *ḥr·tw nḏ·tw·s* it shall be ground, lit. one shall grind it.[3]

Note that the emphasized subject, when a pronoun, is a suffix, not a dep. pron., and that in the passive only *tw* (not *tw* + subject) follows *ḥr*. For *ḥr·tw* 'one says', see § 436.

As used before other verb-forms, *ḥr* calls for no special remark.[4]

§ 240. ⫲𝔛 *sw* 'then', only in archaic or archaistic religious texts and where inexplicable as the obscure pronoun treated in the Add. to § 148, 1.[5]

Exx. ⫲𝔛⊝⌐⌐𝔛,¦,¦𝔛 *sw ḥr ḳsw·sn* then fell their bones.[6]

⫲𝔛⌐𝔛⌐⌐⌐ *sw dỉ* (§ 422) *ỉrt n Ḥr* then was given the eye to Horus.[7]

§ 241. ¦𝔛⌐𝔛 *smwn*[8] 'probably', 'surely' is perhaps a compound from *sy* + *m* + *wn* 'it is as though it were', and is found with sentences of various kinds. An example with nominal predicate has been quoted (§ 133); other examples are:

⌐𝔛⌐⌐⌐⌐⌐⌐⌐¦⌐ *smwn rf ḥtp·f ḥr snsw·s* surely he will be content with her worship.[9]

¦𝔛⌐⌐⌐⌐⌐𝔛𝔛𝔛⌐⌐⌐⌐⌐⌐⌐⌐⌐𝔛 *smwn·k r rdỉt mꜣ·ỉ bw wršw ỉb·ỉ ỉm* surely thou wilt grant me to see the place where my heart dwells.[10]

For the construction of this last example see § 332, and note the use of the suffix as subject.

§ 242. ⌐𝔛𝔛 *kꜣ* 'so', 'then', var. ⌐𝔛, is doubtless akin to the similarly written verb 'to plan', 'devise'. Combined with *sḏm·f* it serves to express either a simple *future* event arising out of what has previously been said, or else an *injunction* or *determination*.

Exx. O that (*ḥw*) thou mayst do as I say; 𝔛⌐⌐⌐⌐⌐⌐⌐⌐⌐⌐¦ *kꜣ ḥtp Mꜣꜥt r st·s* then Right will rest in her place.[11]

⌐𝔛𝔛⌐⌐⌐¦𝔛 *kꜣ ỉr·tw ḫft ỉry* then one shall act accordingly.[12]

For the forms of *sḏm·f* found after *kꜣ* see § 450, 5, *d*. The construction *kꜣ sḏm·f* is negated by the help of the negative verb *tm*, see § 346, 5.

When the predicate in this construction is adverbial, the copula assumes the form 𝔛⌐ *wn·f*, as after *ỉḫ* (§ 118).

Ex. ⌐𝔛𝔛𝔛⌐¦⌐⌐𝔛𝔛⌐⌐ *kꜣ wn·k ḥnꜥ·f m s wꜥ* then thou shalt be with him as one man.[13]

1 *Urk.* iv. 1106. Sim. *Siut* 1, 297.
2 *Urk.* iv. 1107. Sim. *ib.* 1111, 12 ; *P. Kah.* 22, 1–2 ; *Peas.* B 1, 151. 162 ; *Eb.* 48, 3–4 ; 87, 9–10.
3 *Eb.* 59, 9. Sim. *ib.* 44, 3 ; *Urk.* iv. 1109, 6.
4 Before *sḏm·n·f, Sin.* B 147 ; *n sḏm·n·f, Urk.* iv. 1089, 2 ; *sḏm·ḥr·f, Rhind* 55 ; noun + old perfective, *Sin.* B 75–6 ; *Paheri* 3 ; passive *sḏm·f, Urk.* iv. 46, 6, qu. § 422, 2.
5 *ÄZ.* 71, 50.
6 *Cen.* 84, 8. Sim. *ib.* 85, 40.
7 *Cen.* 85, 19.
8 GARD. *Sin.* p. 59.
9 *ÄZ.* 35, 16.
10 *Sin.* B 158.
11 *Urk.* iv. 1074. Sim. *Adm.* 12, 2 ; 13, 6 ; *ib.* p. 105.
12 *P. Kah.* 29, 43. Sim. *ib.* 13, 36 ; 31, 1. 13 ; 36, 16. 23 ; *Westc.* 9, 17 ; *Urk.* iv. 655, 3.
13 *P. Kah.* 31, 20–1.

With the subject in anticipatory emphasis (§ 148, 1) there is hardly any perceptible difference in the sense.

Exx. ⟨hieroglyphs⟩ *kꜣ bꜣk im in·f sw* then this thy humble servant shall fetch it.[1]

⟨hieroglyphs⟩ *kꜣ·k ir·k mitt* thou shalt do the like.[2]

⟨hieroglyphs⟩ *kꜣ·tw pšꜣ·tw ḫt·f* his property shall be divided.[3]

This construction is conveniently described as the *kꜣ·f sḏm·f* construction, and is closely related to the *sḏm·kꜣ·f* form to be described below (§§ 427. 433–4). For *kꜣ·f* 'he will say' see § 436.

OBS. Other uses of *kꜣ* are unimportant.[4] Once *kꜣ* .... *kꜣ* seems to mean 'whether ... or'.[5]

§ 243. ⟨hieroglyph⟩ *ti*, rarely written ⟨hieroglyph⟩ *ti*,[6] is always followed by a noun or dependent pronoun, and serves to introduce clauses, usually short clauses, of a descriptive or circumstantial nature. These may have either adverbial (§ 119, 4) or verbal (§ 212, end) predicate. ⟨hieroglyph⟩ may be ultimately a shortening of ⟨hieroglyph⟩ *ist*, the two particles being identical in meaning and use.[7] See further § 119, 4.

§ 244. Retrospect.—Reviewing the contents of §§ 227–243, the student will find that the name 'sentence-adverb' is, on the whole, a fair description of the non-enclitic particles. It is strange how many of them help to give future meaning to a following *sḏm·f* form—so *in, ḥꜣ, ḥr*, and *kꜣ* when the subject follows in anticipatory emphasis, and *iḫ, ḥꜣ, ḥr, kꜣ*, and in part *mk* when such is not the case. The two particles *in* and *ḥr* bear a close relationship to prepositions, and in these and one other case (*kꜣ*) there is an obvious kinship to three similarly built narrative verb-forms to be studied later (*sḏm·in·f, sḏm·ḥr·f, sḏm·kꜣ·f*, see below, §§ 427 foll.). The non-enclitic particles vary as regards the pronouns which follow them before adverbial or verbal predicate;[8] whereas most (*isk, ist, mk, nn, nḥmn, ntt, ḥꜣ* and *ti*) require the dependent pronouns, the three which may be suspected of verbal origin (*ḥr, smwn*, and *kꜣ*) demand the suffixes; in this matter *in* and *ntt* present peculiarities for which the student is referred to the relevant sections.

VOCABULARY

⟨hieroglyphs⟩ var. ⟨hieroglyphs⟩[1] *wnm* eat;

⟨hieroglyphs⟩ *wnmt* food.

⟨hieroglyphs⟩ *wrḥ* anoint.

⟨hieroglyphs⟩ var. ⟨hieroglyphs⟩ *rm* weep.

⟨hieroglyphs⟩ *ḥꜣꜥ* throw, let go.

⟨hieroglyphs⟩ var. ⟨hieroglyphs⟩ *swꜣ* pass.

⟨hieroglyphs⟩ *smnḫ* furnish, adorn.

⟨hieroglyphs⟩ *dp* taste.

[1] Due to an early confusion in hieratic between the signs ⟨sign⟩ and ⟨sign⟩.

[1] *P. Kah.* 36, 15. Sim. *ib.* 22, 7.
[2] *Urk.* iv. 1090. Sim. *Westc.* 3, 3.
[3] *Urk.* iv. 1068. Sim. *ib.* 768, 12 ; *P. Kah.* 22, 9.
[4] *Westc.* 9, 14 (elliptical); 11, 25 (*kꜣ* + *in* + noun + *sḏm·f* (§ 227, 2).
[5] *Pt.* 78–9.
[6] *Urk.* iv. 83.
[7] *Rec.* 28, 186; GARD. *Sin.* p. 153.
[8] With nominal pred. we find *ist ink*, see *ÄZ.* 60, 84 ; *ntt ink*, see § 223.
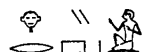
ip(w)ty messenger, envoy.

irtyw mourning.

pnw mouse.

mnḥ wax.

nt-ꜥ custom, habit (f.).

ḥn box.
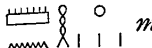
ḥnwt mistress.

ḥry-pr servant (or like).
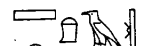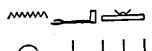
ḫprt what has happened, occurrence.

sšm condition; procedure.

štꜣ mysterious, difficult.

Mn-nfr [1] Memphis.

Mḏꜣyw Medjay, a Nubian people.[2]

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[1] Originally the name of the pyramid and pyramid-city of Phiops I at Ṣaḳḳârah. The name means '(Phiops is) established and beautiful'.
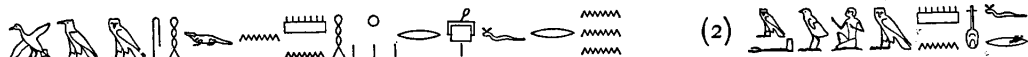
[2] The name has been equated with that of the modern Bedja-peoples of the Eastern Desert and the Sudan. In Dyn. XVIII men of this stock were employed as police, and the word practically comes to mean 'policeman'. See now *AEO.*, under No. 188 of On. Am.

EXERCISE XVIII

(*a*) *Transliterate and translate*:

(1)
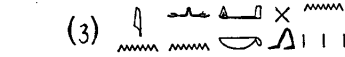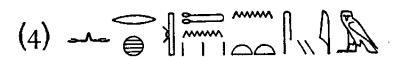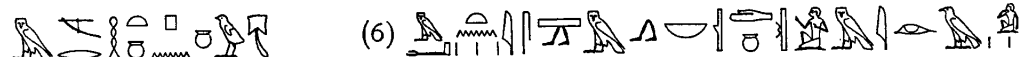
(2)
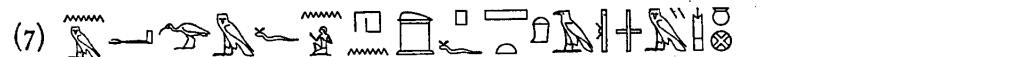
(3)

(4)

(5)

(6)

(7)

(*b*) *Write in hieroglyphs and transliteration*:

(1) He wept saying: How evil is this condition in (ḥr) which I am! Would that I had never (lit. not) seen this city! (2) If he is ill, thou shalt send to his wife concerning it. (3) Now when the messenger of the chief (wr) of the Medjay arrives at the Residence, thou shalt be with him like a brother. If he say to

thee, 'Who shall give me food?' thou shalt answer him saying, 'I will give it to thee'. Thou shalt not allow him to express a want (lit. say 'would that to me!') about anything. Behold, I have furnished thee with fields and (lit. with) cattle and serving-men in order that (lit. through love of) thou mayest act accordingly. (4) May I serve (*sḏm·f* form only) the Lady of the Universe (§ 100, 1), so that she may tell me (of) the beauty of her children.

LESSON XIX

PARTICLES (*continued*)

Enclitic particles (§§ 245–257):—

[1] See *JEA* 34, 12.

[1a] Cf. too *nfr·w(t)?* 'how beautiful', Pyr., *Bull.* 32, 60.

[2] *Peas.* B 1, 180. Sim. *ib.* 181. 224. 293; B 2, 125; *Sin.* B 217. 260; *P. Kah.* 30, 39; 31, 10; 32, 6; 33, 10; *Urk.* iv. 158, 9.

[3] *Ikhern.* 6. Somewhat similarly *Sh. S.* 153, qu. § 188, 1; *Peas.* B 1, 276; *Adm.* 12, 1.

[4] *Urk.* iv. 164. Sim. *ib.* 363, 7; 367, 9.

[5] *Pt.* 181. Sim. Turin 276, *Rec.* 3, 119.

[6] See GUNN, *Studies*, pp. 170–1 and ch. 23.
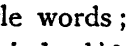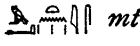
[7] *Pt.* 213; *Westc.* 9, 6, qu. § 368; *Urk.* iv. 1087, 8.

§ 245. ⸰ *s* [1] appears to have a vague exclamatory or interjectional force, as may be concluded from its use, already illustrated, after the particles of wishing *ḥȝ* and *ḥwy* (§§ 119, 8; 238). [1a] In a few Middle Egyptian passages, for the most part rather obscure, it seems to have some such meaning as 'indeed'.

Ex. *sḏmw, n s sḏm·n·k* thou hearer, indeed thou hearest not. [2]

§ 246. *irf*, see below § 252.

§ 247. *is* seems to be ultimately interjectional in character and to have some such meaning as 'lo'; the non-enclitic particles *isk* and *isṯ* (§§ 230. 231) are evidently derivatives; perhaps also *isw* (§ 232).

1. One of the main functions of *is* is to give a certain impressiveness or emphasis to the statements in which it occurs:

Exx. *iw ḫpr·n·k is m sḏty ḥm·i* thou hast indeed grown up as a foster-son of My Majesty. [3]

rḫ·n·i is nḥḥ pw Wȝst I know indeed that Thebes is eternal. [4]

n ii·n is ḫt ḏs·s wealth does not indeed come of itself. [5]

2. A common use of *is* is to emphasize the negative word, [6] which here appears as *n* even in cases where *nn* would be expected; later, however, *n* in this use is occasionally replaced by *nn*. [7] An example of *n is* in the sentence with adverbial predicate was quoted in § 120; with nominal (§ 134) and adjectival (§ 140) predicate the combination *n is ... pw* is not uncommon, and it was seen in § 134 that here *pw* is apt to be omitted as superfluous. The use of *n is* to negative an adverb or adverbial phrase has been illustrated in § 209; it is then translatable as 'but not' or, after another negation, as 'except'.

So too *n is* may be employed to negative a noun in apposition.
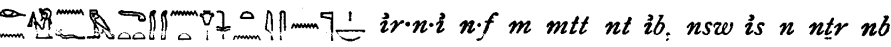
Ex. ⟦hieroglyphs⟧ .... ⟦hieroglyphs⟧ *ir gm·k ḏisw* ....
m ḥwrw, n is mitw·k if thou find a disputant .... who is a poor fellow, one not
thy equal.[1]

For *n is* meaning 'if not', 'unless' before the *sḏm·n·f* form see § 216, end.
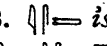
3. *Is* may also emphasize single words; so ⟦hieroglyphs⟧ *iw min is* 'to-day
indeed',[2] ⟦hieroglyphs⟧ *mtn is* 'behold ye indeed'.[3] Similarly, it is used after the
independent pronoun in both affirmative and negative sentences with nominal
(§ 127, 4) and adjectival (§ 136) predicate, tending to confer upon the pronoun, as
we have seen, the value of a logical predicate.
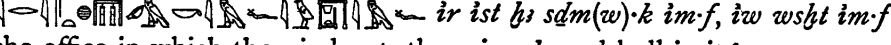
4. Further, *is* may help to characterize a sentence as a question; see § 491, 2.
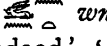
5. When placed after a noun, *is* has sometimes the meaning of the preposition
'like': a construction common in the oldest Egyptian,[4] but of which only a few
instances have survived in later times.

Ex. ⟦hieroglyphs⟧ *ir·n·i n·f m mtt nt ib, nsw is n nṯr nb*
I acted for him in loyalty of heart, as a king (does) for every god.[5]

> OBS. In Late Egyptian *is* is often employed like *ist* at the beginning of
> sentences; however, in the sporadic examples of this found as early as Dyn. XVIII
> *is* is possibly an interrogative particle, see (4) above and § 491, 2 below.
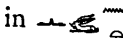
§ 248. ⟦hieroglyphs⟧ *ist* 'lo' (§ 231) appears to be used enclitically in a few examples.
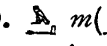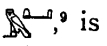
Ex. ⟦hieroglyphs⟧ *ir ist ḥ sḏm(w)·k im·f, iw wsḫt im·f*
lo, as for the office in which thou judgest, there is a broad hall in it.[6]
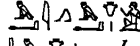
§ 249. ⟦hieroglyphs⟧ *wnt* and ⟦hieroglyphs⟧ *wnnt*[7] are used after the independent pronoun
ink 'I' in the sense of 'indeed', 'really'; for examples see above § 127, end.
Though *wnt* and *wnnt* are probably the f. sing. of the perfective and imperfective
participles respectively, no difference of meaning is discernible between them.
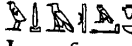
Only very rarely are these particles found in sentences with verbal predicate.

Ex. ⟦hieroglyphs⟧ *wnn·i wnnt sḏr·ki* I was indeed sleeping.[8] For
the construction see § 326.
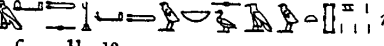
The particles here treated are, at least for practical purposes, to be distin-
guished from the *wnt* which means 'that' (§ 233) and from the *wnt* which occurs
in ⟦hieroglyphs⟧ *n wnt* 'there does not exist' (§ 108, 2).

§ 250. ⟦hieroglyphs⟧ *m(y)*,[8a] also written ⟦hieroglyphs⟧,[9] is occasionally found after imperatives
or, quite exceptionally, after the *sḏm·f* form when used to express a wish.

Exx. ⟦hieroglyphs⟧ *mi m(y), ib·i* pray come, O my heart.[10]

⟦hieroglyphs⟧ *wḏ m(y) ib·k* may thy heart prosper.[11]

In a few religious texts this *my* is found non-enclitically.

Ex. ⟦hieroglyphs⟧ *m(y) ts tw, nb sisut* pray raise thyself up,
thou lord of walls.[12]

Footnotes (margin):

[1] *Pt.* 75.

[2] *Sin.* B 189.

[3] *Adm.* 7, 1. 2. 3. 9.

[4] Exx. *Pyr.* 4 b. 5 b. 57 d. 63 b. 220 c. and very often.

[5] *Urk.* iv. 367. Perhaps sim. *ib.* 324, 12; *Sin.* B 223.

[6] *Urk.* iv. 1092. Sim. *ib.* 561, 8; 563, 8; *Rhind*, title.

[7] In Old Eg., see *Verbum* ii. § 978.

[8] *Urk.* v. 171, 2.

[8a] Full writing, *Pyr.* 264, 520; so, too, in L. E. and later, *Wb.* II, 36, 6.

[9] *AZ.* 57, 104; 58, 17*; MAR. *Abyd.* ii. 30, 33.

[10] *Adm.* p. 105. Sim. *Destr.* 3. 16; *P. Pet.* 1116 B, 12; *Hearst* 11, 4, qu. § 252, 2.

[11] *Meir* iii. 3; *w* is restored.

[12] LAC. *TR.* 36, 2. Sim. DE BUCK, i. 7, b; *P. Ch. Beatty X*, rt. i, 4; *XIII*, 11.

[1] See *Adm.* pp. 21-2.

[2] *Adm.* 2, 7. Sim. *Westc.* 2, 5; 11, 22; 12, 22; *Sinai* 90, 12.

[3] *Leb.* 145. Sim. *ib.* 142. 143.

[4] *Westc.* 12, 22.

[5] See especially *Pyr.* 1102.

[6] *Sin.* B 45. Other exx. *Sinai* 90, 5; LAC. *TR.* 23, 99; 28, 9.

[7] *Leb.* 67. Sim. *ib.* 148; *Sh. S.* 12; *Ikhern.* 9; *P. Kah.* 3, 30.

[8] BUDGE, p. 266, 1. Sim. *Hearst* 14, 12.

[9] *Urk.* iv. 255.

[10] *Hearst* 11, 4. Sim. *Urk.* iv. 480, 7.

[11] LAC. *TR.* 18, 17.

[12] LAC. *TR.* 19, 31; 60, 5.

[13] *Peas.* B 1, 29-30.

[14] *Urk.* iv. 120. Sim. *ib.* 367, 13; 390, 2; 508, 12.

[15] *Adm.* 5, 14, qu. § 133; 6, 5, qu. § 238.

[16] *Peas.* R 79. Sim. 1st pers. *Sh. S.* 21.

[17] *Peas.* R 59. Sim. *ib.* B 1, 18. 124. 149; *Adm.* 12, 5. 14.

[18] *Sin.* B 43. Sim. *Peas.* B 1, 106; *Westc.* 9, 4. 15; *M. u. K.* 1, 6; *Adm.* 14, 14.

§ 251. 𓅓𓋴 *ms* [1] hints that some thought, statement, or the like has been overlooked by the person addressed, and conveys some tinge of surprise or reproof at this omission. It may sometimes be translated by 'surely'.

Exx. 𓂝𓅓𓋴𓀀𓅱𓏛𓏏𓀀... *iw ms špsw m nḫwt* surely, nobles are in mourning.[2]

... *wnn ms nty im m rḫ-ḫt* nay, but he who is yonder (i.e. dead) shall be a wise man (lit. one knowing things).[3]

OBS. For the compound noun *iw-ms* 'untruth', lit. 'but-there-is', see above § 194. In one instance *ms* is found after *mk* 'behold' and followed by a dependent pronoun.[4]

§ 252. 𓂋 *rf* **and the related particles.**—The preposition *r*, combined with a suffix, is used enclitically as a particle; the suffix-pronoun originally employed was that demanded by the context in each case,[5] but later the particle thus formed manifested a tendency to become stereotyped and invariable in the form 𓂋 *rf*, var. 𓇋𓂋 *irf*. The literal meaning is 'as to him' ('me', 'thee'), but the function of these particles is to express emphasis of one kind or another.

I. 𓂋𓀀 *r·i* is occasionally found in conjunction with a verb in 1st sing.
Ex. ... *ḏd·ki r·i n·f* then spoke I to him.[6]

2. 𓂋𓎡 *r·k*, later often written 𓇋𓂋𓎡 *ir·k*, with the feminine 𓂋 *r·ṯ*, var. 𓇋𓂋 *ir·ṯ*, is not uncommon with the imperative.
Exx. ... *sḏm r·k n·i* hearken thou to me.[7]

... *ḏd ir·k n·i st* tell it to me.[8]

... *m(i) r·ṯ* come thou (fem.).[9]

... *hm ir·t m(y)* retreat thou (fem.).[10]

With the plural imperative is found 𓇋𓂋𓏏𓈖 *ir·tn* [11] or 𓂋𓏏𓈖 *r·tn*,[12] but only rarely, the invariable *irf* (below 3) usually taking its place.

After the 2nd pers. of the *sḏm·f* form used in wishes and exhortations, *r·k* is but rarely found.
Ex. ... *nb sgr, di·k r·k n·i ḫt·i* thou Lord of Quiet, give thou me my property.[13]

3. The invariable 𓂋 *rf*, later writing 𓇋𓂋 *irf*, has several different uses.
(*a*) First, it is found after plural imperatives.
Ex. ... *sḏmw irf tn* hearken ye.[14]
Similarly after ... *ḥ3* 'would that' (§ 238) [15] and after *sḏm·f* used in wishes.[16]
(*b*) Second, *rf* and *irf* are common in questions.
Exx. ... *in nn rf di·k sw3·i* wilt thou not let me pass? [17]

... *wnn irf t3 pf mi m m-ḫmt·f* what will that land be like without him? [18]

(*c*) Occasionally in sentences with a certain exclamatory and emphatic force. So for example after *smwn* 'probably',[1] *mk* 'behold',[2] and *ḥr-ntt* 'because'.[3] Here we must recall the anticipatory use of *ist rf* and *rf* alone which was explained above in § 152; so again after an emphasized word, ex. ⌐◁⌐ .... ⌐◁ *ḏs·k irf* .... *int·k* 'thyself .... thou shalt bring'.[4]

4. ◁ *rs*, with the 3rd f. suffix used as a neuter, is very rare.

Ex. ⌐⌐⌐ *ḫpr·n rs*, *nn wi ḥnˤ* it happened, indeed, I was not with (them).[5]

§ 253. ◁ *ḥm*,[6] also written ◁[7] or ◁,[8] occurs almost only in main clauses, where it has the meaning 'assuredly', 'indeed'. Being a particle of asseveration, it is frequent in statements, promises, or predictions referring to the future.

Exx. ⌐⌐⌐ *iw·i ḥm r irt ḫnt·i* assuredly I will make my rowing.[9]

⌐⌐⌐ *wnn·(i) ḥm ḥr stp sɜ·i ḥɜ sɜt·(i)* assuredly I will spread my protection about my daughter.[10]

Ḥm is sometimes found, however, also in statements of present fact, to which it lends a certain emphasis.[11]

Ex. ⌐⌐⌐ *ḫr ḥm nfr wɜḥ-ib nḥm wi m-ˤ mwt* nay, good indeed is the clemency which has saved me from death.[12]

So too *ḥm* may occur in an *if*-clause with which some alternative condition is contrasted.

Ex. ⌐⌐⌐ .... ⌐⌐ *ir ḥm gm·k* .... *ir swt gm·k* if, on the one hand, thou findest .....; if, on the other hand, thou findest.......[13]

> Obs. Hence, doubtless, is derived the non-enclitic particle *nḥmn* (§ 236), which has much the same meaning.

§ 254. ⌐⌐ *swt* is used in statements in order to mark a contrast, and corresponds to English 'but'.

Exx. I do not know the number thereof .... ⌐⌐⌐ *iw·i swt rḫ·kwi bw nty st im* but I know the place where it is.[14]

If thou do not let me go forth vindicated (certain evil results will follow); ⌐⌐⌐ *ir swt di·k pr·i* but if thou cause me to go forth.[15]

Occasionally the adversative *swt* occurs in a mere clause or phrase, not qualifying an entire sentence; in this case 'however' is the closest translation.

Exx. Greet our entire household, ⌐⌐⌐ *m msdd·i swt* though I may dislike (it).[16] Lit. while I am disliking, however.

Let all that is good be done with them, ⌐⌐⌐ *nn swt rdit swɜ kɜi* but without letting a boat pass.[17] For the construction see § 307, 1.

[1] Ex. *AZ*. 35, 16, qu. § 241.
[2] *Sh. S*. 10.
[3] *Adm*. p. 97.
[4] *Westc*. 7, 8; for *int·k* see § 450, 4.
[5] *Sh. S*. 130.
[6] *Urk*. iv. 225, 13; 285, 15.
[7] *Westc*. 5, 7; *Eb*. 110, 1.
[8] *Sin*. B 76. 203.
[9] *Westc*. 5, 7. Sim. *Urk*. iv. 344, 17.
[10] *Urk*. iv. 225. Sim. *ib*. 285, 15; *Th. T. S*. i. 10.
[11] In past narrative, *Sin*. R 15, qu. § 66, end.
[12] *Sin*. B 203. Sim. *ib*. 76; *Peas*. R 61 (*mk ḥm*); *Leb*. 151; *Adm*. 13, 9; *Urk*. iv. 221, 7.
[13] *Eb*. 110, 1-3. Sim. Lac. *TR*. 2, 25; Budge, p. 147, 11.
[14] *Westc*. 9, 3. Sim. *Sin*. B 37; *Peas*. B 1, 124.
[15] Nav. 65, 13. Sim. Lac. *TR*. 2, 48; *Siut* 1, 225; 4, 79; *Eb*. 30, 13; *Urk*. iv. 1110, 15.
[16] *P. Kah*. 36, 42.
[17] Berl. *AI*. i. p. 256, 5. Sim. *Peas*. R 128, with *ḥnˤ* + infinitive.

[1] *AZ.* 47, Pl. I, 2, opp. p. 88. Sim. *Peas.* B I, 283. 307; *Urk.* iv. 26, 12; 1074, 10. After imperatives, *Peas.* R 3; B I, 81.

[2] Cairo 20503, 1; Brit. Mus. 1164, 9. 12.

[2a] *Rec.* 37, 139, l. 36.

[3] *Urk.* iv. 344, 11; 1110, 7.

In a number of examples *swt* has little or no force, merely introducing a main clause or indeed an entire narrative.

Ex. [hieroglyphs] *ḏd·i swt, di·i sḏm·tn* I speak, I cause you to hear.[1]

OBS. *Swt* is doubtless ultimately identical with the indep. pron. of the 3rd m. sing., for in Late Egyptian and Coptic *ntf* acquires a like adversative meaning.

§ 255. [hieroglyph] *grt*, early also [hieroglyph] *igrt*,[2] rare variant [hieroglyph],[2a] in inscriptions of Dyn. XVIII sometimes written [hieroglyph],[3] takes the place, in Middle Egyptian, of Old Eg. [hieroglyph] *gr* (rarely [hieroglyph] *igr*), which hardly survives later except as an adverb meaning 'also', '(not) any more' (§ 205, 1). Hence the proper meaning of *grt* was doubtless likewise 'also', 'moreover'. In use, however, *grt* has a much weakened signification; the nearest English equivalent is the 'now' which claims the listener's attention, but frequently it is best left untranslated.

It stands at the beginning of new paragraphs.

[4] *BH.* i. 8, 15. Sim. Berl. *AI.* i. p. 258, 20; Sin. B 219; *Hamm.* 110, 7; *Urk.* iv. 1105, 12.

[5] *Urk.* iv. 173, 6. Sim. *ib.* 168, 12; 171, 11; 172, 1; 174, 9; *Hamm.* 113, 10.

[6] Sin. B 47. Sim. *ib.* 51; *Peas.* B I, 17.

[7] *Siut* I, 281. Sim. *ib.* 279.

[8] Ex. Cairo 20099, 2, qu. p. 55, top.

[9] Berl. *AI.* i. p. 258, 19; Cairo 20539, i. *b* 21; *Urk.* iv. 1105, 7; *Urk.* v. 24, 9; 26, 12; 28, 10.

Exx. [hieroglyphs] *ir·n·i grt rnpwt m ḥḳꜣ m Mꜣ-ḥḏ* now I spent years as prince in the Oryx-nome.[4]

[hieroglyphs] *iw grt ḥrp·n n·f ḥm·i mnw ꜥꜣ wrt* My Majesty undertook for him very many monuments.[5]

Also at the beginning of descriptions or explanatory comments.

Exx. [hieroglyphs] *nṯr pw grt, nn sn-nw·f* he is a god who has no equal (lit. second).[6]

[hieroglyphs] *n grt ḥḏ·n ḥꜣty-ꜥ nb imy ḥꜣw·f ḥtmt ky ḥꜣty-ꜥ* no prince in his time destroys what another prince contracts for.[7]

Grt is found even at the very beginning of narratives.[8] It occurs frequently in the phrase [hieroglyphs] *ir grt* 'now as to . . . . .' with some emphasized word (§ 149).[9]

An example may be quoted where *grt* is used exactly like the adverb *gr* 'also' (§ 205, 1); this example confirms the relationship of the two words.

[10] Louvre C 14, 12.

[hieroglyphs] *n ir·n n mw grt* they do not wash off through water either (*or* also).[10]

[11] Munich 4, 6-7, qu. § 468, 3.

OBS. *'Iw grt* is a common combination; a case may even be quoted where it introduces indep. pron. + participle, the construction of § 227, 3.[11] *'Ist grt*, see § 231.

§ 256. [hieroglyphs] *tr*, sometimes shortened to [hieroglyph], [hieroglyph] *ty*, seems to express surprise or indignation, and may be translated 'forsooth', 'I wonder', or the like.

[12] *Sin.* B 114, with note. Sim. GAYET, *Temple de Louxor* 63; *AZ.* 57, 6*.

Ex. [hieroglyphs] *n ink tr smꜣ·f* I am not, forsooth, a confederate of his.[12]

Such examples are, however, exceedingly rare. *Tr* is common, on the other hand, in questions.

[13] *Peas.* B I, 180. Sim. *ib.* 201; *Eb.* 2, 3; *Pt.* 274, qu. § 495.

Exx. [hieroglyphs] *tm·k tr sḏm ḥr m* wherefore, pray, dost thou not hearken?[13]

[14] *Urk.* v. 30.

[hieroglyphs] *m t(y) sn nn n nṯrw imyw-bꜣḥ* who are they, these gods who are in the presence?[14]
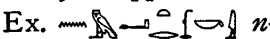
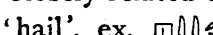𓏏𓇋𓇋𓍯𓂋... *sy ty pw wꜣt šmt·k ḥr·s* which, pray, is the road upon which thou wilt walk ?[1]

The interrogative pronoun ░░{ *ptr*,[2] 'who ?' 'what ?' (§ 497), also written ░{ *pt*,[3] ░{ *pty*,[4] and more fully ░{ *pw-tr*,[5] ░{ *pw-tꜣ*,[6] is evidently a compound of *pw* and *tr*; for *pw* alone as an interrogative 'who ?' see below § 498.[7]

A strange employment is also found in which a suffix is appended to *tr*, apparently in apposition to a preceding *m* 'who ?'

Ex. ░░{ *n-m tr·k ꜣ* who art thou that hast come? Perhaps lit., who, pray, (namely) thou, has come ?[8] For the construction see above § 227, 3.

§ 257. Accumulation of particles.

Finally, it must be pointed out that Egyptian is by no means averse from accumulations of particles. Examples will be found in many of the above paragraphs; compare, for instance, *ꜣst rf* § 231 ; *mtn ꜣs* § 247, 3 ; *ḥr ḥm* § 253; so also *mk ḥr*,[9] *mk grt*[9a] and many others.

INTERJECTIONS

§ 258.

The number of Egyptian words which can definitely be classed as **interjections** is very small. Here belong, in the first place, the words ░, ░ *ꜣ* and ░ *hꜣ*, which occasionally accompany the vocative, see above § 87. Closely related to the latter is probably ░ *hy*, which may best be translated 'hail', ex. ░ *hy n·k* 'hail to thee'.[10] ░ *yh* 'hey' is a still rarer interjection exhorting to movement or the like.[11] We have discussed *ꜣst* 'lo', *mk* 'behold', and *hꜣ*, *hwy* 'would that' under the head of non-enclitic particles or sentence-adverbs (§§ 231. 234. 238). Here, for want of a better rubric, we may place ░ *tꜣw* 'yes'[12] and the rare use of ░ *nn* for 'no'.[13]

For interjectional sentences beginning with an adverbial phrase, see above § 153. Sentences consisting only of a noun or of a nominal phrase (§ 89, 2) may also be regarded in this way.

VOCABULARY

░ *ms* bear, give birth; form, fashion (statue).

░ *nḏ* protect, rescue, *m-ꜥ* from.

░ *rs* wake (intrans.).

░ var. ░ *ḥsf* oppose, repress, repel; with *n*, punish.

░ *ḥsr* drive away, dispel.

░ *sꜥr* cause to mount up, bring.

░ *smꜣꜥ* make true.

░ *smḥ* forget.

░ *šn* conjure, exorcize.

Footnotes:

[1] *Urk.* v. 168, 12. Sim. *ib.* 172, 2. 4; 173, 13; 177, 13.

[2] *Sin.* B 122. 183. 261.

[3] *P. Kah.* 5, 6.

[4] *Rhind* 36. 39. 51.

[5] *Mission*, i. p. 219.

[6] *Adm.* 3, 7. 13; 4, 6.

[7] *Urk.* iv. 1078, 13; 1079, 1; 1081, 16 (collated).

[8] *Urk.* v. 148, 3. Sim. *ib.* 165, 6; 171, 11.

[9] *Urk.* iv. 1088, 10; 1092, 13.

[9a] *JEA.* 16, 19, 3. 5; *P. Kah.* 30, 40; *Siut* 1, 269.
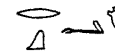
[10] *Sin.* B 274.
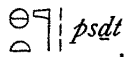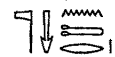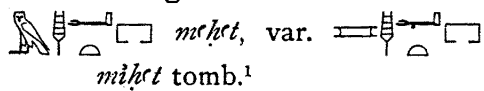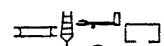
[11] *D. el B.* 89; *Paheri* 5.

[12] *Westc.* 8, 14; *Adm.* 6, 13; *ÄZ.* 43, 42.

[13] *Peas.* B 1, 200.

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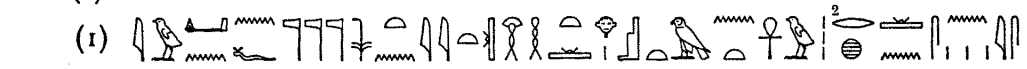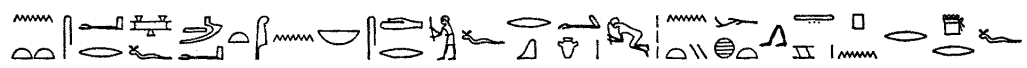
dm be sharp, sharpen; det.

pronounce, *rn* a name.

ʿm an Asiatic.

pḏty a bowman, foreigner.

psḏt ennead of gods, company of nine gods.

mʿḥʿt, var. *miḥʿt* tomb.[1]

mtwt poison.
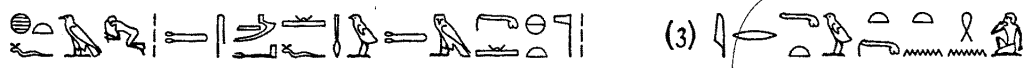
rḳ-ib disaffected, envious, lit. downward inclined of heart.

ḥkꜣ magic; also plur. *ḥknw*.

ḫfty enemy, opponent.

kkw darkness.

snṯr incense.

var. *sḏt* fire, flame.

var. *m* who? what?

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[1] The use of the sign for *mꜣ* here indicates that the initial *ʿ* of the stem *ʿḥʿ* has changed into *ꜣ*. See *Sphinx* 13, 157.

EXERCISE XIX

(a) Transliterate and translate:

(1)

(2)

(3)

(4)

(5)

(b) Write in hieroglyphs and transliteration:

(1) The overseer of priests Ḥarḥotpe says: I adorned this tomb for my father anew, in order that (*n-mrwt*) his name might be firm and flourishing therein for eternity. (2) O Isis, if thou allow this child to live, I will give to thee incense upon the flame; but if thou take him from me, I will not allow thee to receive offerings upon the altar, I will not allow thy name to be pronounced in thy temple. (3) Would that he would give me my clothing! (4) If thou awake in peace, Great-of-Magic[3] awakes in peace. (5) They fashioned a statue, the like of which had not been seen since the time of the god. (6) Shall this peasant be punished for this evil word?

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[2] See above, p. 65, n. 8ᵃ.   [3] *Wrt-ḥkꜣw*, name of a female divinity, identified with the crown of the Pharaoh.

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LESSON XX

NUMBERS[1]

§ 259. The writing of the numerals.—A vertical stroke ı is used for the units, and special signs for the various powers of ten. The seven signs employed are as follows :—

1	ı	10,000	∫
10	n	100,000	⟍
100	⟨	1,000,000	𓁨
1,000	⚇		

The higher values are written in front of the lower, and to indicate the numbers between 1 and 10, and between any power of ten and the next higher power, the signs in question are repeated as many times as is necessary. Hence we find ⟍𓏜𓏜𓏜⟨⟨nn for 152,123,[2] 𓆳𓆳𓆳𓆳𓆳nnnnn for 966.[3]

The word for 'million' 𓁨 *ḥḥ*, which was also used for 'many' (§ 99), early fell into disuse; probably as a consequence of this loss, a new method of expressing the higher values was occasionally employed.

Exx. ⟍⟨ı 100,000 × 101 = 10,100,000.[4]   ⟍𓏜∫ (100,000 × 4) + (10,000 × 7) = 470,000.[5]

In hieratic the tens and units, when referring to the days of the month, are invariably laid on their side, ex. ⊙c≡≡ *sw 18* 'day 18'.[6] Traces of a similar use, though as regards the units only, are sometimes found in Middle Kingdom hieroglyphic, exx. 𓏏𓊪⊙≡≡ *tpy (n) ꜣḫt sw 18* 'first (month of) inundation, day 18';[7] 𓏏𓏤𓏤𓏤⊙≡ 5 *ḥryw rnpt, sw 5* 'the 5 (days) upon the year, day 5' i.e. the fifth epagomenal day,[8] beside 𓏏≡⟨⟨.[9] The horizontal position becomes thus associated more with ordinal than with cardinal meaning; in hieratic texts this position is apt to be found in the words for 'third', 'fourth', etc., ex. ⊃o̅⊡⊛ *ꜣ-nw sp* 'the third time'.[10]

§ 260. The names of the numbers.[11]—Very few of these are written out in Middle Egyptian, though an example of 𓏭⟨ *snw* 'two'[12] and another of ⟍⟨ı ı ı *ḫmt* 'three'[13] may be cited. Since, however, derivatives involving the names of the numbers sometimes occur, e.g. 𓏭𓏛ıııı *ifdt* 'a four', 'a quartet', ıııı𓏛⊛ *Ḫmnw* 'Eight-town', i.e. El-Ashmûnên in Upper Egypt, it is desirable for the student to become acquainted with them. The transcriptions given below are based on phonetic writings in the Pyramid Texts and elsewhere, or else on inferences from Coptic; a few details remain uncertain.

[1] See K. SETHE, *Von Zahlen und Zahlworten bei den alten Ägyptern,* in *Schriften d. Wiss. Ges. Strassburg,* 25. Heft, 1916.

[2] *Urk.* iv. 630.

[3] *Urk.* iv. 666.

[4] *Harris* 73, 5.

[5] *P. Kah.* 8, 19.

[6] *P. Kah.* 12, 6.

[7] *Siut* 1, 283. Sim. *ib.* 277. 299.

[8] *Siut* 1, 305. 312.

[9] *Siut* 1, 297.

[10] *Peas.* B 1, 139. Sim. *ib.* 194. 240. 266. 290; *Eb.* 86, 20.

[11] See *ÄZ.* 47, 1.

[12] *ÄZ.* 45, Pl. VI, 12. See, too, *JEA.* 16, 19, l. 8.

[13] *ÄZ.* 45, Pl. VI, 13.

[1] See SETHE, *Pyr.* iii. p. 9, 121 c.

[2] *Urk.* iv. 139.

[3] *Peas.* B 1, 161; *Urk.* iv. 18, 1. 3; 19, 13.

[4] *Sin.* B 266; *Eb.* 4, 8; 11, 1.

[5] *Siut* 3, 13; *Westc.* 10, 10.

[6] *Adm.* 12, 14.

[7] *Eb.* 100, 2.

[8] *P. Pet.* 1116 A, 58.

[9] *Sh. S.* 127.

[10] *Westc.* 4, 13.

[11] *Urk.* iv. 660.

[12] *P. Pet.* 1116 A, 101.

[13] Exceptions: *rnpwt 54, ÅZ.* 47, Pl. I, 6 : *hrww 4, Hearst* 10, 4. 13.

[14] *Hearst* 11, 14. Sim. *Rhind* 41.

[15] *Westc.* 5, 9.

[16] *Urk.* iv. 688. Sim. *ib.* 698, 7 ; 699, 5. 6.

1 *wˁ(yw)*	10 *md(w)*	100 *št* orig. perhaps *šnt*
2 *šnw(y)*	20 *[dbˁty ? ?]*	1,000 *ḫ3*
3 *ḫmt(w)*	30 *mˁb3*	10,000 *dbˁ*
4 *fdw*	40 *ḥm*	100,000 *ḥfn*
5 *diw* [1]	50 *diyw*	1,000,000 *ḥḥ*
6 *sršw* or *šišw*	60 *sr(šyw)* or *ši(šyw)*	
7 *sfḫ(w)*	70. *sfḫ(yw)*	
8 *ḫmn(w)*	80 *ḫmn(yw)*	
9 *pšd(w)*	90 *pšdyw*	

The bracketed consonants fell away at different times, mostly early. All the units, except *šnwy*, which is a dual, have a masculine ending *w*; from 3 upwards they were plurals, but in Middle Egyptian, having mostly lost the *w*, they are already treated as singulars (see below § 261). The tens, from 50 upwards, are plurals of the units. The word for 100 is fem. sing., but the higher numbers are masc. sing.

We know from various sources that the units had fem. forms as well as masculine. There existed also a set of collectives corresponding to the English 'triad', 'trio', 'quartet', etc.; an example from Middle Egyptian is *diwt* 'a set of five'.[2]

The way in which combinations of tens and units (e.g. 'twenty-five'), etc., were expressed in spoken Middle Egyptian is largely a matter of conjecture, and cannot be discussed here.

Unlike the other numbers, 'one' is often written out, m. *wˁ*,[3] f. *wˁt*.[4] Derivatives are : *wˁ(w)* 'be alone', *wˁty* 'sole', 'unique', *wˁrw* 'privacy', 'solitude'.

§ 261. Construction of the cardinals.—The numeral follows the noun, which, as a general rule, exhibits the singular form.

Exx. *mḥ 1* one cubit.[5] *s 2* two men.[6]

msdr·f 2 his two ears.[7] *rnpt 20* twenty years.[8]

ḥf3w 75 seventy-five snakes.[9]

ḥnḳt ds 100 one hundred jugs of beer.[10]

dmi ḫ3 a thousand towns.[11]

s dbˁ ten thousand men.[12]

Frequently, however, the noun shows the plural form ; not, however, (*a*) with the numbers 1 and 2, (*b*) nor yet, as a rule,[13] in indications of *time* or of *measure*.

Exx. *spw 4* four times.[14] *st-ḥmwt 20* twenty women.[15]

iḥw 618 six hundred and eighteen (head of) cattle.[16]

When the noun and numeral are accompanied by a demonstrative or possessive adjective, this adjective is made to agree with the noun in gender, though it always shows singular number, even when the noun has the plural form.

Exx. 𓏥𓈖𓏦 *pꜣ s 2* the two men.[1]

𓇳𓏪 *hrw 3 pn* these three days.[2]

𓄿𓏤𓏦 *tꜣ it ḥḳꜣt 6* the six *ḥeḳat* of corn.[3] For 𓏦 see below § 266, 1.

𓈖𓏦 *pꜣⁱ ḥrdw 4* my four children.[4]

When no noun is present, the adjective is singular and masculine.

Exx. 𓏪 *3 pn* these three.[5]   𓏥𓈖 *pꜣ 21* the twenty-one.[6]

Only in the case of the numbers 100 and 1,000 does the demonstrative follow the gender of the numeral, without reference to the gender of the thing that is numbered.

Exx. 𓄿𓏤𓏦 *tꜣ t 100* the hundred loaves.[7] *Št* is feminine.

𓏥𓈖𓏦 *pꜣ t 1,000* the thousand loaves.[8] *Ḥꜣ* is masculine.

What has been said above of the demonstrative applies equally to the word for 'other'.

Exx. 𓈖𓏦 *ky nḥsy 6* another six Nubians.[9]

𓈖𓏦 *kt št r-sꜣ kt št* one hundred (years) after another hundred.[10]

The explanation of the puzzling facts set forth above is given by Old Egyptian and Coptic. It thence becomes clear that the method of writing the numeral after the word denoting the thing numbered was purely graphic; doubtless it was borrowed from book-keeping, just as £6 is the regular symbol in English account-books for 'six pounds'. It is just possible that Egyptian measurements like *mḥ 4* were sometimes read as *mḥ fdw*, lit. 'cubit, four'; but if so, this manner of reading was merely derivative and a reflection of the manner of writing.

From the evidence which we possess it is plain that in actual speech the number always preceded the noun numbered. The only exception is *snw* 'two', which was pronounced after its noun, cf. Coptic *p-son snau* 'the two brothers'. In all other cases the noun indicating the thing numbered came at the end. When the number is relatively small, the noun is in the plural and in apposition to the word denoting the number; with the highest numbers (see below § 262, 2) the noun numbered is in the singular and introduced by *m* or *n*. The word denoting the number is in all cases a singular noun (the units were originally plural, but early became singular, § 260), and hence the accompanying demonstrative and possessive adjectives and the word for 'other' are always singular. The variability in gender which they exhibit when the number is a low one is due to the fact that the units had masc. forms when the following noun in apposition

[1] *P. Kah.* 13, 28. Sim. *Urk.* iv. 1106, 12.

[2] *Siut* 1, 296.

[3] *Peas.* R 6. Sim. *Rhind* 77 (*pꜣ*).

[4] *Urk.* iv. 1070. *Iⁱ* and plur. noun, *Westc.* 3, 17; 9, 7; *M. u. K.* vs. 4, 8.

[5] *Peas.* B 1, 151.

[6] *Rhind* 62.

[7] *Rhind* 65.

[8] *Rhind* 76.

[9] Semnah Disp. 1, 12.

[10] *Siut* 4, 25.

was masc., and fem. forms when that noun was fem. The rules for the demonstrative, etc., become intelligible when we realize that what is written *pꜣ·i ẖrdw 4* was read *pꜣ·i fdw*, *ẖrdw* 'my masculine four, (namely) children'; 'my four cows' would have been *tꜣy·i fdt*, *iḥwt* 'my feminine four, namely cows', though written *tꜣy·i iḥwt* (or *iḥt*) *4*. On the other hand, with the hundreds the demonstrative is always fem., since *št* 'hundred' is an unchangeable fem. noun; *ẖꜣ* 'thousand' is, on the contrary, masculine, and consequently any adjective agreeing with it would have to be masculine likewise. .

§ 262. The construction of the lowest and highest numbers.—

1. The word for 'one', when written phonetically, as a rule follows its noun.

1 *Urk.* iv. 1069.

Exx. ⸗𓎡𓏲 *dmi wꜥ* one city.[1]

2 *Peas.* R 46.

𓆑𓏤 *wꜣt·f wꜥt* its one side.[2]

Or else it precedes it and is connected with it by the genitival adjective.

3 *Urk.* iv. 650.

Ex. 𓏤 *wꜥ n mṯn* one road.[3]

4 *Westc.* 8, 3. Sim. *ib.* 6, 3.

At a later stage of the language, the last-named construction gives rise to the **indefinite article**; an early example is 𓏤 *wꜥw n kꜣkꜣw* 'a ship'.[4]

'One of (several)' is expressed by *wꜥ m*.

5 *Peas.* B 1, 9. Sim. *ib.* 81-2; *Siut* 1, 287.

Exx. 𓏤 *wꜥ m nꜣ n ꜥꜣ* one of these asses.[5]

6 *Siut* 1, 288. Sim. *ib.* 285.

𓏤 *wꜥ im·ṯn nb* every one of you.[6]

For the use of *wꜥ* to convey superlative meaning see above, § 97, end; and for its meaning 'one' as contrasted with 'other' see § 98.

2. The words for 1,000 and 1,000,000 are sometimes written before their noun, which is usually in the singular, and are connected with it either by the *m* of predication or by the genitival adjective. The same doubtless held good of the words for 10,000 and 100,000, but here we have no evidence.

7 Cairo 20003. Sim. *ib.* 20006. 20009, *h.* 20011. 20012. 20053.

Exx. 𓆼 *ẖꜣ m t ḥnḳt* a thousand of bread and beer.[7] Abbreviated writing 𓆼.[8]

8 Cairo 20004. Sim. *ib.* 20007. 20012, 2. 20046.

𓆼 *ẖꜣ·k pn n rnpt* this thy thousand years, lit. of year.[9]

9 *Urk.* iv. 539; 1058, 15. Sim. *ḥḥ·f n ḥt* (sing.) LAC. *TR.* 78, 9.

𓁨 *m ḥḥ pn n rnpwt* in this million of years.[10]

10 *Urk.* iv. 306.

Similar writings occur where the word for 100 is involved.

11 *Sebekn.* 7. Sim. *Urk.* iv. 893, 15 with *n* for *nt*.

Ex. � *120 nt ꜣẖ-tꜣ* one hundred and twenty thousands-of-land (a land-measure).[11]

12 *P. Turin* 137, 3.

� *tꜣ 365 n nṯr* the 365 gods.[12]

In late Egyptian the construction with *n(y)* has been extended also to the tens. Sporadic examples may be found from Dyn. XII onwards.

13 MARUCCHI, *Gli Obelischi*, 1. Sim. *Ann.* 29, 7, 8, *13 n hrw*; *B. of D.* ed. NAV., ch. 125, Intr. 3, some MSS, *pꜣ 42 n nṯr*.

Ex. 𓏤 *35 n rnpt* 35 years.[13]

§ 263. The ordinal numbers.—

1. For 'first' 𓁶 *tpy*, varr. 𓁶, 𓁶, the adjective from 𓁶 *tp* 'head', is used and follows its noun.

14 *Urk.* iv. 175.
15 *Urk.* iv. 740.

Exx. 𓊗 *sp tpy* the first time.[14]   𓈎𓅱 *wḏyt tpt* the first campaign.[15]

2. The ordinals from 2 to 9 are formed by the addition of an ending m. ꝋ -*nw*, f. ꝋ -*nwt* to the stem of the cardinals. As a rule this ending is appended to the numerals, exx. ꝋ *2-nw* ' 2nd ' (m.), ꝋ *6-nwt* ' 6th ' (f.), but a few phonetic writings are found, ex. ꝋ *ḥmt-nw* ' third ';[1] ꝋ *sn-nw* ' second ' is not uncommon.[2]

When used as epithets these ordinals may precede their noun.

Ex. ꝋ *4-nw sp* the fourth time.[3]

ꝋ *m sn-nwt·f iȝt* in his second office.[4] This is the older use; the second example shows that a suffix may be attached to the ordinal; so too in the adverbial phrase ꝋ *ḥr sn-nw·sy* ' again ', lit. ' for its second (time *sp*) ',[5] and compare *kty·f* in § 98.

Later, the ordinal follows like a true adjective.

Exx. ꝋ *sp·f ȝ-nw ḥb-sd* his third time of Jubilee.[6]

ꝋ *wḏyt 6-nwt* the sixth expedition.[7]

Less commonly, the ordinal precedes its noun and is connected with it by means of the genitival adjective.

Ex. ꝋ *5-nw n ḥb* the fifth festival.[8]

3. From 10 upwards, the ordinals are formed with the aid of the participle m. ꝋ *mḥ*, f. ꝋ *mḥt* ' filling ', ' completing '; the compound thus created follows its noun.

Exx. ꝋ *wḏyt mḥt-10* the tenth campaign, lit. the campaign completing ten (campaigns).[9]

§ 264. Use of the cardinals as ordinals.—In dates like ꝋ *ḥȝt-sp 2,* (*ȝbd*) *2(-nw n) iȝt, sw 18*[10] it seems certain that the numbers after the words for ' year ' and ' day ' are cardinals, though in sense they are ordinals.[11] Similarly we might write in English ' year two ', ' day eighteen ' whilst meaning ' second year ', ' eighteenth day '. The month-number in Egyptian was, on the contrary, almost certainly an ordinal, and it is probable also that the word for ' month ' (*ȝbd*) was omitted in speech and — *n* inserted before the name of the season. This emerges from the following facts. Though ꝋ, i.e. ' first month ' is invariable in hieratic[12] and occasional in hieroglyphic,[13] in the latter it is often replaced by ꝋ *tpy* ' first ', very rare var. ꝋ[14] exx. ꝋ *tpy (n) šmw* ' first (month of) summer ';[15] ꝋ *tpy n iȝt* ' first (month) of inundation '.[16] A very late hieratic text has correspondingly ꝋ *4-nw n šm* ' fourth (month) of summer ';[16a] the Dyn. XII writing ꝋ[17] at least shows the *n*. The thirtieth day of the month was described as ꝋ *ꜥrky*[18] (also ꝋ[19] and ꝋ,[20] the full phonetic writings ꝋ[21] ꝋ[22] being rare in Middle Egyptian); this word again points to an ordinal meaning for the cardinal numbers of the days. For the general system of dating, see Excursus C at the end of this lesson.

[1] *AZ.* 45, Pl. 6, l. 12.

[2] *AZ.* 45, Pl. 6, l. 12. Sim. *Sin.* B 47; *Sh. S.* 42.

[3] *Peas.* B 1, 194. Sim. *ib.* 224. 226; *Eb.* 86, 20.

[4] *Siut* 3, 20; the sign for *iȝt* is uncertain.

[5] *Urk.* iv. 4, 9; 5, 10; 10, 3.

[6] *Urk.* iv. 590.

[7] *Urk.* iv. 689. Sim. BUDGE, p. 327, 14; 328, 1. 5. 9. 13.

[8] *Urk.* iv. 741. Sim. *ib.* 740, 17; *Hearst* 2, 3 = *Eb.* 86, 19.

[9] *Urk.* iv. 709. Sim. *ib.* 716, 13; 721, 10; BUDGE, p. 377, 5; 378, 2.

[10] *P. Kah.* 12, 6.

[11] See *Unt.* iii. 92. 96.

[12] *P. Kah.* 14, 9; 22, 11; 24, 27; *Urk.* iv. 44, 8. 12. 16.

[13] *Urk.* iv. 45.

[14] *L.D.* ii. 150 f.

[15] *Urk.* iv. 648, 9; 649, 3. Sim. Cairo 20026.

[16] Louvre C 166. Sim. *Hamm.* 114, 2; L. *D.* ii. 150 f.

[16a] P. Leyd. I 32, 4, 2 (unpubl.) qu. MÖLL. *Rhind.* p. 73. Sim. BR. *Thes.* 271. 447.

[17] Louvre C 1. Sim. *Hamm.* 113, 3.

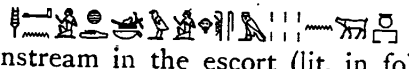[18] *P. Kah.* 15, 13; 23, 1; *Urk.* iv. 771, 7.

[19] Cairo 20541; *Urk.* iv. 823, 16; 836, 2.

[20] Cairo 20026.

[21] Brit. Mus. 155.

[22] BUDGE, p. 252, 5.

[1] Cf. perhaps *sp 2* 'a second time', *Peas.* B 1, 88.

[2] *Sebekkhu* 17. Sim. *ib.* 13; the sense seems guaranteed by the late *Abbott* 4, 15.

[2a] *JEA.* 25, 167; for *m* 'together with' see § 162, 7A.

[2b] *Zahlworte*, p. 60.

We shall see below (§ 265), in dealing with the fractions, that there too the cardinal numbers have ordinal meaning.[1] Much more doubtful is the following:

⸻ *ḫr·n·i ḥd·kwi ḥr šms m 6 n ẖnw* I sailed downstream in the escort (lit. in following) with five others of the Residence.[2] Lit. perhaps 'as six', the text seeming to say he *was* six or represented them; hardly 'with six (others)' as has recently been suggested.[2a]

§ 265. Fractions.[2b]—The commonest method of expressing fractions in Egyptian was by the use of the word ⸻ *r* 'part', below which (or partly below it in the case of the higher numbers) was written the number described in English as the denominator. Thus ⸻ *r-5* 'part 5' is equivalent to our ⅕, ⸻ *r-276* 'part 276' to our $\frac{1}{276}$.

For the Egyptian the number following the word *r* had ordinal meaning; ⸻ *r-5* means 'part 5', i.e. 'the fifth part' which concludes a row of equal parts together constituting a single set of five. As being the part which completed the row into one series of the number indicated, the Egyptian *r*-fraction was necessarily a fraction with, as we should say, unity as the numerator. To the Egyptian mind it would have seemed nonsense and self-contradictory to write *r-7 4* or the like for $\frac{4}{7}$; in any series of seven, only one part could be the seventh, namely that which occupied the seventh place in the row of seven equal parts laid out for inspection. Nor would it have helped matters from the Egyptian point of view to have written* ⸻ ⸻ ⸻ ⸻ *r-7 (+) r-7 (+) r-7 (+) r-7*, a writing which would likewise have assumed that there could be more than one actual 'seventh'. Consequently, the Egyptian was reduced to expressing (e. g.) $\frac{4}{7}$ by $\frac{1}{2}$ (+) $\frac{1}{14}$. For more complex fractions even as many as five terms, all representing fractions with 1 as the numerator and with increasing denominators, might be needed; thus the Rhind mathematical papyrus, dating from the Hyksos period, gives as equivalent of our $\frac{2}{61}$ the following complex writing: ⸻ *r-40 r-244 r-488 r-610* '$\frac{1}{40} + \frac{1}{244} + \frac{1}{488} + \frac{1}{610}$'. It is not generally known that the same cumbrous methods of expression were in common use with the Greeks and Romans. It would seem also that a relic of them survives in the use of English ordinals in the names of our fractions, though we speak of 'one-third' and 'three-fifths' without any qualms.

For $\frac{1}{2}$ the Egyptians used the word ⸻ *gs*, lit. 'side'. In place of hieroglyphic ⸻, hieratic employs ×, which was originally read *ḥsb* 'fraction' (*par excellence*), but later understood as *r-fdw* 'part 4'; rarely × or + occurs in hieroglyphic, ex. ⸻ *ḥnḳt, sṯ 1 n ds ¼* 'beer, 1 *sṯ*-vessel of ¼ of a pint'.[3]

[3] *Siut* 1, 302. Sim. *Sinai* 139, 8.

Similarly, where the hieroglyphs have ⸻ *r-3* '⅓', hieratic has a sign ⸻, which may presuppose a hieroglyphic* ⸻, probably to be understood as 'one part' (out of three).

Though the Egyptians were unable to say 'three-sevenths' or 'nine-sixteenths', yet they made a restricted use of certain fractions which appear, at first sight, to stand on the same footing: a great rôle is played in Egyptian arithmetic by the fraction ⟝ *srwy*[1] 'the two parts' (out of three) i. e. $\frac{2}{3}$, and a very rare sign ⊤⊤ *r-3* (perhaps to be read *ḫmt rw*) can be quoted for 'the three parts' (out of four), i. e. $\frac{3}{4}$.[2] These 'complementary fractions' represent the parts remaining over when 'the third' or 'the fourth' is taken away from a set of three or four, and indeed their existence is practically postulated by the terms *r-3*, *r-4*. But we must be careful to note that in *r-3* = $\frac{3}{4}$ the numeral is a cardinal, not an ordinal, and that the expression means 'the three parts' and was not construed, as with ourselves, as meaning 'three *fourths*'. In ordinary arithmetic the only complementary fraction used was $\frac{2}{3}$. Compare in English 'two parts full', i.e. two-thirds full, doubtless a survival of the old Egyptian way of regarding the same fraction.

Some examples of the symbols above explained may now be quoted from the Rhind papyrus and elsewhere:

$5 + \frac{1}{2} + \frac{1}{7} + \frac{1}{14} = 5\frac{5}{7}$.[3]

$2 + \frac{1}{2} + \frac{1}{4} + \frac{1}{14} + \frac{1}{28} = 2\frac{6}{7}$ (half of $5\frac{5}{7}$ just quoted).[4]

$2 + \frac{2}{3} + \frac{1}{6} + \frac{1}{12} + \frac{1}{36} + \frac{1}{64} = 2\frac{26}{27}$.[5]

ir hrw n ḥwt-ntr r-360 pw ḫnt rnpt as for a temple day, it is the three hundred and sixtieth part of (lit. out of) the year.[6]

r-9 n 9 m 1 the ninth of nine, namely one.[7]

$\frac{2}{3}$ *n r-10 n r-10·f* $\frac{2}{3}$ of $\frac{1}{10}$ of $\frac{1}{10}$ of it.[8]

§ 266. Other kinds of fractions; weights and measures.—In their measures for corn and for land, the Egyptians appear to have preserved a more primitive kind of fractions obtained by halving. In discussing these, we shall deal also with the terms for weights and linear measurements.

1. **The corn-measure.**[9]—The symbols employed in this, as shown in the accompanying cut, are derived from the ancient myth according to which the eye of the falcon-god Horus, often depicted on the monuments in the form ⟤, was torn into fragments by the wicked god Seth.[10] Later, the ibis-god Thoth miraculously 'filled' or 'completed' (*mḥ*) the eye, joining together the parts, whereby the eye regained its title to be called the *wḏ3t*, 'the sound eye'. In accordance with this myth the sign ⊲ was used for $\frac{1}{2}$, ○ for $\frac{1}{4}$, — for $\frac{1}{8}$, ▷ for $\frac{1}{16}$, ↘ for $\frac{1}{32}$ and ⎰ for $\frac{1}{64}$. These fractions together add up to $\frac{63}{64}$; presumably the missing $\frac{1}{64}$ was supplied magically by Thoth.
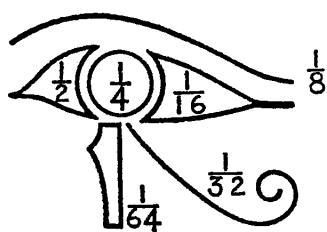
[1] In hieroglyphic, *Urk.* iv. 630. 637; Mar. *Karn.* 34, 22.

[2] Varille, *Karnak I*, Pls. 27. 28. See further *Zahlworte*, p. 98.

[3] *Rhind* 34.

[4] *Rhind* 34.

[5] *Rhind* 42.

[6] *Siut* 1, 285.

[7] *Rhind* 41.

[8] *Rhind* 46.

[9] See in general *PSBA.* 14, 421–35; Sethe, *Zahlworte* 80; Möller, *Hieratische Paläographie*, i. pp. 66–7; ii. p. 62. Later discussions, *ÄZ.* 65, 42; 66, 33.

[10] See *ÄZ.* 48, 99.

[1] *Urk.* iv. 756, 8; *Puy.* 36, reversed; hieratic also seems to reverse this sign.

[2] *Siut* 1, 279; *Rhind* 44; *Urk.* iv. 429, 12.

[3] *Puy.* 35; *Urk.* iv. 720, 7.

[4] *Puy.* 36.

[5] *Peas.* R 5; *P. Boul.* xviii. 47; *Rhind* 82, 6. 7.

[6] *Rhind* 35. 37.

[7] *P. Kah.* 18, 26. 30; *Rhind* 64.

[8] *Rhind* 82, 11.

[9] *P. Kah.* 15, 65-7; *Urk.* iv. 763, 9.

[10] *PSBA.* 15, 306.

[11] *Urk.* iv. 667, 14.

[12] *Rhind* 41-6; *P. Louvre* 3226, 4, 9.

[13] Möller, *Hieratische Paläographie*, ii. p. 62.

[14] In hieratic only; the transcriptions are conjectural, see *PSBA.* 13, 533.

[15] In hieroglyphic *Sinai* 139, 8. An isolated case where ½ is employed for 33⅓ *ḥḳ̣t*, see *Rhind* 82, 7.

[16] *Rhind* 82, 10. Sim. *Rec.* 28, 69, down to 1⅓ × *r*, see *JEA.* ix, 91.

[17] *Rhind* 82, 6. Sim. *P. Boul.* xviii. 47.

[18] *Rhind* 41. Sim. *ib.* 43.

[19] *P. Kah.* 15, 50. Sim. *ib.* 15, 52; *P. Pet.* 1116 A, vs. 101. 179.

[20] *Urk.* iv. 195. Sim. *ib.* 762, 3. 6; *Mar. Karn.* 33.

[21] *Urk.* iv. 429. Sim. *Puy.* 36.

[22] *P. Kah.* 22, 14; *Sm.* 21, 10; see further *Wilb.* Comm., 61, n. 2. The word *ḥjr* also *Siut* 1, 292; *Westc.* 12, 4.

With the exception of ◁ ½,[1] no hieroglyphic examples of this notation have been found before Dyn. XX, but the hieratic equivalents are of frequent occurrence. These are regularly employed in connection with the *ḥeḳat*-measure (*ḥḳ̣t*), written ⌐△⌐,[2] ⌐b,[3] ⌐b,[4])⌐,[5] ⌐,[6] or ⌐,[7] rather more, as emerges from recent measurements of the *hin* (see below) than a gallon = 4·54 litres; but they also serve as fractions of the 'double *ḥeḳat*', written ⌐△))⌐,[8]))⌐,[9] ⌐,[10] as well as of the 'quadruple *ḥeḳat*' written once in hieroglyphic ⌐,[11] in hieratic regularly)⌐[12] and later, less correctly,) ⌐;[13] the quadruple *ḥḳ̣t* makes its first appearance in the Rhind mathematical papyrus (Hyksos period) and was much used at a later date, then becoming known as the ⌐ *ipt* '*oipĕ*', Greek οἴφι.

Fractions below $\frac{1}{64}$ of the *ḥeḳat*, whether single, double, or quadruple, were indicated in terms of the ⟹ *ro*-measure (*r*) of $\frac{1}{10}$ ⟍ = $\frac{1}{10} \times \frac{1}{32} = \frac{1}{320}$ *ḥeḳat*; to avoid confusion with the ordinary fractions like ⟹ $\frac{1}{3}$, ⟹ $\frac{1}{4}$ (§ 265), the multiples of the *ro*-measure were written as ⟹, ⟹, and ⟹;[14] for 5 *ro*, being $\frac{1}{64}$ *ḥeḳat*, ⫷ is written. For quantities smaller than the *ro*-measure itself the ordinary fractions were used.

We must next describe the curious way in which multiples of the *ḥeḳat*-measure were indicated in hieratic; ⌐, ⌐ stand respectively for 100 and 200 single, double, or quadruple *ḥeḳat*, and with ⌐ as a basis 100 × ½ = 50 *ḥeḳat* is written ⌐◁; similarly ⌐× stands for 100 × ¼ = 25 *ḥeḳat*,[15] while ⌐ and ⌐ represent 10 *ḥeḳat* and 20 *ḥeḳat* and the units are denoted by mere dots, e. g. ⌐ = 2 *ḥeḳat*, ⌐ = 7 *ḥeḳat*.

Exx.)⌐◁⌐×⌐ ○ ⟹ *ḥḳ̣t* ½ 1 ¼ 8 ¼ 1/16 1/64 (*1 r*) (⅔ *r*) = 50 + 10 + 25 + 8 + ¼ *ḥeḳat* (= 80 *ro*) + $\frac{1}{16}$ *ḥeḳat* (= 20 *ro*) + $\frac{1}{64}$ *ḥeḳat* (= 5 *ro*) + 1 *ro* + ⅔ *r* = 93 *ḥeḳat* 106⅔ *r* = 93$\frac{106⅔}{320}$ *ḥeḳat* = 93⅓ *ḥeḳat*.[16]

⫷ ○)⌐ ⌐◁⌐ ⟹ *bdt ḥḳ̣t : 1 ḥḳ̣t* ½ 1 6 ½ ⅛ 1/32 (*3 r*) ⅓ = spelt, *ḥeḳat* 100 + 50 + 10 + 6 + ½ *ḥeḳat* (= 160 *ro*) + ⅛ *ḥeḳat* (= 40 *ro*) + $\frac{1}{32}$ *ḥeḳat* (= 10 *ro*) + 3⅓ *ro* = 166$\frac{213⅓}{320}$ = 166⅔ *ḥeḳat*.[17]

⌐ *48 ḥḳ̣t* = 4800 *ḥeḳat*.[18]

Only very rarely are the fractions for ⅓ and ⅔ substituted for the signs of the Horus-eye notation.

Ex. ⌐◁○○⟹ *ḥḳ̣t* ½ 2 ⅓ = 50 + 2 + ⅔ = 52⅔ *ḥeḳat*.[19]

In hieroglyphic, on the other hand, multiples of the *ḥeḳat* seem to have been expressed with the ordinary notation.

Exx. ⌐ *it šmꜥ ḥḳ̣t 645* corn of Upper Egypt, 645 *ḥeḳat*.[20]

⌐ *ḏꜥm ḥḳ̣t 88½* fine gold, 88½ *ḥeḳat*.[21]

In Dyn. XVIII the 'sack' ⧫ *ḥꜣr* (rare variant ⟹⧫)[22] comes into vogue as the multiple 4 of the quadruple *ḥeḳat* = 16 single *ḥeḳat*. One, two, or three quadruple *ḥeḳat* (the *oipĕ* of Dyn. XX) are expressed, as previously, by dots, and fractions of the quadruple *ḥeḳat* by means of the Horus-eye notation.

Exx. ⟨hieroglyphs⟩ *bn(r)i ḥḳst ḥsr 20 2* dates, quadruple *ḥeḳat*, 20 sacks and 2.[1] A somewhat strange way of expressing (4 × 20) + 2 = 82 quadruple *ḥeḳat*.

⟨hieroglyphs⟩ *štbt 226, mnt ḥḳst 1 + ½ + ¼ + ⅛, ir n ḥsr 105 3 ½+¼* crates (?), 226, content 1⅞ *ḥeḳat*, making (§ 422, 3) 105 sacks and 3¾ *ḥeḳat*.[2]

It seems evident that the 'sack' (*ḥsr*) of Dyn. XVIII was a modification of the ⟨hieroglyphs⟩ *ḥsr* 'sack' of 5 quadruple, or 20 single, *ḥeḳat* mentioned in the Rhind mathematical papyrus.[3]

A jar ⟨hieroglyphs⟩ *ḥnw* '*hin*' used for liquids (beer, milk, honey, etc.),[4] but apparently also for grain,[5] is shown by the Rhind papyrus to have contained 1/10 *ḥeḳat*;[6] actual inscribed examples average about ·503 litre.[6a] Other vessels employed as liquid measures were named ⟨hieroglyphs⟩ *ds* (especially for beer),[7] ⟨hieroglyphs⟩ *ḥbnt* (wine, incense),[8] ⟨hieroglyphs⟩ *sts* (a very small measure for beer),[9] ⟨hieroglyphs⟩ *mn*,[10] var. ⟨hieroglyphs⟩ *mni*[11] (oil, incense); the size of these has not been determined.

2. Measures of length.[12]

Measurements of small objects are given in terms of the cubit of about 20·6 inches = 523 millimetres[13] and its subdivisions, 1 cubit being equal to 7 palms or 28 digits. 'Cubit' is ⟨hieroglyph⟩[14] ⟨hieroglyph⟩[15] *mḥ*, abbrev. ⟨hieroglyph⟩,[16] ⟨hieroglyph⟩[17] or ⟨hieroglyph⟩;[18] 'palm', i.e. palm-breadth, is ⟨hieroglyph⟩ *šsp*,[19] abbrev. ⟨hieroglyph⟩,[20] ⟨hieroglyph⟩;[20a] 'digit', i.e. finger-breadth, is ⟨hieroglyph⟩ *ḏbˁ*. A much less often mentioned linear measure is the ⟨hieroglyph⟩ *nbiw* '*nebiu*', lit. 'pole', perhaps equal to 1¼ or 1⅓ cubit.[20b]

Exx. ⟨hieroglyphs⟩ *shb·ḥr·f mḥ 1 šsp 3 m mw ˁsw* then it (the serpent) swallows 1 cubit and 3 palms of the great waters.[21]

You are to make ½+¼ of a cubit . . . . . ⟨hieroglyphs⟩ *gs·f 3½, r 4·f 1½ ¼*; *dmḏ, šsp 5, ḏbˁ* half of it is 3½ (palms), one-fourth of it is 1½ ¼ (palms); ʹtotal, 5 palms and a digit.[22] Here the digit is represented in hieratic by ⟨hieroglyph⟩.

⟨hieroglyphs⟩ *mḥ 4, šsp 4, ḏbˁ 2* four cubits, 4 palms and 2 digits.[23]

The chief multiple of the cubit was the ⟨hieroglyph⟩ *ḥt* 'rod' of 100 cubits, also called ⟨hieroglyphs⟩ *ḥt n nwḥ* 'rod of cord'.

Exx. ⟨hieroglyphs⟩ *swsḫ·n·i wst n wdḥw·i m ḥt n nwḥ 21* I made a wide road (lit. made wide a road) for my offerings consisting of 21 rods of cord, i.e. 2,100 cubits.[24]

⟨hieroglyphs⟩ *sḥt n ḥt 10 r ḥt 2* a field of 10 rods by 2 rods.[25]

A much larger linear measure was the ⟨hieroglyphs⟩ *itrw* 'river-measure',[26] the Greek 'schoenus', now estimated on good grounds at 20,000 cubits = 10·5 km.[26a] However, in one place a smaller *itrw* occurs in conjunction with the *ḥt* 'rod', and with two fractions of this which we shall find below as measures of area:—

The distance between stela and stela on the hill east of Akhetaten ⟨hieroglyphs⟩ *irw n itrw 6 ḥt rmn ḥsb mḥ 4* makes 6 *itrw*, 1¾ rods and 4 cubits.[27] For *irw n* 'makes' see § 422, 3.

[1] *P. Louvre* 3226, 4, 9. Sim. *P. Pet.* 1116 A, vs. *passim.* In hieroglyphic *Urk.* iv. 667, 14.

[2] *P. Louvre* 3226, 29, 2.

[3] *Rhind* 41. 43.
[4] *Peas.* B 1, 94; *P. Kah.* 5, 11. 32. 33; *Eb.* 53. 10.
[5] *Rhind* 83.
[6] *Rhind* 80, 81.
[6a] *Ann.* 40, 80, a recent computation.
[7] *Siut* 1, 302; *Peas.* B 1, 84; *P. Kah.* 26, 3. 13; *Rhind* 71.
[8] *ÄZ.* 45, Pl. 8; *Rekh.* 6; *Urk.* iv. 718, 6.
[9] *Siut* 1, 302; *P. Kah.* 26, 4. 14.
[10] *Urk.* iv. 699, 15; 718, 7.
[11] *Urk.* iv. 712, 15.
[12] *PSBA.* 14, 403; MÖLLER, *Hieratische Paläographie,* i. p. 65.
[13] See *JEA.* iv. 136.
[14] *Hamm.* 114, 14.
[15] *Urk.* iv. 425, 17; 459, 9.
[16] *Bersh.* i. 14, 1.
[17] *Urk.* iv, 640.
[18] *BH.* i. 26, 200; *Urk.* iv. 373, 9.
[19] *ÄZ.* 59, 44*; *Rhind* 56. 58.
[20] *P. Kah.* 23, 30.
[20a] See the Sign-list, under D 48.
[20b] *Cen.* p. 93; *Wb.* II, 243, 9; 244, 2; HAYES, p. 36.
[21] *ÄZ.* 59, 47*. Sim. *P. Boul.* xviii. 4.
[22] *Rhind* 58.
[23] *ÄZ.* 59, 44*. Sim. *Arm.* 93.
[24] *Urk.* iv. 133.
[25] *Rhind* 49. Sim. *ÄZ.* 59, 44*.
[26] See *ÄZ.* 41, 58.
[26a] BORCHARDT in *Festschrift* . . . . *Lehmann-Haupt* (*Janus,* 1921), 119; see also *JEA.* 30, 33.
[27] *Amarna* v. 26, 18–19, see *ib.* p. 33, n. 8. According to BORCHARDT, here perhaps an *itrw* of 5,000 cubits.

[1] See *PSBA.* 14, 410; SETHE, *Zahlworte* 74; MÖLLER, *Hieratische Paläographie*, i. p. 65.

[2] *Urk.* iv. 6, 8. 15.

[3] *Siut* 1, 313.

[4] *Sebekn.* 7, qu. § 262, 2.

[5] *Siut* 1, 313. Sim. *ib.* 325.

[6] *P. Kah.* 21, 3. Sim. *Rhind* 48. 53.

[7] *P. Kah.* 21, 19. Sim. *Rhind* 54. 55.

[8] See *PSBA.* 14, 435.

[9] MAR. *Karn.* 34, 30-1; the same sign reversed, *D. el B.* 81

[9a] Berl. *ÄI.* i. 72, O. K.

[10] *Peas.* B 1, 166. Sim. Cairo 31,652, see WEIGALL, *Weights*, pl. 6.

[11] *Urk.* iv. 692. Sim. *ib.* 630. 637. 638.

[12] *Urk.* iv. 630. 637.

[13] See SPIEGELBERG, *Rechnungen aus der Zeit Setis I* (Strassburg, 1896), Text, p. 87.

[14] *Rhind* 62.

[15] *ÄZ.* 43, 45. Confirmed by a papyrus in author's possession.

[16] *ÄZ.* 43, 35. Sim. *ib.* 43, 39; *P. Boul.* 11.

3. **Measures of area.**[1]—A set of fractions obtained by halving, like the fractions of the corn-measure, was used in connection with the ⌐ *sṯ̣t*, the Greek 'aroura', varr. ⚊,[2] ═[3]; this was a measure of 1 square *khet* (see above, 2), or 100 cubits squared, i. e. 2735 square metres, or roughly ⅔ acre. The fractions of the *sṯ̣t* are ⎯ *rmn* = ½ *sṯ̣t*, × *ḥsb* = ¼ *sṯ̣t* and *sȝ* = ⅛ *sṯ̣t*; in Middle Egyptian they have been found only in hieratic, but of the three hieroglyphic forms derived from Ptolemaic texts two, namely ⎯ and ×, certainly were used in Middle Egyptian, since they occur as measures of length (see above, 2). Smaller parts of the aroura are expressed in terms of the ⎯ *mḥ* 'cubit', i. e. a strip of land 100 cubits in length with a depth of 1 cubit = 1/100 *sṯ̣t*. A measure of ten arouras is written [*ḫȝ*, lit. 'thousand', more fully [(*ḫȝ-tȝ*); [4] an abbreviated writing is |.

Exx.   *šḫt ḫȝ 2, sṯ̣t 2* twenty-two arouras of field.[5]

||||⌐⎯ (*ḫȝ?*) *4 sṯ̣t 2 rmn* forty-two and a half arouras.[6]

×─×* sṯ̣t 8* ½ ¼ ⅛ *mḥ 10* ½ ¼ *8⅞* arouras, 10¾ cubits; or 89,825 square cubits.[7]

4. **Weights.**[8]—From Dyn. XVIII onwards the weight employed for metals of all sorts was the ═⌐[9] *dbn* 'deben', (originally ═ₒ,[9a] less correctly ═⌐, phonetically ⌐Ɩ═[10]) of 10 [⌐ *ḳdt* 'kité'; actual weighing shows it to have amounted to about 91 grammes, or a little more than 1,400 grains.

Ex.   *ḥḏ dbn 761, ḳdt 2* silver, 761 *deben* and 2 *kité.*[11]

For weights smaller than the *kité* the ordinary fractions were used.[12]

The values of different articles were in Ramesside times expressed in terms of *deben* and *kité* of gold, silver or copper.[13] For Dyn. XVIII there is not much evidence of the kind, but in one or two documents we find articles valued in terms of the *deben* and the 'seal' ℘⌐ (once written phonetically ═⌐℘═ *šʿty*[14]); the latter was equivalent to 1/12 *deben*.[15]

Ex.   *iḥ 1, irw n šʿty 8* 1 ox, making 8 seals.[16]

VOCABULARY

□═║ *pšš* divide.

[ḫȝ measure (vb.)

|Ɩ *sbḥ* cry out.

⌐ *kf* uncover.

sw length.

[═ *ʾImn* Amūn, the god of Thebes.

Wȝḏ-wr the sea, lit. the great green.

ʿḳw provisions, revenue.

ʿḳyw members of household.

wdpw butler.

ꜥnḫw victuals.

ḏꜣt (or wḏꜣt) remainder, balance.

mnt quantum, fixed ration.

mnꜥt nurse.

rḫt amount, number (m.).

ḥfꜣw snake.

ḫnt (for   ḫnrt [1]) harîm.

šꜣw breadth (from stem wsḫ).

var.   stp-sꜣ palace.

šnꜥ ergastulum, magazine.

tḫn obelisk.

dmd (old dmḏ) total.

ds jug, beer-jug.

ḏꜥm fine gold.

šbn various (adj.).

[1] In this and the perhaps identical word for 'prison' (above, p. 146) the spellings vacillate between ḫnt and ḫnrt, partly owing to the similarity of hieratic ⟵ and ⟋. Both words are probably derived from ḫnr 'restrain'.

EXERCISE XX

(a) *Study the following excerpt from a papyrus of accounts relating to the Royal Court (Dyn. XIII):* [2]

[2] *P. Boul. XVIII*, 31, printed exactly as in the original. Words there written in red are here underlined. Several readings are disputed, the hieratic containing difficult ligatures.   [3] Rather uncertain on account of the unexpected ⟋.
[4] This rubric is the heading to what follows and was inserted after the word for 'total' in order to economize space.
[5] Others read ⟷ ☐.   [6] Others read ☐ ◠.   [7] An error for 144.   [8] An error for 1.

	t šbn ʿḳw	*ḥnḳt ds*
ḥsb ʿḳw n nb (ʿ.w.s. § 313, end) *n ḥȝt-sp 3* (*ȝbd*) *2(-nw n) ȝḥt, ʿrḳy.*		
rḫt ʿḳw n nb (ʿ. w. s.) *n ḥȝt-sp 3* (*ȝbd*) *2(-nw n) ȝḥt, ʿrḳy*	1680	135
in (§ 422, 1) *n·f m ḏȝt nt ḥȝt-sp 3* (*ȝbd*) *2(-nw n) ȝḥt, sw 29*	200	
in (§422, 1) *n·f m ʿnḫw*(?) *nsw innw* (§ 369,4) *m ḥwt-nṯr nt ʾImn*	100	10
dmd. Sšm ḫnt rḫt pn.	1980	145
díw (§ 422, 1) *r stp-s*(ȝ) *m ʿḳ n wdpw n ḫnt*	625	45
mnt(?) *nt šnʿ ddt* (§ 369, 4) *n rmṯ pr mnʿwt*	630	61
mnt(?) *nt šnʿ ddt* (§ 369, 4) *n ʿḳyw ʿšȝw*	525	38
dmd	1780	143 (*sic*)
ḏȝt t	200	2 (*sic*)

	various kinds of bread, loaves	beer, *des*-jugs
ACCOUNT OF THE REVENUE OF THE LORD (l. p. h.) of yr. 3, second month of inundation, last day.		
Amount of the revenue of the Lord (l. p. h.) of yr. 3, second month of inundation, last day	1680	135
Was brought to him as balance of yr. 3, second month of inundation, day 29	200	
Was brought to him as king's victuals (?) which are brought from the temple of Amūn	100	10
Total.	1980	145

EXPENDITURE O⸗ T OF THIS AMOUNT.

Was given into the palace at the entry of the butler of the harîm	625	45
Ration of the ergastulum which is given to the people of the house of the nurses	630	61
Ration of the ergastulum which is given to the ordinary members of the household	525	38
Total	1780	143 (*sic*)
Balance	200	2 (*sic*)

(*b*) *Write in hieroglyphs and in transliteration*:

(1) It happened (on) one of these days I heard a noise and uncovered my face and found it was (*pw*) a snake of (*ny-sw*, lit. it was of) 10 cubits in its length. (2) Thou (*ntk*) shalt divide for them $1\frac{31}{32}$ *hekat*[1] of corn. (3) Year 7, first month of summer, day 1 under the Majesty of the Horus 'Great of Might' (*ʿȝ bȝw*), King of Upper and Lower Egypt, Nemaʿrēʿ, Son of Rēʿ, Ammenemes,[2] tribute of the prince (*wr*) of the Medjay, 265 *deben* of gold (lit. gold, 265 *deben*).

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[1] *ḥḳȝt* $1 + \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \frac{1}{32}$.   [2] For these royal names see above, p. 74, bottom.

(4) He went to the door a fourth time, and found no one there. (5) He gave her three-fifths of all his possessions (*ḫt*). (6) The twelfth hour of the night. (7) They cried out with one voice (lit. mouth). (8) He was the third of these three (write 'third' and 'three' phonetically).

EXCURSUS C

The Divisions of Time and Method of Dating.[1]

The Egyptian year (⌐ *rnpt*) was divided into 12 months (⚹⊙ *ꙇbd*) of 30 days (☐◖⊙ *hrw*), completed to 365 days by the addition of the five so-called epagomenal or 'added' days (⌐◖ *5 hryw rnpt*, § 259). Though for dating and calendrical purposes generally the year of 365 days perforce served as the basis, there was clearly a tendency to regard the year as of only 360 days; thus for purposes of calculation the daily income of a temple is stated as $\frac{1}{360}$ of the yearly revenue.[2] In dating, the year was further divided into three 'seasons' (⌐ [⊙ *tr*) of four months each: 1. ⚏ *ꙇḫt*, var. ⚏⊙, 'inundation'; 2. ☐⊙ *prt* 'winter', presumably the season of the 'emergence' (*pr*) of the fields from the water; 3. ⚏⊙ *šmw* 'summer', daringly guessed to mean 'deficiency (*wšr*) of water'. The word for 'day' used in dates seems from Coptic to have been *sw*, not *hrw*;[3] the plural |||◖⊙ *sww* (?) is not infrequently found written out in Middle Egyptian with the meaning 'dates'.[4] Similarly the word for 'year' used in dates is not ⌐ *rnpt*, which never has ⊙ as a determinative, but ⌐, which we now know to read *ḥꙇt-sp*; in *ḥꙇt-sp* the round sign is the ideogram of ⊙ *sp* 'occasion'; only at a late period is the ordinary determinative of time ⊙ substituted in this word for ⊙. We shall have more to say about the meaning of *ḥꙇt-sp* below.

The way in which the numerals are indicated in dates has been studied above in §§ 259. 264. We may now give one or two examples :—

⌐◖ *ḥꙇt-sp 2 (ꙇbd) 3(-nw n) ꙇḫt sw 1, ḥr ḥm n n-sw-bꙇt N-mꙇꜥt-Rꜥ* year 2, third month of inundation, day one under the Majesty of king Nemaꜥreꜥ (i.e. Ammenemes III).[5]

◖⊙ *m ḥꙇt-sp 24 (ꙇbd) 2(-nw n) prt, ꜥrky, hrw-ḥb mḥ-10 n 'Imn m 'Ipt-swt* in year 24, second month of winter, last day, tenth festival-day of Amūn in Ipet-sut (i.e. Karnak).[6] Note that, as often, the king (Tuthmosis III) is not mentioned. This date occurs in the midst of a sentence; at the beginning of a text the preposition *m* is never used.

◖⊙ *tpy (n) ꙇḫt, wpt-rnpt, ḥb Ḥnmw* first month of inundation, opening of the year (= day 1), feast of Chnum.[7]

Very rare writings of the regnal year are seen in ⌐ *ḥꙇt-sp 30* 'year 30';[8] ⌐ *ḥꙇt-sp 44* 'year 44';[9] ⌐ *ḥꙇt-sp 33* 'year 33'.[10]

[1] See in general K. SETHE, *Die Zeitrechnung der alten Aegypter im Verhältnis zu der der andern Völker,* in *Nachrichten d. k. Gesellschaft d. Wissenschaften zu Göttingen, Phil.-hist. Klasse,* 1919–20.

[2] See *Siut* 1, 285, qu. § 265.

[3] Not *ssw* as formerly read; see the writings *Wb.* iv, 57.
[4] *Adm.* 11, 4; *Urk.* iv. 112, 12.

[5] *Hamm.* 43.

[6] *Urk.* iv. 836.

[7] *Urk.* iv. 823.
[8] Cairo 20516.
[9] Leyd. V 4; sim. *Urk.* iv. 606, 6.
[10] *Rhind*, title.

[1] For all that follows see now *JEA*. 31, 11; fundamental is *Unt.* 3, 60–100.

On the strength of the testimony already quoted the student will have concluded that the Egyptians dated their inscriptions by the years of their kings' reigns; throughout the whole of the Pharaonic history no use was ever made of a continuous era. Even the numbering of the regnal years was, however, a secondary development.[1] In the earliest Dynasties each separate year was named after some conspicuous event that happened in it, e. g. 'the year of fighting and of smiting Lower Egypt'. In the Fifth and Sixth Dynasties this ancient method of dating survived in a modified form; an event which occurred biennially was the census of the cattle, and this became the standard event by which the years were dated. Examples are 𓀠 *ḥꜣt sp 14 ꜣnwt iḥ ꜥwt nb* 'beginning of time 14 of the numbering of the oxen and of all small cattle' (like sheep and goats);[2] 𓀠 *ḥꜣt m-ḥt sp 18* 'the beginning after

[2] *Unt.* 3, 79.
[3] *Sinai* 16.

time 18'.[3] Note that in this last date, which appears to refer to the 37th year of Phiops I (Dyn. VI), the words *ꜣnwt iḥ ꜥwt nb* are omitted as obvious and unessential. Still more would this be true when the census of the cattle came to be taken every year, as may possibly have happened towards the end of the reign of Phiops II. There is no definite evidence that a census of cattle ever occurred annually, nor do we know precisely when the 'times' (*sp*) in question ceased to be biennial; but certain it is that henceforth *ḥꜣt-sp* meant 'year' in dates—the reading *ḥꜣt* instead of *rnpt* is proved by the variants 𓍯𓏏 and 𓏏𓏏

[4] Disputed by EDEL in *JNES*. 8, 35; a reply to appear *ib*. later.

for 𓇳 in texts of the Ptolemaic temple at Edfu.[4]

There is testimony to show that in the Middle Kingdom and earlier the Pharaohs dated their second regnal year from the New Year's Day (*wpt-rnpt* = 1st day of 1st month of inundation) following the actual day of their accession, and that their first year consisted merely of the odd months and days after the

[5] In Dyn. XII, however, coregencies were common.

demise of their predecessor.[5] In Dyn. XVIII, however, a new system came into vogue and continued until at least the end of Dyn. XX : year 1 was dated from the actual day of accession and year 2, accordingly, from its anniversary in the following civil year, so that the civil year now always contained parts of two regnal years.

[6] The following paragraph has been re-modelled to meet the objections raised by O. NEUGEBAUER in *Acta Orientalia*, vol. 17, to ED. MEYER's thitherto generally accepted views in his *Ägyptische Chronologie*, Berlin, 1904.

Grave consequences resulted from the fact that the Egyptians used a civil year of 365 days, whereas the astronomical year has approximately $365\frac{1}{4}$ days.[6] Since they never resorted to intercalation of a day such as we carry out in leap-year, it followed that four years after the coincidence of the beginning of the astronomical year with the beginning of the civil year New Year's Day of the civil calendar would already occur one day earlier than the event which marked the beginning of the astronomical year. In about 120 years the civil year would be a whole month in advance of the astronomical year, and in about 1460 years, when the civil and astronomical years would again coincide, any given annual astronomical event would have fallen in turn on every different day

of the civil calendar. It must have been early recognized that the Nile began to rise afresh about the same time (near July 19th of the Julian calendar) that the brilliant star Sirius (the dog-star), after having been invisible for a prolonged period, was first again observed in the sky shortly before sunrise. Consequently this latter event, described by modern astronomers as the heliacal rising of Sirius and by the Egyptians as ⳡ𓏤𓏤 *prt Spdt* 'the going up of (the goddess) Sothis', came to be regarded as the true New Year's Day (𓇳 *wpt-rnpt* 'the opening of the year'), i. e. 𓏺𓇳 *tpy* (*n*) *ȝḥt sw* I 'first month of inundation, day I'. Had this event always formed the beginning of the Egyptian civil year, the Inundation season (*ȝḥt*) would have corresponded roughly to middle July—middle November, Winter (*prt*) to middle November—middle March, Summer (*šmw*) to middle March—middle July. Owing to the above-mentioned defect in the civil year, it sometimes happened that the real summer fell in the winter of the civil calendar, and *vice versa*. We know on the authority of Censorinus that a coincidence of the civil New Year's Day and the heliacal rising of Sirius took place in A. D. 139, and thence it is calculated[1] that a similar coincidence must have occurred in B. C. 1317 and 2773. In the period covered by this book three records of Sothic risings have come down to us, namely from an unspecified year of Tuthmosis III (11th month, day 28),[2] from year 9 of Amenophis I (11th month, day 9),[3] and from year 7 of Sesostris III (7th month, day 25).[4] Combination of these dates with those previously mentioned yields as the approximate corresponding years B. C. 1469, 1545, and 1877; the two first dates fit in admirably with other considerations, but the third has been thought by some to allow too small an interval between the Twelfth and the Eighteenth Dynasty.

In the Aramaic papyri of the Persian period and in the subsequent Greek and Coptic documents from Egypt the twelve months are no longer numbered and allotted to one or other of the three seasons, but receive names derived from certain feasts. The month-names in their Greek forms are Thōuth, Phaōphi, Athyr, Khoiak, Tybi, Mekhir, Phamenōth, Pharmouthi, Pakhōn, Payni, Epiph, and Mesorē. To translate 𓇳𓏤𓏤 as 'the 5th of Pharmouthi', as many scholars still do, is a gross anachronism, the more reprehensible since some of the originating feasts were in Dyns. XVIII–XX celebrated not in the month to which they gave their name, but on the first day of the following month.[5] Thus Dyn. XVIII inscriptions inform us that the feast of Ernūtet, who gave her name to Pharmouthi, took place on the 1st day of the 1st month of summer,[6] not in the 4th month of winter. A calendar from year 9 of Amenophis I gives the entire series of feasts in similarly advanced positions,[7] whereas another calendar of Ramesside date[8] shows the names in the places accorded to them in Greek times. Unsolved problems present themselves in connexion with these facts.[9] Clearly the only scientific course is to render 𓇳𓏤𓏤 as 'fourth month of winter'.[10]

[1] The figures here given are taken from Winlock's article in *Proc. Amer. Philosoph. Soc.*, 83, 447, where most of the recent literature is quoted.
[2] *Urk.* iv. 827.
[3] *Eb.*, calendar at beginning.
[4] *ÄZ.* 37, 99.

[5] See *ÄZ.* 43, 136.
[6] Düm. *Kalenderinschr.* 38; cf. L. *D. Text,* iii. 283.
[7] Above, n. 3.
[8] *Ann.* 43, 179.
[9] The solutions proposed in Ed. Meyer, *Nachträge zur Äg. Chronologie,* Berlin, 1908 and in Sethe, *Zeitrechnung,* pp. 30 ff. are alike unsatisfactory.
[10] It may sometimes be convenient to abbreviate as '8th month' or simply 'viii'.

The Egyptians were the first to divide the day into 24 hours ($\underline{\text{}}$°✕⊙ *wnwt*, var. ✕⊙); there were twelve hours of the day and twelve hours of the night.

[1] *D. el B.* 114.

Exx. ✕⊙⎺⎺ⅼⁿ⎺⎺⊙ *wnwt mḥt-10 nt hrw* tenth hour of the day.[1]

[2] *D. el B.* 116.

✕⊙⎺⎺⎺⎺⎴⎲⊺ *wnwt 4-nwt nt grḥ* fourth hour of the night.[2]

These hours, which had their own religious names, were used mainly for

[3] Exception, *Urk.* iv. 655. 14.
[4] *Eb.* 18, 2.
[5] *Eb.* 50, 20; *T. Carn.* 14. See, too, *ÄZ.* 71, 86.
[6] *Sin.* R 20.
[7] L. Borchardt, *Altägyptische Zeitmessung*, Berlin 1920, in E. von Bassermann-Jordan, *Die Geschichte der Zeitmessung und der Uhren*; a brief account, R. W. Sloley in *JEA.* 17, 166.

religious and astronomical purposes.[3] Ordinary parlance made shift with such phrases as 🝔✕🝔⊙ *m dwȝ* 'in the morning',[4] ⎺°⊙⎺⎺⎺ *nw n sty-r* 'the time of perfume of the mouth', i.e. time for breakfast;[5] ⎺⎺⊙⎺ *r tr n ḥȝwy* 'at time of night'.[6] The Egyptians seem to have had no very precise instruments for measuring the hours, and the hours of the day were longer in the summer than in the winter.[7] Still less was it possible to fix the length of a short space of time to which the name 🝔⎴ *ȝt* 'minute', 'moment' was given.

[8] Chass. *Ass.* p. 146.

In conclusion, reference must be made to the 'decans', the 36 constellations, or parts of such, which rise at particular hours of the night during the 36 different periods of ten days constituting the year. These periods or 'decades' are named according to the calendar months in which they occur, with the addition 'first decade', 'middle decade, and 'last decade', exx. ⎺⎺⎺⊙∩🝔 (*ȝbd*) *ȝ(-nw n) ȝḫt*, *hrw* (?) *10 tpy*, ⊙∩ *hrw* (?) *10 ḥry-ib*, ⊙∩ *hrw* (?) *10 ḥr-pḥwy*.[8] The various

[9] S. Schott, *Die altäg. Dekane*, in *Stud. d. Bibliothek Warburg*, pt. 19; see, too, Sethe, *op. cit.* p. 98.

decans have their own names, which have survived in Greek;[9] examples are ⎺🝔⎺⎺ Gk. Σμάτ, ⎺⎺⎺ Gk. Χώου, ⎺⎺ Gk. Ἐρῶ.

LESSON XXI

[10] See Sethe, *Das ägyptische Verbum*, Leipzig, 1899–1902, and for the present lesson especially vol. i. §§ 314–482. General theory, see *Some Aspects*, 4 ff.

THE VERB (INTRODUCTORY) [10]

§ 267. Verbs of different classes.—In dealing with the *sḏm·f* (§ 39) and *sḏm·n·f* (§ 67) forms it served our purpose to regard these as built up from unchangeable verb-stems, to which the necessary inflexions were appended as suffixes. Only in the case of the verb *wnn* 'be' were we compelled to admit (§ 118) the existence of different forms of the *sḏm·f*, namely ⎺⎺⎺ *wnn·f* and ⎺⎺ *wn·f*, each with its own particular range of meaning. It has now to be learnt that, while unchangeable stems are in the majority, they are by no means universal; in other words, that *wnn* is no isolated case.

A classification of Egyptian verbs is therefore required, and the basis of this must be the *mutability* or *immutability* of the stem. A second mark serving to distinguish the different verbal classes is the gender of the infinitives, some classes having masculine infinitives like ⎺⎺ *ꜥnḫ* 'to live', while others have infinitives showing the feminine ending *-t*, ex. ⎺⎺⎺ *mst* 'to bear', 'to give birth'.

§ 268. Verbs with mutable stems.

—It must be remembered that in hieroglyphic writing the vowels are ignored and only the consonantal skeletons of words are exhibited to the reader (§ 19). Hence it is quite possible *a priori* that one and the same hieroglyphic writing ◇𓏤~ *sḏm·f* might conceal several differently vocalized verb-forms such as *sedmaf* and *ᵉsḏāmef*, or even a form with doubled medial consonant like *seḏḏāmef*.[1] That such was actually the case cannot be directly proved for verbs like *sḏm* 'hear', in which the component consonants *s*, *ḏ* and *m* are strong and different from one another; but it may be inferred with great probability from the fact that variations of writing explicable only if due to differences of vocalization analogous to our postulated *sedmaf* and *ᵉsḏāmef* occur in the case of two classes of verbs, namely (1) those in which the final radical consonant is identical with the preceding consonant (geminating verbs like *wnn*), and (2) those in which the final consonant is one of the semi-vowels *i* or *w* (*ultimae infirmae* verbs like *pr(i)* 'go forth', *rš(w)* 'rejoice'). These classes of verbs we shall proceed to discuss in turn.

[1] The asterisk denotes hypothetical vocalizations. The small *ᵉ* indicates the initial helping-vowel discussed in § 272.

§ 269. Geminating verbs.

—These verbs have the peculiarity that the last two radical consonants of their stem are identical, ex. 𓋴𓈖𓈖 *wnn* 'exist'. Now we have seen (§ 62) that when two identical consonants fell together in pronunciation, or at least were not separated by an accented vowel, there was a strong tendency to write them but once, and this tendency would naturally become the rule where there was the additional inducement that a vital difference of meaning could thereby be emphasized. Hence, when we find a regularly occurring spelling 𓋴𓈖𓈖 *wnn·f*, we may conjecture that a vowel of some importance fell between the two consonants *n* of the verb-stem; in cases where, on the contrary, 𓋴𓈖~ *wn·f* is consistently found we may suppose that the two like consonants had fallen together, yielding some such pronunciation as *wennaf*, corresponding to *sedmaf* assumed in § 268 as one of the possible values of ◇𓏤~ *sḏm·f*.

In the case of 𓋴𓈖𓈖 *wnn·f* a plausible pronunciation would be *ᵉwnānef*, pointing to a similar pronunciation *ᵉsḏāmef* in the corresponding form of the immutable verb *sḏm*. There is, however, another possibility (it is no more than such) to which but little attention has been paid hitherto, and which may turn out to be applicable in certain cases, though it evidently cannot hold in all, e. g. the infinitive. This possibility is that the first of the two like radicals has been doubled, as in the Hebrew *piᶜēl* or the Arabic second form; the effect of such doubling is necessarily to hold the last radical apart from the doubled middle radical, whether the vowel following the latter be accented or unaccented.[2] Hence 𓋴𓈖𓈖 *wnn·f* might represent a pronunciation *wennānef* (instead of *ᵉwnānef*), pointing to *seḏḏāmef* from the immutable *sḏm*.

[2] This follows from the fact that, alike in Semitic and in Egyptian, a doubled consonant must both close a syllable and begin a second one, in other words must always be followed by a vowel. See Appendix A at the end of the book.

[1] See *Rec.* 40, 73.

OBS. The existence of geminating verbs in Egyptian is established beyond a doubt, but the reasons for the appearance or absence of the gemination in the hieroglyphic writing are largely a matter of conjecture.[1] For the infinitive we have the evidence of Coptic, ex. χ*bob* 'to be cool' from Eg. *ḳbb*; since the vocalization here corresponds to that of immutable intransitive verbs like Coptic *ᵉnšot* 'be hard', from Eg. *nḫt*, it would appear that the presence of the gemination in the writing is due in this case solely to the existence of an accented vowel between the two like consonants. Conversely, after *dì* 'cause' the *śḍm·f* form of the verb *ḳbb* 'be cool' would show the hieroglyphic form *ḳb·f* (§ 452, 1); but Coptic has *tkbof* for 'to make him cool' (Eg. **dìt ḳb·f* 'to cause that he be cool'), and there is reason to think that this was pronounced *tkebbof*, a form analogous to Coptic *tsᵉnkof* 'to suckle him' from

[2] See *Verbum* ii. § 216.

the immutable triliteral stem *snḳ* 'suck';[2] here, then, the single writing of *b* in hieroglyphic *ḳb·f* would seem due to the last two radical consonants of *ḳbb* falling together without an intervening vowel. For the geminating *śḍm·f* forms and participles in hieroglyphic, however, no explanation is forthcoming from the Coptic. Our enquiry will tend to show that the geminating *śḍm·f* is entirely dependent, for the writing of the gemination, on its origin in the geminating passive participle (the imperfective passive participle), see §§ 356, OBS.; 411, 1; 438, OBS. But since gemination in the participles is associated with notions of *repetition* or *continuity* such as might well find formal expression in the doubling of the medial radical consonant, the hypothesis that the geminating *śḍm·f* forms are comparable to Hebrew *piᵉēl* forms appears at least worth examination.

§ 270. Weak verbs.—In the case of the weak verbs ending in ⟨ *i* or ⟩ *w* matters are complicated by the fact that these consonants (or semi-vowels, § 20) were often omitted in the writing. Accordingly, a hypothetical form like **merwāt·* from the stem *mrw* (or *mri* § 281) 'love' might in one place be written out as ⟨𓏤⟩ *mrwt·*, while in another place it might, no less correctly, be rendered ⟨𓏤⟩ *mrt·*. Scholars have shown, however, that under certain conditions, e. g. after another consonant and before a short unaccented vowel, the original *i* and *w* of stems were apt to disappear, not only from the written, but also from the

[3] *Verbum* i. §§ 94, 170.

spoken language.[3] For this reason, when we encounter a form like ⟨𓉐⟩ with a flexional element -*w* added to the verb-stem *pri*, we cannot be certain whether some such pronunciation as **pariew* or **periaw* is to be assumed, or whether *i* had here fallen away so that only **parew* or **peraw* was spoken; nothing but an undoubted full variant writing ⟨𓉐⟩ *priw* (or ⟨𓉐⟩ *pryw*, as Middle Egyptian would write it, see OBS. below) could settle the question in favour of the former pair of alternatives. Thus the presence or absence of *i* and *w* in the hieroglyphic writing of weak verbs is but a precarious criterion of differences of form.

Fortunately, however, the weak verbs display in certain forms a more trustworthy criterion, namely a gemination similar to that which was described in the last section. It is supposed that in some circumstances the final *i* or *w* became assimilated to the preceding radical, so that forms like ⟨𓏤⟩ *mrr·f*

from original *mrw·f* came into existence. Probably such gemination or repetition of the penultimate radical would only occur where the repeated consonants were separated by a vowel of some importance; and it is even possible that a doubling of the radical penultimate consonant has to be assumed, in addition to the assimilation just mentioned. Thus, on the same lines as were discussed in connection with the geminating verbs (§ 269), so too ᵏ꒢𓂝꒯꒢ ᵏ might theoretically represent either **ᵉmrāref* from **ᵉmrāief* or **merrāref* from **merrāief*; the latter possibility is one not hitherto taken into account.

> OBS. In most Middle Egyptian verbs and verb-forms *i* near the end is written
> 𓇌 *y*, see above § 20. A few verbs, however, seem to show 𓇋 as a strong, i.e. immutable,
> consonant. In 𓊪𓇋𓇋𓄚 *smi* 'report' and ⸗𓂧𓇋𓇋 *dmi* 'touch' this might be due to the
> change in value of 𓄟 from *mr* to *mi* (see W 19 in the Sign-list); both *r* and *i* are kept
> in the spelling 𓊪𓋴𓇋𓈖𓄚 *swri* 'drink', for *swi* from old *swr*; but no similar explana-
> tions seem possible for ⸗𓇋𓊪𓎛 *šri* 'block', ⸗𓇋𓂓 *tni* 'grow decrepit'.

§ 271. The geminating and non-geminating *šdm·f* forms.

—To the writing out or omission of the gemination in forms from the mutable verbs there regularly corresponds a difference of meaning. Hence the *šdm·f* form, which, as we have seen, sometimes geminates and sometimes does not, really comprises at least two separate forms. The distinction of these is, however, a matter of considerable difficulty, the discussion of which is best deferred until Lessons XXX, XXXI. Henceforth use will be made of both forms in the Exercises, but the exact nuance of meaning which they imply may for the moment be ignored.

§ 272. The prothetic 𓇋 *i*.[1]

—In both Old and Late Egyptian a valuable clue to the vocalization of verb-forms is provided by the sporadic appearance of the sign for *i* (old 𓇋, late 𓇋𓄚)[1a] at their beginning. This 'prothetic *i*' undoubtedly indicates a short helping-vowel *ᵉ* before two initial consonants not separated by a vowel. Middle Egyptian examples are very rare, but a few may be collected from our texts: 𓇋𓂧𓂧𓅱 *iddw* (i. e. perhaps **ᵉddaw*) 'one whom .... speaks (of)',[2] imperfective relative form (§ 387, 1); 𓇋𓆓𓅓𓋴𓎡 *iḫm-sk* 'an Indestructible' (name given to the circumpolar stars), lit. 'one not knowing destruction',[3] perfective active participle (§ 359); 𓇋𓂝𓀁 *ind ḥr·t* 'hail to thee',[4] a formula which perhaps originally meant 'I salute thy face', but which appears very early in this subject-less form.[5] The imperatives of *2-lit.* verbs (§ 336) also occasionally show the prothetic *i*, which also is once found in 𓇋𓂋𓎡 *ihr·k* 'upon thee'[6] (**ᵉḥrak*) for the normal 𓂝⸗. In Dyn. XVIII 𓇋𓅭 is found a few times in place of *i*, ex. 𓇋𓅱𓂋𓐍𓅱 *iwrḫw* 'knowing ones',[7] perfective active participle (§ 359).

> OBS. In Semitic the consonant *'alif* has sometimes a similar function, and is there called 'prosthetic'; 'prothetic' is, however, a more suitable term.

[1] See SETHE, *De Aleph Prosthetico,* Berlin, 1892.

[1a] Exceptionally in Dyn. XIII in *šdm·f* form of *ḏd* 'say': Louvre C 10; *JÉA.* 33, Pl. II, 5.

[2] *Sebekn.* 3. Sim. active participle *iḏḏt* 'who says' *JÉA.* 32, Pl. VI, 32.

[3] Brit. Mus. 101, horiz. 7.

[4] ERM. *Hymn.* 1, 1. Sim. Cairo, 20517, *e* 3; 20520, *d* 1.

[5] Instructive passages are *Pyr.* 1989. 2019. 2035. 2042.

[6] *Rec.* 35, 219.

[7] *Urk.* iv. 481, 17; 972, 11. Sim. *iwḫmw, ib.* 480, 9. Also in the noun *iwgrt* 'the silent one', a designation of the necropolis.

§ 273. General characteristics of verb-stems.—As in the Semitic languages, the typical verb-stem consists of three radical consonants, ex. ⳥ *sḏm* 'hear'. There existed, however, a considerable class of biliteral stems, ex. ⳥ *mn* 'remain', 'endure', though it may be shown that many of these originally belonged to one or other of the classes with three consonants, such as ⳥ *wḏ* 'command', Arabic وصى (*waṣa*); ⳥ *tm* 'be closed', Arabic تمّ (*tamma*). Whereas the verbs just quoted had, owing to some inherent weakness, passed in prehistoric times from the triconsonantal to the biconsonantal class, there are other apparently biliteral stems, such as ⳥ *m(w)t* 'die', which prove on closer inspection to be really triliterals. Similarly, there are but few stems of four and five consonants which cannot be accounted for as due to expansion from originals of three consonants. The most important methods of expansion are (1) reduplication, (2) afformative additions. These are dealt with in the next three sections.

[1] See *Verbum* i. §§ 327-40.

§ 274. Reduplication.[1]—Verbs signifying continuous or repeated human actions, habitual occupations, sounds, colours, and violent movements are apt to be created from biliteral or triliteral stems by the repetition of two of the radical consonants. Thus are formed quadriliteral verbs like ⳥ *nḏnḏ* 'take counsel' from ⳥ *nḏ* 'ask', ⳥ *snsn* 'fraternize' from ⳥ *sn* 'brother', ⳥ *ptpt* 'crush' (simplex unknown), and quinquiliterals like ⳥ *ḥgḥg* 'exult' from ⳥ *ḥg* 'be pleasant, glad'; ⳥ *swtwt* 'walk', 'promenade' (simplex unknown). After Dyn. XII the graphic abbreviation ⳥ *sp sn* 'two times', 'twice' (see above § 207) is sometimes used as a substitute for the consonants to be repeated, exx. ⳥ *ršrš* 'rejoice'[2] from ⳥ *rš(w)* 'rejoice', ⳥ *sksk* 'destroy'[3] from ⳥ *sk* 'perish'.

[2] Mar. *Abyd.* ii. 30, 29.
[3] *Urk.* iv. 729, 16; cf. *ib.* 8.

A half-reduplication also occurs, giving rise to a number of verbs of the type ⳥ *sḫs* 'run', ⳥ *nḫn* 'be young', ⳥ *grg* 'furnish', 'equip'; in none of these cases do we possess a well-attested simplex.

Much rarer is a reduplication of the final consonant only. Verbs comparable to the Hebrew *piʿlēl* may perhaps occur in the case of ⳥ *snbb* 'converse',[4] ⳥ *spdd* 'supply',[5] and ⳥ *špss* 'be rich',[6] 'enrich';[7] these appear to be immutable quadriliterals derived from the triliteral adjectives *snb* 'healthy', *spd* 'ready', and *šps* 'noble' respectively. Some verb-forms of passive meaning which may be compared to the Hebrew *puʿlal* will be dealt with in §§ 360. 425.

[4] *Urk.* iv. 559. Sim. in O.K., *Ti* iii. Lit. perhaps 'mutually inquire health'.
[5] *ÄZ.* 45. Pl. VI, 7; *Inscr. dédic.* 87.
[6] Brit. Mus. 614, 11; Cairo 20543, 20.
[7] *Inscr. dédic.* 83.

More problematic is the kind of reduplication exhibited in the Hebrew *piʿēl*. This consists in the doubling of the second radical consonant of a triliteral stem, and would in no case be apparent in the Egyptian writing, though its effects might, as explained above (§§ 269. 270), sometimes be visible in the gemination found in geminating and weak verbs. That *piʿēl* verbs did exist in Egyptian is probable *a priori*, and seems further likely from the transitive

meaning occasionally found with some usually intransitive verbs, exx. 𓏏𓊪𓏤 *Dhwty ḥtp nṯrw* 'Thoth who pacifies the gods'; [1] 𓋴𓇋𓈖𓅱 *sinw snb irt* 'the physician who heals the eye', [2] where *ḥtp* (= *ḥttp?) and *snb* (= *snnb?) are active participles from stems usually meaning 'be at peace', 'be healthy'. Whether Coptic offers any cogent evidence has been both asserted [3] and denied. [3a]

This debatable question is discussed at some length because such *piʿel* verb-forms may turn out to be commoner in Egyptian than has been suspected, see above § 269, end. In any case, the student should realize the difference between a geminating verb and a reduplicated verb. Gemination, as understood in the term 'geminating verb' (§ 269), is a constitutional peculiarity of the stem that leads to the single writing, in certain forms, of two identical radicals, ex. 𓄿 from 𓄿; geminating verbs are therefore mutable. Reduplication, on the other hand, is a secondary expansion of verb-stems by repetition of part of their constituent radicals, ex. 𓏤𓌟 from 𓏤𓌟; reduplicated verbs are immutable.

OBS. 1. As applied to particular verb-forms, 'geminating' has a less technical meaning; it signifies no more than that two identical radicals follow one another in the writing. Thus both 𓄿 and 𓄿 are 'geminating' *sḏm·f* forms, though of the two stems involved *wnn* alone is a 'geminating verb'. Similarly, 𓄿 and 𓄿 are called 'non-geminating' *sḏm·f* forms.

OBS. 2. Hebrew can parallel all the above-mentioned kinds of reduplication. With the Egyptian verb-forms corresponding to the Hebrew *piʿlēl* (see above) compare the names of small animals, ex. 𓄿 *ḥprr* 'beetle', [4] besides nouns like 𓄿 *ḥnmmt* 'sun-folk', 'mankind', 𓄿 *wḥmmyt* 'repetitions'. [5]

§ 275. Afformative prefixes: (1) the causatives in 𓋴 *s*. [6]—The consonant 𓋴 *s*, later also — *s*, when prefixed to a verb-stem, gives to it causative meaning. The new verbs thus formed are derived not only from transitive and intransitive verbs, but also occasionally from nouns and prepositions.

Exx. 𓋴𓏠𓈖 *smn* 'make to remain', 'establish' from 𓏠𓈖 *mn* 'remain'.

𓋴𓋹 *sʿnḫ* 'make to live', 'nourish'   „   𓋹 *ʿnḫ* 'live'.

𓋴𓄟 *smsi* 'make to give birth', 'deliver'   „   𓄟 *msi* 'bear'.

𓋴𓎳 *sḥb* 'make festal'   „   𓎳 *ḥb* 'festival'.

𓋴𓏠 *smi* 'report', 'announce'   „   𓏠 *mi* 'like'.

Some causatives, particularly those derived from transitive stems, do not possess full causative force, but have meanings different from that of the simplex.

Exx. 𓋴𓊪 *sip* 'revise', 'test', 'account for' from 𓊪 *ip* 'count'.

𓋴𓎗 *swḏ* 'hand over', 'bequeath'   „   𓎗 *wḏ* 'command'.

𓋴𓂧 *sḏd* 'relate'   „   𓂧 *ḏd* 'say'.

𓋴𓇛𓐛 *snḏm* 'sit', 'make oneself comfortable'   „   𓇛𓐛 *nḏm* 'be sweet', 'be agreeable'.

[1] *Leb.* 23.
[2] *ÄZ.* 53, 111; sim. *ib.* 95. Further exx. VOG. *Bauer*, index, p. 234, 1st. col., end.
[3] See *Verbum* i. § 344.
[3a] *ÄZ.* 73, 131.
[4] See *Rec.* 35, 228.
[5] *Adm.* p. 97.
[6] See *Verbum* i. §§ 350-6.

Except in one case, the causatives fall into the verb-classes to which they would belong if the afformative *s* were a radical letter; thus *sᶜnḫ* 'make to live', from a triliteral stem, has a masculine infinitive like the quadriliteral *wstn* 'stride'; *smsi* 'to deliver', from a triconsonantal stem with weak final *i* (a *tertiae infirmae* verb, § 281), has an infinitive 𓊃𓅓𓋴𓏭 *smsy* with masculine gender resembling 𓈖𓂋𓏏𓏭 *ḫrty* 'to travel by land', the infinitive of a *quartae infirmae* verb (§ 285). The exception alluded to is the case of the causatives of the biliterals; these, unlike the triliterals to which they might be expected to conform, have feminine infinitives, ex. 𓊃𓏠𓈖𓏏 *smnt* 'to establish'.

OBS. The causatives in *s* are evidently related to those with *š* or *s* in Semitic (Assyrian, Aramaic, and Minaean).

[1] See *Sphinx* 14, 201.

§ 276. **Afformative prefixes: (2) the prefix *n*.**[1]—The verbs beginning with this afformative are intransitive and in almost every case derived from quadriliteral reduplicated stems, exx. 𓈖𓎼𓋴𓎼𓋴 *ngsgs* 'overflow', synonymous with 𓎼𓋴𓎼𓋴 *gsgs*, and 𓈖𓆑𓏏𓆑𓏏 *nftft*,[2] doubtless with much the same meaning as 𓆑𓏏𓆑𓏏 *ftft* 'leap'.

[2] *Sin.* R 27.

THE VERB-CLASSES

§ 277. **Classification according to number and nature of the radical consonants.**—We shall now proceed to classify the different kinds of Egyptian verb-stems, premising that only such distinctions will be noted as may prove useful in the study of Egyptian texts. Coptic shows that adjective-verbs like *šōk* 'to be small' were vocalized otherwise than transitive verbs like *sōtᵉm* 'to hear', but such facts as these must be ignored in this grammar, since they cannot be followed up in the hieroglyphs. It should be observed, further, that weak verbs written shortly like 𓉐𓂋 , hitherto rendered *pr*, will in the following paragraphs be transliterated with all the radicals of the stem, ex. *pri*. Consistency in this matter is neither possible nor desirable. As a general rule it is safest to supply as few unwritten consonants as possible; it is simpler, and for that reason better, to transliterate 𓉐𓂋 as *pr·f* even where we may be reasonably sure that *pry·f* would represent the spoken consonants. On the other hand, in grammatical discussions it is often desirable to write *pry·f* or better *pr(y)·f*.

The basis of our classification will be the number of radical consonants, whether weak or strong, single or reduplicated. The designations of the classes are those usually adopted, though they are not altogether satisfactory. By *biliteral, triliteral, quadriliteral,* and *quinquiliteral* verbs are meant those having two, three, four, or five immutable (strong) consonants respectively, though there is really no reason (e.g.) for refusing the name 'triliteral' to triconsonantal stems with identical second and third radicals (the *secundae geminatae* class, § 280) or to

those having a weak third radical (the *tertiae infirmae*, § 281). The notion of gemination inherent in the names *secundae* and *tertiae* (*litterae*) *geminatae* is also misleading, since both here and in the *tertiae* and *quartae infirmae*, so far from gemination or doubling being employed for making twofold a consonant that was originally single, its presence actually warns us that the verb-stem in question possessed from the beginning a final radical letter which was specially prone, either from inherent weakness or from its identity with the penultimate, to disappear from the writing. See above §§ 269. 270. 274.

1. Verbs with two consonants only.

§ 278. Biliteral verbs, abbreviated *2-lit.*, exx. 𓊪𓈖 *wn* 'open', 𓏠𓈖 *mn* 'be firm'. The infinitives are masculine, and of the form quoted. For the originally triliteral character of these verbs see above § 273; and that many of them may be derived from *tertiae infirmae* (below § 281) is perhaps hinted by the feminine infinitives of their causatives (above § 275 and below § 282). Some biliteral verbs show a repetition of the last radical letter in the perfective passive participle (§ 360); but such forms are due to reduplication (§ 274), and are not to be explained, as hitherto, as survivals from the time when the verb-stems in question belonged to the *2ae gem.* or *3ae inf.* class. The verb �net𓈙 *šm* 'go' has a fem. infinitive, but is classed with the biliterals because it does not, as a rule, show gemination[1] in verb-forms where this would be expected if the verb belonged to the *tertiae infirmae*.

[1] Exception, *šmm-t* (imperf. *šdm-f*), ERM. *Hymn*. 3, 4–5.

2. Verbs with three radical consonants.

§ 279. Triliteral verbs, abbreviated *3-lit.*, exx. 𓄔 *sdm* 'hear', 𓎛𓂝 *wdꜣ* 'prosper'. The infinitives are masculine and show the forms just quoted. A few verbs ending in *i* and *w* belong to this class, like 𓂞 *dmi* 'touch'[2] (above § 270, OBS.) and 𓈙𓃀 *šbw* 'brand'.[3] Likewise 𓊃𓅱𓂋 *sw(r)i*, a spelling intended to convey that the verb-stem now to be read as *swi* originated in *swr* (*zwr*); so, too, 𓆓𓂋 *dꜣi(r)* = *dꜣi* from original *dꜣr* 'suppress', and one or two more. The originally *3-lit.* verb *kmꜣ* 'create' is often spelt 𓂼𓆓𓅱𓎡, and the writing of *m* after *mꜣ* may indicate that it had lost *ꜣ* and so fallen into the *2-lit.* class as *km*; so, too, 𓏏𓅱𓂝 *im(ꜣ)*[4] 'be gracious', 𓏏𓅱𓂝𓂋 *sm(ꜣ)* 'slay'. Triliteral is 𓅓𓅱 *m(w)t* 'die', the medial *w* being omitted in the writing; the same view is perhaps also to be taken of some other verbs usually classed as *2-lit.*

[2] For a possible fem. infinitive see below, p. 224, n.⁰

[3] *Sinai* 90, 7.

[4] *Pyr.* writings vacillate between *imꜣ* and *ꜣim.*

§ 280. *Secundae geminatae* verbs, abbreviated *2ae gem.* These are triconsonantal verbs in which the second and third radicals are identical and hence, under certain vocalic conditions (§ 269), are written once only. The infinitives are masculine and show the gemination, ex. 𓅱𓂝 *kbb* 'to be cool'.

The *2ae gem.* verbs ꞯꞯꞯ *mꜣꜣ* 'see' and ꞯꞯ *wnn* 'exist' display certain peculiarities. This class of verbs is a small one—between twenty and thirty are known—but most of its members are important. The following is a list of the chief among them :—

ꞯꞯꞯ *ꜣmm* seize, grip.	ꞯꞯ *ḥnn* destroy.
ꞯꞯ *wnn* be, exist.	ꞯꞯꞯ *šmm* be hot.
ꞯꞯ *wrr* be great.	ꞯꞯ *šrr* be small (later ꞯꞯ *šri*).
ꞯꞯꞯ *mꜣꜣ* see.	ꞯꞯꞯ *ḳbb* be cool.
ꞯꞯ *rnn* nurse.	ꞯꞯ *gnn* be soft.
ꞯꞯ *ḥnn* bow, assent to.	ꞯꞯ *tkk* attack, violate (frontier).

§ 281. **Tertiae infirmae verbs,** abbreviated *ꜣae inf.* These are verbs in which the third and last radical consonant is a weak *i* or *w*—the latter distinguishable from the former only in a few cases (*ršw* 'rejoice', *šfw* 'swell', *gꜣw* 'be narrow'), since forms with *w* are apt to be replaced by others with *i*. The weak final radical is but rarely written out, in the case of *i* mainly when it is followed by the flexional ending (§§ 270. 296) *i* or *w*, in which case the two combine as *y*, ex. ꞯꞯꞯ *pry* for *pri·i* 'I go forth'. (For sake of convenience this form is transliterated *pry·i.*) As explained in § 270, gemination is a characteristic feature of the *ꜣae inf.* class, ex. ꞯꞯ *mrrw* 'who is loved'. The infinitives are feminine and without gemination, ex. ꞯꞯ *mrt* 'to love'. Three verbs of this class call for particular comment :—

ꞯ *iri* 'make', 'do' is usually written without the expected phonetic complement ꞯ; writings with ꞯ as a rule correspond to the geminating forms of other verbs. No doubt some abnormality of pronunciation is responsible for this peculiarity of writing, but since we are unable to define the nature of that abnormality it seems desirable, for practical reasons, to transliterate the forms of *iri* as though they conformed to the ordinary spelling; the infinitive ꞯ (§ 299) we shall transliterate, accordingly, as *irt*, and the imperf. act. participle ꞯ (§ 357) as *irr*. This is the more necessary because variants with ꞯ as a phonetic complement sometimes occur. Thus ꞯ is a rarer writing of the infinitive, and ꞯ is fairly common for the imperf. act. part. To sum up, while forms like ꞯ clearly lack, and forms like ꞯ clearly possess, the gemination, forms like ꞯ are ambiguous ; the probability is in favour of the gemination, but exceptionally ꞯ must be read simply *ir* without gemination.[1]

ꞯ *iꜣi* 'take', 'seize' often shows a variant writing ꞯ, and since there are also geminating forms with ꞯ,[2] clearly ꞯ *ꜣ* here had already passed into ꞯ *t.*[3] The said spellings should, accordingly, be read as *it* and *itt.*

[1] See *ÄZ.* 58, 45 (also 59, 71) for the facts ; a rather different practical attitude is taken here.
[2] Imperf. act. part., *Pt.* 92 ; imperf. *ꜣdm·f, Pt.* 168.
[3] For further evidence see the Sign-list under V 14. 15.

The doubly weak verb 𓎛𓏭𓏤𓏭 for 'strike' appears to have existed in two forms, namely *ḥii* and *ḥwi*; no geminating forms are found, but in Middle Egyptian the infinitive is feminine, see below § 299.

More than one hundred verb-stems can be assigned to the *3ae inf.* class; the following is a selection of the most important :—

𓄿𓏤𓏭 *swi* extend.		𓌨𓏭 *ḥḏi* destroy, damage.
𓇋𓎡𓏭 *ibi* wish.		𓂝𓏭 *ḥʿi* appear in glory.
𓇋𓏅𓏭 *ibi* thirst.		𓊃𓏌𓏤 *ḥni* alight, stop.
𓁹 *iri* make, do.		𓊃𓂽 *ḥdi* fare downstream, north.
𓏏𓏭, var. 𓏏𓏭 *iṯi*, take, seize		𓂝𓂽 *ḥni* row.
𓎡𓏤 *wpi* divide, open, judge.		𓀁𓇼 *ḥsi* be feeble, vile.
𓉐𓂋𓂻 *pri* go forth, go up.		𓊃𓄿𓄿𓏭 *ssw* guard, prevent.
𓄑𓏤 *fi* carry, lift.		𓏤𓏏𓏭 *sti* shoot, pour, kindle.
𓄃𓏤 *mri* love, wish.		𓈙𓏌 *sni* encircle, surround.
𓄟𓏤 *msi* bear, give birth.		𓈙𓏭 *sdi* take, withdraw.
𓅓𓎡𓏭 *mki* protect.		𓂝𓏭 *kni* be brave.
𓂋𓅓 *rmi* weep, beweep.		𓎡𓏭 *ksi* devise, think out.
𓂋𓈙𓏤 *rsw* rejoice.		𓎡𓏭 *ksi* bow down.
𓉐𓄿𓂻 *hii* go down, fall.		𓎼𓄿𓏤 *gsw* be narrow.
𓉐𓏭 *hri* be content.		�𓄿 *gmi* find.
𓇋𓀁 *hʿi* rejoice.		𓃀𓍿𓂻 *thi* disobey, violate.
𓎛𓏭𓏤𓏭 *hwy, hii* strike.		𓂧𓎼𓂻 *dgi* see, look.
𓇋𓎡𓏭 *hsi* praise, favour.		𓂧𓄿𓂽 *dii* cross (the river), ferry across.

An interesting spelling is 𓊪𓏭 *psi* 'cook' from earlier 𓊪𓏭 *fs(i)*, the older and later initial radicals being retained side by side.

§ 282. Causatives of biliteral verbs, abbreviated *caus. 2-lit.,* ex. 𓊃𓏠𓏌 *smn* 'make to remain', 'establish'. As pointed out above (§ 275), the infinitives are feminine, ex. 𓊃𓏠𓏌𓏏 *smnt.* Geminating forms do not occur. These verbs show relationship with the *quartae infirmae,* among which are some verbs with similar characteristics (ex. *ḥmsi* 'sit').

3. VERBS WITH FOUR RADICAL CONSONANTS.

§ 283. Quadriliteral verbs, abbreviated *4-lit.,* with masculine infinitives. Many of these are due to reduplication, ex. 𓃀𓃀𓂻 *ḥtḥt* 'be reversed', but others, like �𓂻 *wstn* 'stride', consist of four different strong radicals. Here must be classed also the **causatives of triliterals,** abbreviated *caus. 3-lit.,* ex. 𓊃𓋹𓈖 *snḥ* 'make live'; see above § 275.

§ 284. *Tertiae geminatae* verbs, abbreviated *3ae gem.*, are mutable verbs with identical third and fourth radicals. The very existence of the class is problematic, since stems like 𓎛𓏌 *spdd* 'supply', 𓋴𓅭 *snbb* 'converse' are, as we have seen (§ 274), immutable quadriliteral verbs. Under this head would fall **causatives of the *secundae geminatae*,** abbreviated *caus. 2ae gem.*, ex. 𓋴𓈎𓃀𓃀 *sḳbb* 'make cool', but these also may possibly have to be classed with the quadriliterals, non-geminating forms being of great rarity.

§ 285. *Quartae infirmae* verbs, abbreviated *4ae inf.*, in which the fourth radical is *i* or *w*. From the analogy of the *3ae inf.* one would expect this class to show geminating forms and feminine infinitives, but no single example of the class has both characteristics. Gemination occurs with some, like 𓄚𓄀 *msḏi* 'hate' and 𓊹𓏏𓂋𓏭 *ntry* 'be divine', and a fem. infinitive with others, like 𓎛𓄑𓏏𓏭 *wisi* 'be ruined', 𓈞𓋴 *ḥmsi* 'sit'. A few having masc. infinitive and no gemination, like 𓂝𓂋𓏏𓏭 *ḥrty* 'travel overland', 𓅓𓅱𓏭 *mrwy* 'be renewed', might well be classed with the *4-lit.* (§ 283); so too, for example, 𓈎𓏭 *ḳhy*, properly doubtless *ḥ(y)ḥy*, though the second radical is never written. In 𓏇𓂝𓏭𓈗 *mini* 'moor' (m. infinitive) the written *i* is not improbably the second radical; such is apparently not the case with the *w* of 𓄿𓏲𓅪 'speak' (f. infinitive), though the full reading appears to be *m(w)dw*. Under this head must be placed the **causatives of *tertiae infirmae*,** abbreviated *caus. 3ae inf.*, partly with masculine and partly with feminine infinitives, exx. 𓋴𓄟𓋴𓏲 *smsy* 'to make to give birth', 𓋴𓂝𓈎𓂻 *sḳpt* 'to bring nigh'; no geminating forms appear to occur.

4. VERBS WITH FIVE RADICAL CONSONANTS.

§ 286. Quinquiliteral verbs, abbreviated *5-lit.*, with masculine infinitives. This class seems in all cases to have arisen through reduplication, exx. 𓈖𓆑𓏏𓆑𓏏𓂻 *nftft* 'spring away', 𓎛𓃀𓋴𓃀𓋴𓈗 *ḥbsbs* 'waddle'. Whether 𓋴𓅱𓏏𓅱𓏏𓈗 *swtwt* 'walk', 'promenade' is the **causative of a quadriliteral** (abbreviation *caus. 4-lit.*) is uncertain; no other example of the last-named class has been noted in Middle Egyptian.[o]

§ 287. *Quintae infirmae* verbs, abbreviated *5ae inf.*, constitute another rather dubious class of verbs. It is very doubtful whether the three feminine words 𓏏𓄑𓂋𓏏 *ḥ'wt*, 𓏏𓄑𓎛𓏏 *ṯḥḥwt*, and 𓂋𓈖𓈖𓏲𓏏 *rnnwt*, with the almost synonymous meanings 'joy', 'gladness', 'exultation' are really infinitives of this class; more probably they are mere nouns. The masc. infinitive 𓎛𓃀𓃀 *ḥbb* 'dance',[1] if really a writing of *ḥb(i)bi*, as the *3ae inf.* simplex 𓎛𓃀𓏭 *ḥbi* might suggest, possibly belongs here. The rare **causatives of *quartae infirmae*,** abbreviated *caus. 4ae inf.*, have masculine infinitives, ex. 𓋴𓅓𓅱𓏭 *smrwy* 'renew'.

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[o] A few *6-lit.* verbs have been quoted, but only from O. E.; see LEF. *Gr.* § 225, end.

[1] GARD. *Sin.* p. 70.

§ 288. Compound Verbs have little to distinguish them except the place of the determinative at the end, not after each component part. Exx. 𓏏𓏤𓏏𓏤 *ʿšꜣ-r* 'chatter', lit. 'be manifold of utterance', 𓅓𓄿𓇌𓎡 *ḥm-ḫt* 'retreat'.

§ 289. Anomalous Verbs, abbreviated *anom.* This class comprises some very common verbs which, but for certain peculiarities, would have to be assigned to the *3ae inf.* class.

1. '**Give**'.[1] *Rḏi* (originally perhaps *rḏi*) has a feminine infinitive *rḏit*, written 𓂞 or 𓂟. The sign 𓂞 characteristic of the verb is probably an ideogram representing a loaf brought as a gift;[2] for this, from the early Middle Kingdom onwards, is often substituted as a purely graphical variant 𓂝, 𓂞, or even 𓂞, the latter two being due to a confusion of the signs in hieratic. In a few parts of the verb (e.g. the old perfective, § 310) writings with initial *r* (𓂋, 𓂞, 𓂞) exist side by side with others (𓂞, 𓂝, 𓂞) in which *r* is omitted; since, however, in certain forms (infinitive, § 299; *sḏmty·fy* form, § 364) the writing with *r* is as regular (rare exceptions may be found) as it is irregular in other forms (*sḏm·f* after *ir* 'if', § 454, 5, as well as after *rḏi* itself, § 452, 1),[3] the evidence points to real loss of *r* having occurred in the latter; Coptic nowhere shows any trace of *r*. In any case it seems wise to omit *r* in transliteration wherever it is not written, though the signs 𓂞 and 𓂝, if ideographic, would not originally point in either direction. The geminating forms 𓂞𓂞 and 𓂟 are never accompanied by *r*, and are probably to be read *dd*, though doubtless they arose from *rdd*; 𓂞 is in fact substituted for them in some archaizing texts,[4] and the name of the town 𓊖𓏤 *Ddw* (originally *Ḏdw*) is occasionally spelt 𓂟𓏤𓊖[5] or 𓂞𓏤𓊖.[6] So too 𓂟 is substituted for 𓂝 in the early or archaic writing of certain non-geminating parts of the verb.[7] The final radical of the stem, the semi-vowel *i*, is only written out when fused with a flexional *-w* or *-i* (ex. the perf. pass. participle 𓂞𓏭𓏭 *rdy*, for *rdi-w* ?), and certainly disappeared early in particular forms. The view that *rdi*, *di* is a single verb which early suffered the loss of both its first and its third consonant in certain forms seems preferable to the view that *rdi* and *di* are two distinct verbs obscurely related in their origin. The imperative is almost entirely replaced by 𓇋𓅓𓂞 *imi*, from a quite different stem (§ 336).

2. '**Come**'.[8] 𓄿𓂻 *iw* and 𓇋𓇋𓂻 *ii* are clearly two distinct verbs, though they are equally clearly related. The infinitives are fem., namely 𓄿𓂻 *iwt* and 𓇋𓂻 *it* (also 𓇋𓇋𓂻 *iit*). No geminating forms occur. While some parts of the verb, like the infinitive (§ 299) and the *sḏm·n·f* form (§ 413), display forms from both stems, in others only *iw* is employed (*iwty·fy*, § 364; *iw·in·f*, § 428); forms from *ii* tend to oust forms from *iw*. From *iw* comes a peculiar *sḏm·f* form 𓄿𓂻 *iwt·f* analogous to *int·f* (below under 3). Here again the imperative is from a different stem, 𓈌𓇋𓂻 *mi* being as a rule employed (§ 336).

Margin notes:

[1] See *Verbum* i. § 453–462; *ÄZ.* 39, 75. 130; 50, 92 n., 95; ERMAN, *Gr.*[5], § 265.

[2] Doubts as to the nature of the sign, GRIFF. *Hier.* p. 64.

[3] For the Coptic see *Nachr. d. kön. Ges. d. Wiss. z Göttingen*, 1919. 139.

[4] *Urk.* iv. 260, 13; v. 76, 2.

[5] *Rifeh* 5, 8.

[6] Leyd. V 3; Brit. Mus. 572.

[7] Imperative. § 336; *sḏm·n·f*, § 413; *sḏm·f*, § 448.

[8] See *Verbum* i. §§ 463–479.

3. **'Bring'.** The verb 𓈖 *ini* or *inw* shows in most respects the character-istics of the *ȝae inf.* class, and has a fem. infinitive *int*. It is, however, of great interest as possessing three distinct *sḏm·f* forms, a geminating form *inn·f* (§ 439) and two non-geminating forms *in·f* and *int·f* (§ 448), the latter comparable to *iwt·f* from the verb for 'come' (above 2). In the *sḏm·n·f* form we find a less common writing *in·n·f* beside *in·n·f* (§ 413).

§ **290. Verbs with initial 𓇋 *i* and 𓅨 *w*** often omit these weak consonants in derivatives, exx. *ȝḫt* 'season of inundation' from *iȝḫ* 'be inundated', *ʿbw* 'purification' from *wʿb* 'be pure'. So too in the nouns formed by a prefixed *m*,[1] exx. *mnḫt* 'clothing' from *wnḫ* 'clothe oneself', *mrḥt* 'fat' from *wrḥ* 'anoint'. Certain verb-forms written simply with ⟷ have been shown to belong to *wdi* 'push', 'thrust', but it will possibly turn out that all the Middle Egyptian examples are from the verb *rdi*, *di* 'give'.[2]

§ **291. Classification of verbs according to meaning.**—The meaning of verbs not only affected their stem-form, as we have seen (§§ 274. 276), but is also of importance for syntactic reasons. The following distinctions may be made :—

1. **Transitive verbs** are those which take a direct object, exx. *sḏm* 'hear' (a thing), *rdi* 'give'. Verbs with two objects do not exist, the remoter object found after some English verbs being expressed in Egyptian by the help of prepositions.[2a] For *m* and *r* after verbs of 'making', see § 84. 'Teach somebody something' is *sbȝ* . . . . ⟷ *sbȝ* . . . *r* 'teach . . . concerning'.[3] Some words expressing psychic activities tend to have different meanings in different forms; thus *rḫ* 'perceive', 'learn' has a preference for past forms (like *sḏm·n·f*) whenever 'knowing', i.e. the result of the activity, is intended; cf. Latin *novi*. So too *mri* 'love', 'wish' seems to prefer the *sḏm·n·f* form when it means 'wish', and *sḫȝ* 'recall', 'recollect' when it means 'remember'.

2. **Intransitive verbs** are those which have no direct object. Here we may distinguish

a. **Verbs of motion**, exx. *šm* 'go', *ʿḥʿ* 'arise', 'stand'.

b. **Adjective-verbs**, exx. *nfr* 'be good', *ʿȝ* 'be great'.

c. Other intransitives, exx. *wrš* 'pass the day', *ḥʿi* 'rejoice', *mȝḫ* 'burn'.

OBS. The verbs *mn* 'be ill (of)', *wnḫ* 'be clad (in)', *wrḥ* 'be anointed (with)', *ḥtp* 'rest (upon)' can take an object and are, therefore, not real intransitives. See Add., § 84 A.

§ **292. Denominative verbs** are verbs derived from nouns.

Exx. *ib* 'wish'[4]   from *ib* 'heart', 'desire'.

nswy (?) 'be king'[5]   „ *nsw* 'king'.

ḫmt 'do for third time'[6]   „ *ḫmt* 'three'.

[1] See H. GRAPOW, *Über die Wortbildungen mit einem Präfix m- im ägyptischen*, in *Abh. d. kön. Preuss. Akad. d. Wiss.* 1914, no. 5.

[2] See *Sitzb. d. kön. Preuss. Akad. d. Wiss.* 1912, 914 foll.; *AZ.* 50, 95 n.

[2a] The exceptions after *srwḫ* in *Sm.* (Index, p. 561) are doubtless merely apparent, *m* being sometimes inserted.

[3] *Pt.* 37; Leyd. V 6.

[4] *Urk.* iv. 651; *Th. T. S.* iii. 21; *T. Carn.* 4.

[5] *Mill.* 1, 2; *Urk.* iv. 58, 16.

[6] PIEHL, *IH.* iii. 77.

VOICE, MOOD, AND TENSE

§ 293. Voice.—Egyptian distinguishes an **active** and a **passive** voice. The passive participles have a wider range of employment in Egyptian than they have in English; see below § 376.

§ 294. Mood.—With the means at our disposal it is not possible to distinguish different moods in Egyptian, if such existed.[1] A rough classification of Egyptian verb-forms will be found in § 297, 3.

§ 295. Tense.—It is clear that Middle Egyptian had not yet developed, as Coptic later did, a precise set of tenses relating the time of the verbal action to the time-standpoint of the speaker. The tenses which we discover in the earlier period are concerned, like the Semitic tenses, rather with the singleness or repetition, the momentariness or continuity, of the notion expressed by the verb; though particular forms have already become specialized for use in connection with past or future time, and so approximate to our English tenses. In the participles we shall distinguish (1) an **imperfective** tense ultimately implying repetition or continuity, and (2) a **perfective** tense without any such implications. From these will be shown to spring the later tenses (including *śdm·f* and *śdm·n·f*) known as the 'suffix conjugation'. Besides the tenses of the suffix conjugation, there is an earlier tense to which we shall give the name **old perfective**, owing to its relationship to the Semitic perfect; this tends to have static meaning and to refer to the past, but its original signification cannot be precisely fixed. The great wealth of compound verb-forms (see Lesson XXXII) evidently owes its origin in part, but only in part, to an effort to acquire definite tense-distinctions.

OBS. I. The terms 'perfective' and 'imperfective' have been substituted for the usual 'perfect' and 'imperfect', because we require the name 'perfect' for the more precise English tenses. In connection with our English translations we shall often speak of 'he has heard' as the *present perfect*, and of 'he had heard' as the *past perfect*, while 'he heard' is described as the *past* tense.

OBS. 2. The first edition of this work distinguished in the relative forms (§ 380) also a 'prospective' tense. Here this distinction has been abandoned.

§ 296. Inflexion.—Differences of verb-form were marked, partly by variations in the position and quality of the vowels—variations only to a small extent deducible from the writing, see above §§ 268–272—and partly by the use of **flexional endings.** The latter consist of the suffix-pronouns (§ 34), the indefinite pronoun *tw* (§ 47), a few prepositions and sentence adverbs (*n*, *ỉn*, *ḥr*, *kȝ*),[2] the gender-endings m. 𓅱 *-w*, f. ⌒ *-t*, besides a few less easily analysable elements, e.g. 𓏏𓏭 *-tỉ*, 𓇌 *-y* (for old *ỉ*), and 𓅱 *-w*. In the case of *w* and *y* it is often impossible to be sure whether they are flexional elements, or whether they are the final weak

radicals from *3ae inf.* and *4ae inf.* stems. Still greater trouble is caused by the fact that *i* (*y*) and *w* are apt to be omitted in the writing of the flexional endings, just as much as in the writing of the verb-stems (above § 270). Hence one and the same summary writing may represent a large selection of different verb-forms. For example,

sḏm may be
1. infinitive (§ 299).
2. imperative sing. or plur. (§ 335).
3. *sḏm·f* form before nominal subject (§ 39).
4. = *sḏmw*, 3rd pers. m. sing. or plur. old perfective (§ 309).
5. = *sḏmw*, passive *sḏm·f* form before nominal subject (§ 420).
6. m. sing. of perf. or imperf. participle, active or passive (§ 362).
7. = *sḏmw*, masc. sing. imperf. or perf. relative form before nominal subject (§ 380).
8. = *sḏmw*, negatival complement (§ 341).

sḏmt may be
1. f. sing. or plur. perf. or imperf. participle, active or passive (§ 362).
2. 2nd pers. f. sing. of the *sḏm·f* form (§§ 34. 39).
3. f. sing. imperf. or perf. relative form before nominal subject (§ 380).
4. = *sḏm·ti*, 2nd pers. c. sing. or 3rd pers. f. sing. old perfective (§ 309).
5. *sḏm·tw* passive of the *sḏm·f* form before nominal subject (§ 39).
6. *sḏmt·f* form before nominal subject (§ 409).

The student must not allow himself to be discouraged, and still less to be rendered sceptical, by the great ambiguity displayed in the writing of the various verb-forms. Their separate existence has been elicited with certainty in almost every case, partly through the alternation of fuller and more summary writings, partly through syntactic observations, and partly through differences of meaning. Only by scrupulous study of both syntax and morphology does accurate interpretation of the hieroglyphic texts become possible. Attention to the rules laid down in this grammar will enable the learner quickly to pass in review the various possibilities and to choose that which is appropriate in the particular context.

TERMINOLOGY

§ 297. It is desirable here to discuss the meaning of several terms which will be constantly used in connection with the verb.

1. **Semantic subject and object,**[1] abbreviated 'subject[s]' and 'object[s]'. While the terms 'subject' and 'object' will be used normally in the sense of 'nominative' and 'accusative', they will often be needed to express the relations

[1] See *Rev. ég. n.s.* ii. 42–4; also *Philologica*, i. 3 (London, 1922).

of meaning familiar to classical students in the terms 'subjective genitive' (ex. *amor matris* 'a mother's love') and 'objective genitive' (ex. *amor patriae* 'love of country'). It lies in the nature of our conception of verbal meaning to regard this as springing from a certain source and proceeding in a certain direction. We shall adopt the term **semantic subject** to denote *that noun or pronoun from which the verbal action, actively conceived, appears to start or spring*, and the term **semantic object** to denote *any noun or pronoun which the verbal action, actively conceived, affects in the course of its progress*. Thus in '*he* is', '*he* flourishes', '*he* strikes', '*John's* wooing of Mary', 'the Rubicon was crossed by *Caesar*' the italicized words are semantic subjects. In the following sentences the italicized words or phrases are semantic objects: he is *my friend*, he struck *him*, he gave the *book* to *him*, John's wooing of *Mary*, the boy who was found *fault* with, the *Rubicon* was crossed by Caesar.

In 'he filled the jug with water', 'jug' will be called the **direct semantic object**, because we may say, passively, 'the jug was filled'; 'water' is only an **indirect semantic object**. Every noun preceded by a preposition may be regarded as an indirect semantic object of the active notion in the verb.

> OBS. What is here called 'semantic subject' is often called 'logical subject'; the latter is, however, a far less suitable term, and is, moreover, required for another purpose; see above § 126.

2. **Agent.**—We reserve, however, the name of **agent** for that particular subject* which is expressed in the external form of an indirect object* (see under 1), i.e. there where it is introduced by a preposition. The agent is found after passives of all kinds, as well as after that neutral part of the verb, the infinitive. The prepositions which introduce it in Egyptian are ⳾ *in* and much more rarely ⳾ *ḥr*; see above § 39, end. After the infinitive a pronominal agent is sometimes expressed by the independent pronouns, into which, as we have seen (§ 227), *in* enters as a component element; see below § 300, end.

3. **Verbal and other kinds of verb-forms.**—A broad distinction may be drawn between parts of the Egyptian verb which are fundamentally *verbal*, i.e. function primarily as the predicates of verbal sentences (§ 27), and those which function primarily as other parts of speech. To the former class belong the old perfective (Lesson XXII), the imperative (§ 335), and the various forms of the suffix-conjugation (§ 410), of which the *sḏm·f* and *sḏm·n·f* forms are the principal representatives. The forms here described as 'verbal' would in Latin be called 'finite', as being limited, unlike the 'infinitive', in respect of person and number; but the term 'finite' is inappropriate to Egyptian, since the *sḏmty·fy* form (§ 363) and the relative forms (§ 380) are limited in person and gender, and yet are not essentially verbal in function. It will be found useful to describe

verb-forms which are normally used in main clauses to embody affirmations as ' narrative ' verb-forms; the *śḏm·f* and *śḏm·n·f* forms are good examples, and the only ' verbal ' verb-form which cannot be described as ' narrative ' is the imperative, which does not narrate but commands. The infinitive is a *nominal* part of the verb, i.e. functions as a noun. Other grammarians use the term ' nominal ' to describe also the participles, *śḏmty·fy* form and relative forms, but for many reasons we shall prefer to regard these as *adjectival*; not the least important of these reasons is that the participles are best regarded as the equivalents of English adjective, or relative, clauses (§ 353). The so-called *śḏmt·f* form (§ 401) is ' nominal ' at least in origin. We shall find grounds for thinking that the so-called negatival complement (§ 341) is ultimately *adverbial* in function, and it will be shown (§ 311) that the old perfective, though originally ' verbal ' and ' narrative ' in character, had become mainly ' adverbial ' in its Middle Egyptian uses.

LESSON XXIA

THE INFINITIVE

¹ See *Verbum* ii. §§ 544 foll.

§ 298. The **infinitive** [1] is a noun denoting the action or state expressed by a verb-stem. It corresponds, therefore, to English infinitives like ' to make ',' to flourish ', ' to be ', or else to English gerunds like ' making ', ' flourishing ', ' being '. It differs from other nouns, first of all, in the facility with which it can replace narrative verb-forms, ex. ⟨𓂋𓏤⟩ *wḏ·n·i n·f irt st* ' I commanded him to make it ' in place of ⟨𓂋𓏤⟩ *wḏ·n·i ir·f st* ' I commanded that he should make it ' (*śḏm·f*, § 184); second, it differs from other nouns in the close resemblance of its construction to that of the narrative verb-forms; thus it may be followed by an ' agent ' (see § 297, 2), and may even, on occasion, have a grammatical subject or a direct grammatical object of its own (§ 301).

Though strictly neutral in voice, as also in tense, the Egyptian infinitive has usually an active implication; for example, ⟨𓁹⟩ *irt* tends to signify ' to make ' more often than ' to be made '. Cases are found, however, where translation as a passive is necessary in English.[2]

² See GUNN, *Stud.* ch. vi.

³ *Pt.* 407. Sim. *P. Pet.* 1116 A, 49.

Exx. ⟨𓇋𓅱𓋴𓂋𓎡𓂋𓎛𓃀𓋴𓂋𓋴⟩ *iw sŕk r ḥbs ḥr·s* thy back shall be covered by it, lit. thy back is towards covering through it.[3]

⁴ *P. Kah.* 26, 2. Sim. *Siut* 3, 1; *Rhind* 82.

⟨𓂋𓐍𓏏⟩ *rḫt ḳrḥwt nty r irt r inw* number of vessels which are to be made for tribute.[4] Here French could render literally *qui sont à faire*.

A rather precarious distinction is made between infinitives that are nominal and infinitives that are verbal, the former name being given to those which, from the point of view of syntax, have nothing to distinguish them from nouns, while

the latter, for one or other of the reasons given above, are more like narrative verbs. The nominal infinitive may be qualified by an adjectival epithet, may take an indirect genitive after it, may be put into the plural, may serve as predicate in the sentence with *pw*, and so forth.

Exx. ⸗𓏤𓏤 *šmt nbt* every proceeding, lit. going.[1]

𓏤𓏤 *m ḥst nt Skry* in the favour of Sokar![2] Epistolary greetings frequently take this form.

𓏤𓏤 *ꜥḥꜥw nw ı̓ ı̓ı̓* the positions (lit. standings) of the eleven birds.[3]

𓏤𓏤 *swḏꜣ ı̓b pw n nb (ꜥnḫ, wḏꜣ, snb)* it is a communication to (lit. a making easy the heart of my) lord, may he live, be prosperous and hale.[4] The commonest formula of letters.

Employments like these need no further discussion. The Egyptians themselves appear to have felt a distinction between the verbal and nominal uses of the infinitive, since in the latter the *3ae inf.* verbs sometimes substitute fuller writings for the short verbal writing, e. g. 𓏤𓏤 *mrwt*, 𓏤𓏤 *mryt* 'love' for the usual 𓏤𓏤 *mrt* 'loving', '(to) love'. But it must be remembered that, owing to the absence of written vowels, nouns regarded by us as infinitives may often conceal forms not really infinitival at all; doubt is legitimate, for instance, in the case of *ꜥḥꜥw* 'positions' quoted as the third example above.

OBS. The name 'complementary infinitive'[5] has been given to certain forms from verb-stems which serve as cognate accusatives to various parts of the same verb, exx. 𓏤𓏤 *wbn·k wbnt* 'thou risest a rising',[6] 𓏤𓏤 *ḥnn·sn ḥnt* 'they row a rowing'.[7] Such complementary infinitives sometimes agree with the ordinary infinitive in respect of gender, and sometimes differ from it in that respect; being to all intents and purposes mere nouns they do not concern us further. Note that a form *msyt* resembling the fem. perf. pass. part. occurs as 'complementary infinitive' with the passive: 𓏤𓏤 *n ms·n·t(w)·ı̓ ı̓s msyt* 'I was not born a being-born'.[8] See further below § 405.

§ 299. **Forms of the infinitive.**—See above §§ 278–289. The various verb-classes differ as regards the gender of their infinitives, the immutable verbs having masc. infinitives without special ending, while some mutable verbs have fem. infinitives ending in 𓏤 -*t*. Possibly in the older stages of Egyptian the infinitives ending in -*t* were treated syntactically as feminines, though in an example like 𓏤𓏤 *ḥst·ı̓ pḥ·s pt* 'the praise of me reached heaven'[9] it is far from certain that *ḥst* is an infinitive.

In Late Egyptian all verbally used infinitives were treated syntactically as masculines, and could be preceded under certain circumstances by the masculine definite article *pꜣ*.[10] One or two instances of this occur already in Dyn. XVIII.

Ex. 𓏤𓏤 *mḥ pw m dmı̓ ḥꜣ pꜣ mḥ m Mktı̓* the capture of Megiddo is the capture of a thousand towns.[11]

[1] Brit. Mus. 614, 10.
[2] P. Kah. 27, 4.
[3] Louvre C 14.
[4] P. Kah. 27, 1. Different examples with *pw*, e. g. *Eb.* 8, 9; 98, 8; for *sḏm pw ı̓r(w). n·f* see below § 392.
[5] See *Verbum*, ii. §§ 720 foll.
[6] LAC. *TR.* 47, 24.
[7] *Westc.* 5, 4.
[8] *Rec.* 16, 130.
[9] *BH.* i. 8, 9.
[10] See *Verbum* ii. §§ 556–61.
[11] *Urk.* iv. 660. Sim. *AZ.* 55, 85, 2.

Our evidence does not, however, include any Middle Egyptian instance of *p3* before an infinitive which is feminine in form. In the Middle Egyptian construction exemplified in ⟨hieroglyphs⟩ *prt pw ir(w)·n·f*, 'thereupon he went forth', lit. 'it is a going forth which he made' (see below § 392), the masc. gender of the relative form *ir(w)·n·f* does not prove that the infinitive was treated syntactically as a masculine, since *ir(w)·n·f* agrees with *pw*, not with the infinitive.

2-lit. Masc.; exx. ⟨hieroglyphs⟩ *wn* 'open', ⟨hieroglyphs⟩ *mn* 'be firm'. *Šm* 'go' has a fem. infinitive ⟨hieroglyphs⟩ *šmt*, an indication that this verb-stem once belonged to the *3ae inf.*

3-lit. Masc.; exx. ⟨hieroglyphs⟩ *sdm* 'hear', ⟨hieroglyphs⟩ *wd3* 'prosper'.[0]

2ae gem. Masc. and geminating; exx. ⟨hieroglyphs⟩ *ḳbb* 'be cool'; ⟨hieroglyphs⟩ *wnn* 'exist'. 'See' presents the peculiarity of showing several forms or writings: ⟨hieroglyphs⟩ *m33*, ⟨hieroglyphs⟩ *m3n*[1] and ⟨hieroglyphs⟩ *m3*;[2] the two latter are rarer than the first and occur only when an object follows.

3ae inf. Fem.; exx. ⟨hieroglyphs⟩ *mrt* 'love', ⟨hieroglyphs⟩ *prt* 'go forth'. For fuller forms like ⟨hieroglyphs⟩ *mrwt* see above § 298; they are mainly nominal, but ⟨hieroglyphs⟩ *rmyt* 'weep' is found verbally.[3] The masc. is found in place of the fem. in the phrase ⟨hieroglyphs⟩ *m ḥd* 'in sailing northward'; also ⟨hieroglyphs⟩ *ḥsy* 'sing'[4] is from a *3ae inf.* stem. 'Make' has ⟨hieroglyphs⟩ *irt*, much more rarely ⟨hieroglyphs⟩ *irt*.[5] 'Take away' has ⟨hieroglyphs⟩ *itt*.[6] 'Strike' has ⟨hieroglyphs⟩ *ḥ(y)t*,[7] but the related word for 'rain', which is perhaps infinitival, appears both as ⟨hieroglyphs⟩[8] and as ⟨hieroglyphs⟩ *ḥyt*.[9]

caus. 2-lit. Fem.; exx. ⟨hieroglyphs⟩ *smnt* 'establish'; ⟨hieroglyphs⟩ *smit* 'report'.[9a]

4-lit. Masc.; exx. ⟨hieroglyphs⟩ *ptpt* 'crush', ⟨hieroglyphs⟩ *wstn* 'stride'.

caus. 3-lit. Masc.; exx. ⟨hieroglyphs⟩ *sʿnḫ* 'make live'; ⟨hieroglyphs⟩ *sḥtp* 'propitiate'.

caus. 2ae gem. Masc.; exx. ⟨hieroglyphs⟩ *sḳbb* 'make cool'; ⟨hieroglyphs⟩ *sgnn* 'soften'.

4ae inf. Partly masc., exx. ⟨hieroglyphs⟩ *ḥrty* 'travel overland';[10] ⟨hieroglyphs⟩ *m3w*, var. ⟨hieroglyphs⟩ *m3wy*, 'be renewed';[11] and partly fem., exx. ⟨hieroglyphs⟩ *ḥmst* 'sit', ⟨hieroglyphs⟩ *m(w)dt* 'speak'. In the masc. forms the last weak radical is frequently written, but in the fem. forms seldom, except in ⟨hieroglyphs⟩ *ḥsfyt* 'travel upstream' and ⟨hieroglyphs⟩ *ḥntyt* 'sail southwards', for which the writings ⟨hieroglyphs⟩ *ḥsft* and ⟨hieroglyphs⟩ *ḥnt*[12] (the latter in the phrase *m ḥnt* 'in faring southward') also occur.

caus. 3ae inf. Either masc., ex. ⟨hieroglyphs⟩ *smsy* 'bring to birth',[13] or fem., exx. ⟨hieroglyphs⟩ *sḥpt* 'bring as offering';[14] ⟨hieroglyphs⟩ *sḳdwt* 'sail'.[15]

5-lit. Masc.; ex. ⟨hieroglyphs⟩ *nftft* 'spring away'.

caus. 4ae inf. Masc.; ex. ⟨hieroglyphs⟩ *sm3wy* 'renew'.

anom. 'Give' has almost always ⟨hieroglyphs⟩ *rdit*; ⟨hieroglyphs⟩ *dit* is uncommon.[16] With 'come' both ⟨hieroglyphs⟩ (⟨hieroglyphs⟩) *iit*[17] and ⟨hieroglyphs⟩ *iwt*[18] are found. 'Bring' has ⟨hieroglyphs⟩ *int*;[19] abnormal writing with suffix ⟨hieroglyphs⟩ *int·f*, this having by now acquired the same sound as the passive of the *sdm·f* form.[20]

Margin notes (footnotes):

[0] If *dmit* in *Sh. S.* 79 is infinitive (*ÄZ.* 52, 109), it is the sole ex. of fem. inf. in this class.

[1] With suffix, *Peas.* R 123; *Mill.* 1. 8; *Eb.* 36, 15. With noun, *Th. T. S.* ii. 35, 6.

[2] With suffix, *Peas.* B 1, 78. With noun, *Rec.* I, 133; *Urk.* iv. 611, 16; 620, 6.

[3] *Peas.* B 1, 25.

[4] *Westc.* 12, 1.

[5] *Sin.* B 5. 117. 282.

[6] *Peas.* B 1, 93.

[7] *Westc.* 12, 10; *Sin.* R 14; *Eb.* 69, 18. Without *ḥ*, *Sin.* B 72.

[8] *Westc.* 11, 14; *Urk.* iv. 84, 9.

[9] *Rhind* 87, 8.

[9a] *Sh. S.* 157; *Westc.* 8, 7.

[10] *Westc.* 7, 12; Berl. *Al.* i. p. 255, 3.

[11] *Pt.* 9.

[12] *Urk.* iv. 83, 9.

[13] *Westc.* 10, 5.

[14] *D. el B.* 110, bottom.

[15] *Urk.* iv. 322, 6.

[16] Cairo 20057; *Ikhern.* 3; *ÄZ.* 45, Pl. VIII A.

[17] *Sh. S.* 62; *BH.* i. 29.
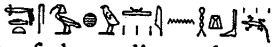
[18] *Sin.* B 248; *Westc.* 8, 4; 12, 6.

[19] *BH.* i. 29.
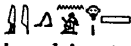
[20] *Urk.* iv. 6, 3.

§ 300. Subject and object of the infinitive.—The terms 'subject' and 'object' are here used in their semantic sense (see above § 297), i. e. refer to the meaning of the verb as *actively*, not passively, conceived.

The following statement incorporates a general rule of considerable importance, although, as we shall see, it will require subsequent qualification :— *The subject⁵ of the infinitive is expressed as an agent with the help of the preposition* 𓈖 *in 'by', while the object⁵ is represented by the direct genitive, i. e., in the case of the pronouns, by the suffixes.*

Exx. 𓏞𓏏𓋴𓎛𓅱 *šdt siḥw in* 𓐍*ryw-ḥbt ʿšrw* reciting of glorifications on the part of the ordinary lector-priests.[1]
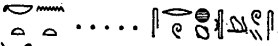
gmt·f in ḥm·f finding him by His Majesty, i. e. His Majesty found him.[2] See below § 306, 2.

ii·n·i ḥr šms·f I returned accompanying him, lit. on accompanying him.[3]

The point to be noticed is that, whereas after other parts of the verb (the *sḏm·f* form, participles, etc.) the direct object⁵ is expressed by the dependent pronouns, these being felt as accusatives, after the infinitive it is expressed by the suffixes, a fact pointing to their being felt as genitives. The only common exception to this rule is the pronoun 𓋴𓏏 *st*, var. (§ 46), which is employed for (*a*) the 3rd pers. neuter, (*b*) the 3rd pers. plur., (*c*) the 3rd pers. dual, and (*d*) more rarely the 3rd pers. fem. sing.

Exx. (*a*) *ʿḥʿ·n šm·kwi r smit st* I went to report it.[4]
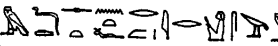
(*b*) *wn·in ḥm·f ḥr rdit st n·i r ḥmw* His Majesty gave them to me as slaves.[5] The word-order *st n·i* shows that *st* was felt as a suffix (§ 66).
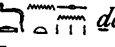
(*c*) *kt nt ...... srwḫ pḥwy, sḳbb st* another (remedy) for ..... giving relief to the hinder parts and cooling them.[6]

(*d*) *wḥm-ʿ m rdit st ḥr mrḥt sit* the second thing (lit. repetition) consists in adding it (viz. *msdmt* eye-paint) to fat of goose.[7]

When the agent is pronominal, use may be made of the independent pronouns; for the correspondence of the independent pronouns and *in*+noun, see above § 227. Examples are not common.

Exx. *ḥnʿ prt ntsn m-si ḥm-ki·f* together with the going forth on their part after his *ka*-priest.[8]

m ḏd st ntf r-gs iry-sšm through the saying of it on his part in the presence of the (proper) functionary.[9]

ḏd ntsn then said they, lit. saying on their part.[10] See below § 306, 2.

In the one instance where an independent pronoun of the 1st pers. sing. is found after the infinitive it is written *nnk*;[11] for the writing *nnk* see § 114, 3.

[1] *Siut* 1, 68. Sim. *ib.* 126; *Bersh.* i. 18, top; *BH.* i. 13, vert.
[2] *Urk.* iv. 6.
[3] *BH.* i. 8, 10.
[4] *Sh. S.* 157. Sim. *Sin.* B 215.
[5] *Urk.* iv. 4. Sim. *BH.* i. 25, 113; *Peas.* B 1, 49. Reflexive, *Pr.* 2, 6.
[6] *Eb.* 31, 7.
[7] *Eb.* 59, 7.
[8] *Siut* 1, 307. Sim. *ib.* 278. 291. 312. 313.
[9] *Urk.* iv. 1088, 14.
[10] *Rec.* 8, 128, 18.
[11] Leyd. 88, 10, qu. Exerc. XXVI(*a*).
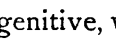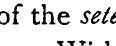
The rarity of this construction is due partly to the existence of the alternative to be discussed in the next section, partly to the fact that the expression of the semantic subject is by no means common, a frequent motive for the use of the infinitive being the lack of any need to name the subject. See below § 302.

> OBS. Towards the end of Dyn. XVIII the independent pronoun changes places with the infinitive in a particular construction, the outcome of § 171, 3. A theoretical *ḥnꜥ irt ntk '...with doing on thy part' becomes ḥnꜥ ntk irt '...with on thy part doing',[0] and out of this idiom develops the conjunctive tense of Late Egyptian and Coptic.[0a]
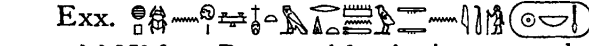
§ 301. Subject⁵ and object⁵ of the infinitive conformed to the construction of the suffix-conjugation.—Some special cases call for study.

With *intransitive* infinitives the subject⁵ can always be added as a direct genitive, whether noun or suffix. Exx. 𝕊🔲ʌ|𝕊 *m prt s(t)m* 'at the going forth of the *setem*-priest';[1] 𝕊🔲ʌ⊚⁰ *m prt·f tpt* 'at his first going forth'.[2]

With *transitive* verbs the same construction is possible, but only where subjects⁵ and object⁸ are both expressed.
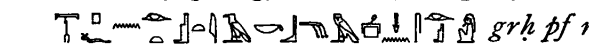
Exx. ⬚🔲—🔲ꜣ🔲 *ḥpr·n tp-wꜣt nfrt m rdit Mnṯw tꜣwy n iti Nb-ḥrw-Rꜥ* a good beginning came about in Mont's giving the two lands to king Nebkherurēꜥ.[3]

🔲🔲 *sp tpy irt·n·k ḥr ḥm·i rdit·k n·i nsyt·k* on the first occasion what thou didst do unto My Majesty was (§ 125, end) that thou gavest (lit. thy giving) to me thy kingship.[4]
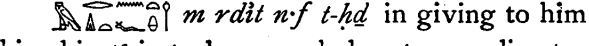
🔲🔲 *grḥ pf n irt ꜣst iꜣkb m-sꜣ sn·s Wsir* on that night of Isis' making mourning for (lit. after) her brother Osiris.[5]

🔲🔲 *rdit·f sw r r-prt ḥꜣty-ꜥ* his appointing (lit. giving) him to be prince.[6]

The last example, which is of a very rare kind, shows that the pronominal object⁵, if not immediately following the infinitive, becomes the dependent pronoun as after the *sḏm·f* form; and this suggests that, whenever the object⁵ of an infinitive is separated from it by an extraneous element, as in

🔲🔲 *m rdit n·f t-ḥḏ* in giving to him white bread,[7]

this object⁵ is to be regarded, not as a direct genitive, but as an accusative. It has been seen, in dealing with the syntax of nouns (§ 85), that a direct genitive cannot easily be separated from its antecedent.

Externally, at least, the construction illustrated above is that customary after all other parts of the verb, and analogy seems to have been at work.

> OBS. 1. When, in constructions like the above, the verb-form is masc., we cannot always be sure that it is really the infinitive, and not a *sḏm·f* form (see above §§ 155. 191).[8] Again, when it is fem., the doubt arises whether the supposed infinitive is not the *sḏmt·f* form, an obscure category of the verb to be discussed later (§§ 401 foll.).

Footnotes (left margin):

[0] Early exx., *L. to D.*, Moscow bowl, 2; *JEA.* 14, Pl. XXXV, 14-5.

[0a] *JEA.* 14, 86.

[1] *BH.* i. 24, 3.

[2] *Cairo* 20057, *d.* Sim. ḥnt·i, 'my bravery', *Urk.* iv. 7, 9.

[3] *Turin* 1447.

[4] *Urk.* iv. 271. Sim. *ib.* 558, 15.

[5] *Urk.* v. 104, 6. 10.

[6] *BH.* i. 25, 30, with error *fdit·f* for *rdit·f*.

[7] *Siut* 1, 290.

[8] A case in point is p. 145, 1st ex.

OBS. 2. For the change of the pronominal object⁵ from the suffix (genitive) into the dependent pronoun (accusative) a comparison with Arabic is instructive: 'if only the objective complement of the act (and not likewise its subject) be expressed, it is put after the *nomen actionis* in the genitive; unless it be separated from the *nomen actionis* by one or more words, in which case it is put in the accusative because the genitive can never be divided from the word that governs it'. WRIGHT, *Arabic Grammar*,³ ii. p. 57, B.

§ 302. The infinitive as substitute for a noun clause with the *śdm·f* form.

—In Lesson XV it was seen that the *śdm·f* form, with whatever other words accompany it, is constantly employed as a noun clause, i. e. as equivalent to a noun in the various syntactic positions which can be occupied by a noun. In the following sections it will be shown that a parallel set of uses existed for the infinitive, this being used in preference to the *śdm·f* form whenever the mention of subject⁵ seemed superfluous.

§ 303. The infinitive as object of certain verbs.

—The infinitive is commonly used as object of such verbs as 𓀀𓏤 *ib* 'cease',[1] 𓀀𓏤 *ibi* 'desire',[2] 𓇋𓈖 *whm* 'repeat',[3] 𓇋𓈖 *wd* 'command', 𓇋𓈖 *mʒʒ* 'see', 'see to', 𓇋𓈖 *mri* 'love', 'desire',[4] 𓇋𓈖 *rḫ* 'know how to',[5] 𓇋𓈖 *snd* 'fear',[6] 𓇋𓈖 *sḫʒ* 'remember',[7] 𓇋𓈖 *śʒ* 'order',[8] 𓇋𓈖 *śʒʿ* 'begin', 𓇋𓈖 *kʒi* 'devise', 'plan',[9] 𓇋𓈖 *rdi* 'give', 'grant', 𓇋𓈖 *di m ib·f* 'place in one's heart', 'determine',[10] 𓇋𓈖 *dd* 'think',[11] as well as after the verbs *iri* 'make', *ꜣsw* 'do in the past', which will be treated as auxiliaries (§§ 484–5); also occasionally after the imperative 𓇋𓈖 *sʒw* 'beware of' (§ 338, 3) and after the negative verb *tm*, see below § 344.

Exx. 𓇋𓈖 *wd ḥm·f sʿḥʿ wd pn* His Majesty commanded to set up this inscription.[12]

𓇋𓈖 *iw mr·n·i ꜣꜣd ḥrt nt ḥm·f* I saw to the excavation of the tomb of His Majesty.[13]

𓇋𓈖 *śʒʿ·n ḥʒty·i śms kd·i* my heart began to follow my sleep.[14]

𓇋𓈖 *di·n·(i) n·k irt ḥḥw m ḥbw-sd* I give to thee to celebrate millions of *sed*-festivals.[15]

The infinitive was used only when the expression of the subject⁵ of the subordinate action appeared unnecessary; when it was preferred to insert this the *śdm·f* form was used, as was seen in § 184 after many of the same verbs.

§ 304. The infinitive after prepositions.

—In the enumeration of the meanings of the prepositions (§§ 162–181) due attention was paid to their very common use with a following infinitive, and this was seen to run parallel, in almost every case, to an employment with the *śdm·f* form; the latter employment was dealt with in § 155.

[1] *Eb.* 93, 6.
[2] *Urk.* iv. 834, 1; 837, 3.
[3] *Eb.* 70, 14; *Urk.* iv. 893, 5.
[4] *Louvre* C 14, 5; *Peas.* B 1, 78, qu. § 315.
[5] *Westc.* 7, 4; 10, 5.
[6] *Sin.* B 215.
[7] *Adm.* 11, 2–6.
[8] *Sin.* B 51.
[9] *Sin.* B 112; 144, qu. § 385.
[10] Brit. Mus. 213.
[11] *Sin.* B 7.
[12] *Hamm.* 192. Sim. Brit. Mus. 202; *Urk.* iv. 618, 16; 647, 5.
[13] *Urk.* iv. 57, 3. Sim. *ib.* 521, 10; 524, 7; 1088, 5.
[14] *Mill.* 1, 12–2, 1. Sim. *Urk.* v. 6, 14. 15.
[15] *Urk.* iv. 292. Sim. *ib.* 223, 14. 16; 481, 1. 7–9; 570, 12; *Th. T. S.* i. 30, B. D.

Three particular cases lead to important developments to be discussed in Lesson XXIII.

[1] For the use with the meaning 'after' see § 165, 10.

1. ◦ *ḥr*. The infinitive after *ḥr* expresses a *concomitant circumstance*,[1] often best translated in English by a participle. There seems hardly any difference of meaning between this use and the use of the *sḏm·f* form described in § 213.

[2] *Urk.*iv.697. Sim. *ib.* 699, 1; *BH.* i. 8, 10; *Sin.* B 239. 249; *Siut* 1, 278. 297; *Westc.* 8, 2.

Exx. [hieroglyphs] *ist ḥd·n ḥm·f ḥr ḥ3k dmiw* lo, His Majesty went northwards plundering (lit. on plundering) towns.[2]

[hieroglyphs] *dbn·n·i ʿf3y·i ḥr nḥm* I went round about my encampment rejoicing.[3]

[3] *Sin.* B 201. Sim. *Peas.* B 1, 31; *Westc.* 8, 21. 23.

[hieroglyphs] *ist wrš ḥm n n-sw-bit Ḥwfw m3ʿ-ḥrw ḥr ḥḥy n·f n3 n ipwt* lo, the Majesty of king Cheops, justified, spent all his time seeking for himself the secret chambers.[4]

[4] *Westc.* 7, 6-7. Sim. after *wrš, P. Kah.* 30, 18; *Paheri* 3, qu. § 492, 5; see *Rec.* 39, 108.

So too sometimes qualifying the object after *gmi* 'find' and *m33* 'see'.

[5] *Peas.* B 1, 34-5. Sim. *Westc.* 12, 13; *Urk.* iv. 1073, 5-6.

Exx. [hieroglyphs] *gm·n·f sw ḥr prt m sb3 n pr·f* he found him going forth from the door of his house.[5]

[6] *Sin.* B116-7. Sim. *Urk.* iv. 657, 17.

[hieroglyphs] *rḫt-ib pw ḥr m33·f wi ḥr irt ipwt·f* it is envy because he sees me performing his business.[6]

It will be seen below that the verb-form known as the old perfective (§ 315) has a corresponding use, but while the old perfective indicates *states*, *ḥr* + infinitive applies essentially to *action* as in progress; thus with transitive verbs it is active, with verbs of motion it stresses the movement itself rather than its result, and with adjective-verbs it emphasizes the becoming and not the being.

2. [hieroglyph] *m* occasionally takes the place of *ḥr* with verbs of motion. Thus in the last example but one *ḥr prt* in one manuscript is replaced by [hieroglyphs] *m prt* in another.[7]

[7] *Peas.* R 84.

3. ◦ *r*. The infinitive after *r* often expresses *purpose* or *result*.

[8] *Sebekkhu* 1. Sim. *Peas.* B 1, 33; *Sh. S.* 157; *BH.* i. 8, 11. 14; *Urk.* iv. 648, 14. 15; 693, 13. 14.

Ex. [hieroglyphs] *wd3 ḥm·f m ḫd r sḫrt Mntw Stt* His Majesty proceeded north to overthrow the Beduins of Asia.[8]
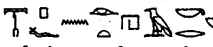
Beyond the three important uses above described, the chief construction of interest is that after *ḥnʿ* to be described just below. We may mention once again, as of special interest, the comparative use of *r* after adjectives, ex. *ʿš3 r smnt* 'too many to record', lit. 'many as compared with recording' (§ 163, 7), the use of *r* as 'to' after *ib* 'wish', *dw3* 'rise early', *snḏ* 'fear', *sb3* 'teach' (§ 163, 10), and the employment of *ḥnʿ* 'together with' (§ 171, 3; § 300, Obs.) and *wpw-ḥr* 'except' (§ 179, 2) as equivalent to English 'and' and 'but' with a following finite tense.
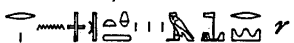
Obs. When subject⁵ closely follows the verb-form, it is to be presumed that the verb-form is not the infinitive, but the *sḏm·f* form (§ 155), or alternatively, if there is an ending -*t*, the *sḏmt·f* form (§§ 407-9).

§ 305. The infinitive after the genitival adjective.—We saw in § 191 that the *śḏm·f* form may be employed after the genitival adjective ⌇ *n* (*ny*) with a variety of meanings. The infinitive occurs in exactly the same way whenever the expression of the subject⁵ was felt to be unnecessary. Only in very rare cases is the infinitive substituted for *śḏm·f* when the subject⁵ is added; an example (*grḥ pf*, etc.) has been quoted in § 301, and a doubt might possibly be felt about the last example but one (*mḫȝ·f*) in § 191, where the form (*śḏm·f* or inf. + suffix) is ambiguous.
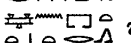
Among the notions expressed by *n* + infinitive are *time, place, means, purpose* and the like, and the kinship of the phrase thus formed with a relative clause may often be realized by means of a paraphrase.

Exx. 𓏏𓉻𓈖𓊪𓆑 *grḥ pf n irt ḥȝkr* on that night of celebrating the *Ḥȝkr*-festival, i. e. when the *Ḥȝkr*-festival is celebrated.[1]
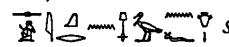
𓂋 *r n wnm t m ḥrt-nṯr* an incantation for eating bread in the necropolis.[2]

𓂋 *ʿḫ n sṯ* a brazier which can be moved about, lit. of dragging.[3]

𓅮 *pḫrt nt smȝ ḥfȝt* a prescription for killing a snake.[4]

𓂻 *wȝt nt prt* a way of going out.[5]

Specially noteworthy is the use of such infinitival genitives to describe how a man can be, or deserves to be, treated.
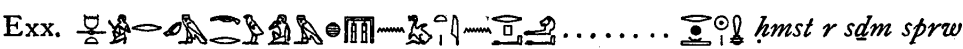
Exx. 𓀀 *s iḳr n wbȝ n·f ib* an excellent man to be confided in, lit. of opening to him the heart.[6]

𓈖𓇓𓅱 *nsw swt n swhȝ n·f* a king, indeed, to be boasted of, lit. of boasting for him.[7]
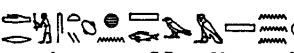
Note that in several cases the infinitive is best translated by an English passive.

§ 306. Absolute uses of the infinitive.—Like other nouns (§ 89), the infinitive may be used as the equivalent of a sentence, i. e. as significant and complete in itself.

1. Thus it often occurs absolutely in *headings* to scenes, *titles* to parts of books and the like; compare above § 89, 1. The subject⁵, or agent, is introduced by *in*.

Exx. 𓄣 .... 𓎛𓅓𓋴𓏏 *ḥmst r sḏm sprw m ḫȝ n ṯȝty in r-pʿt ḥȝty-ʿ ..... Rḫ-mi-Rʿ* sitting to hear the petitioner in the office of the vizier by the prince ..... Rekhmerēʿ. Description above a painted scene.[8]

𓐍 *ḫsf ʿȝpp m wiȝ Rʿ* to repel Apopis from the bark of Rēʿ. Title of an incantation.[9]

𓂧𓂋 *dr sty ḫnš m šmw* to remove a foul odour in the summertime.[10] Heading of a recipe in a medical papyrus.

[1] *Urk.* v. 104, 17. Sim. *ib.* 103, 10; 105, 13; 107, 9; *Siut* 1, 308; *Urk.* iv. 1072, 16.

[2] LAC. *TR.* 45, 1. Sim. *ib.* 29, 1, 48, 1.

[3] *Urk.* iv. 639, 21.

[4] *Eb.* 21, 8. Sim. *ib.* 31, 17; 46, 2; 79, 2. 5.

[5] *Eb.* 52, 3.

[6] *Bersh.* ii. 21. 4. Sim. Leyd. V 4, 12; *Urk.* iv. 415, 13.

[7] *Amada* 6. Sim. *ib.* 7; *Hamm* 12, 3.

[8] *Urk.* iv. 1117. Sim. *ib.* 1159, 10; 1161, 3; 1175, 17; 1187, 9; *BH.* i. 30. 32.

[9] LAC. *TR.* 35, 1; Sim. *ib.* 36, 1; 39. 1; 53, 1; 63, 1; *P. Kah.* 6, 8. 12.

[10] *Hearst* 2, 17 = *Eb.* 86, 8 (*pḫrt nt dr*, etc.).

Here belongs the very common phrase *ḏd mdw*, lit. 'the speaking of words', which has a double employment in Middle Egyptian. Written fully 🔤, it is found in magico-medical papyri at the beginning of rubrics with prescriptive meaning.
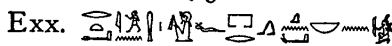
Ex. 🔤 *ḏd mdw ḫft wꜣḥ pḫrt* to be spoken when applying remedies.[1]
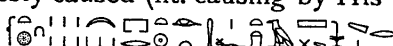
Secondly, it occurs in the abbreviated writing 🔤 at the beginning of all divine speeches on temple and tomb walls, e.g. 🔤 *ḏd mdw in Ḥtḥr* 'words spoken by Hathor'.[2] On many Middle Kingdom coffins 🔤 stands at the top of every column of text, serving much the same purpose as our inverted commas.
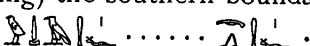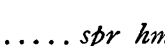
2. Again like other nouns (§ 89, 2), the infinitive is used in *narrative* to announce incidents of outstanding importance. The subject may be presented as an agent with the help of *in*, or else may be appended directly to the infinitive in accordance with § 301.

Exx. 🔤 *rdit in ḥm·f pr ḳn nb n mšꜥ·f* then His Majesty caused (lit. causing by His Majesty) every brave of his army to go forth.[3]
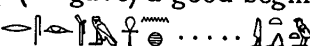
🔤 *ḥꜣt-sp 16, (ꜣbd) 3(-nw n) prt, irt ḥm·f tꜣš rsy r Ḥḥ* year 16, month 3 of winter: His Majesty made (lit. His Majesty's making) the southern boundary at Ḥeḥ.[4]
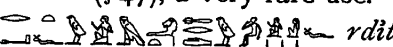
🔤 ...... 🔤 ..... 🔤 *wḏꜣ ḥm·f ...... spr ḥm·f ..... rdit ḥm·f tp-nfr* His Majesty proceeded ...... His Majesty arrived ..... His Majesty made (lit. gave) a good beginning.[5]

🔤 ..... 🔤 *rs m ꜥnḫ ..... iit-tw r ḏd n ḥm·f* waking in life (in the royal tent); one came to tell His Majesty.[6] Note the indefinite pronoun *tw* (§ 47), a very rare use.

🔤 *rdit·f wi m-ḥꜣt ḫrdw·f* he placed me in front of his children.[7]

OBS. Various doubts and difficulties present themselves at this point. When the infinitive is closely followed by *in*+noun it is indistinguishable, if of masc. gender, from the *sḏm-in·f* form (below § 429, 1). When subject immediately follows the verb, a choice arises between the infinitive and the *sḏm·f* form, the latter being unquestionably excluded only with verbs whose infinitive ends in *-t*, while with the verb *iwt* 'come' this ambiguity is always present, as one of its *sḏm·f* forms is *iwt·f* (§ 447). When the hypothetical infinitive ends in *-t*, the question arises whether it may not be the *sḏmt·f* form, see below § 406; so, for instance, in the last example above, where the doubt is intensified by the fact that no parallel forms without *t* from immutable verbs are there to suggest the infinitive. Reasonably certain examples of the narrative infinitive are those in which forms ending in *-t* alternate with forms not ending in *-t*, and where both are parallel to real narrative tenses like *sḏm-n·f*. These criteria place our third and fourth examples beyond doubt. A different kind of question arises in connection with examples like the second above; here the infinitive (if it be such and not the *sḏmt·f* form) may be, not a narrative infinitive, but one in apposition to the preceding date.

[1] *Eb.* I. 10; 2, 6; *Hearst* 6, 10; 11, 5.

[2] *Urk.* iv. 236. Sim. *ib.* 239, 3; 242, 6. 9. 10. 13.

[3] *Urk.* iv. 894. Sim. *ib.* 9, 3; 653, 8; 655, 5; *Ann.* 37, Pl. II, 27; also the exx. *gmt·f in ḥm·f* and *ḏd ntsn* in § 300.

[4] *Berl. AI.* i. p. 257, l. 3. Sim. *Hamm.* 48, 3; 191, 1.

[5] *Sebekkhu* 1-2. Sim. *ib.* 12-14; *Urk.* iv. 9, 11; 54, 14; 61, 7.

[6] *Urk.* iv. 656, 13-14. Sim. *ib.* 695, 5-6. Without subject, *ib.* 656, 6-7; 685, 10-11; 729, 15-16; 730, 8-10; *Hamm.* 123, 3.

[7] *Sin.* B 107. Sim. *ib.* B 4-5. 5. 15. 23. 86. See below § 406 for these doubtful cases.

§ 307. The infinitive after ⏦ *nn* and ⏤ *n*, and after the negative relative adjective.

—1. Just as ⏦ *nn* is used with a nominal subject to predicate non-existence (§ 108), so too it is used with the infinitive as its subject to express the non-performance or non-occurrence of some verbal action.[1] This construction is hardly employed, however, except to qualify some preceding statement, and in this case, as with nominal subject (§ 109), it is often best to translate *nn* as 'without'.

Exx. I caused his weapons to be carried off ..... ⟨hieroglyphs⟩ *nn tẛt ḥr ʿḥj* without desisting from the fight. Lit. not was desisting.[2]

These things shall belong to thy son ...... ⟨hieroglyphs⟩ *nn rdit psẛ·f st n ḥrdw·f* without his being allowed to divide it among his children.[3] Lit. not is the allowing that he divide it for his children.

⟨hieroglyphs⟩ *pr·k ʿḳ·k, nn ḥnḥn·k, nn šnʿ·k ḥr sbṣ n dwṣt* mayst thou go out and in, without being driven back, and without being turned away from the door of the netherworld. Lit. there is not the driving back of thee, etc.[4]

As the last example shows, when object[s] is added to the infinitive, it is often more idiomatic in English to render this as a passive, e. g. 'without (thy) being driven back' instead of actively 'without driving thee back'.

A very uncommon case is where, in agreement with § 301, the noun following the infinitive is subject[s], not object[s].

Ex. ⟨hieroglyphs⟩ *sm(ṣ) pdtyw, nn sḫt ḫt* slaying the bowmen, without blow of a stick, lit. there is not striking of a stick.[5]

Rarely an agential dative is inserted after *nn* when the infinitive is intransitive.

Ex. ⟨hieroglyphs⟩ *nn n·s prt m ʾImnt* she cannot go forth from the west, lit. not to her is going forth.[6] Note that this example is a main clause.

⏤⟨hieroglyphs⟩ *n is* (§ 209) can be used when the negatived infinitive definitely restricts the scope of a preceding clause.

Ex. ⟨hieroglyphs⟩ *n grt sḏm·n imy-r šnt itṣ, n is nḏrt m-ʿ·f* an overseer of lawsuits cannot judge a thief, except he be (?) imprisoned with him, lit. not indeed is there imprisoning with him.[7]

Very rarely ⏤⟨hieroglyphs⟩ *n wnt* (§ 108, 2) is used in place of the usual *nn*.

Ex. My Majesty has commanded to consecrate the holy ground south of Abydus, ⟨hieroglyphs⟩ *n wnt rdit ḥnd rmt nbt ḥr pṣ tṣ ḏsr* without allowing any people to tread upon this holy ground.[8] Lit. there is not the allowing that any people tread, etc.

Exceptionally and, so far as our evidence goes, only when two parallel infinitives are negated and these have no object[s], ⏤ *n* is found in place of ⏦.

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[1] See GUNN, *Stud.* pp. 155 foll.

[2] *Sebekkhu* 4. Sim. *Peas.* B 1, 79; *Hamm.* 113, 7; *Sh. S.* 17; *Westc.* 5, 17; 11, 11.

[3] *Siut* 1, 272. Sim. *Sin.* R 22; *P. Kah.* 12, 12; 35, 13; *Berl. Al.* i. p. 256, 5, qu. § 254.

[4] *Urk.* iv. 498. Sim. *ib.* 65, 9; 520, 8; *Siut* 1, 293; 4, 33; *Bersh.* ii. 21, top, 1.

[5] *P. Kah.* 1. 4. Sim. *Pt.* 249; Brit. Mus. 569, *nn ʿm ḭb.*

[6] *Leb.* 77. Sim. *Adm.* 8, 6.

[7] *P. Kah.* 30, 11–3.

[8] *Amrah* 29, 2. Sim. *Dend.* 37 *b*, 387.

Ex. Would that it were the end of men (§ 133), �☐ *n iwr, n mst* without conception, without birth.[1]

This use is, up to the present, unexplained.

2. Just as sentences of the type ☐ *nn ssw·s* may be made adjectival by the mere substitution of the negative relative adjective *iwty* for *nn* (§ 203, 3), so too with the construction *nn* + infinitive discussed above under 1.

Exx. ☐ *iwtw ḥsf·f m nṯrw* who is not repelled among the gods.[2] Some variants omit the suffix as unessential.

☐ *iwt(y) rḫ rn·f* whose name is not known.[3]

One might, in explaining these instances, hesitate between the infinitive and the form which we shall term the passive *sḏm·f*, but there is no definite evidence in favour of the latter, and the infinitive seems indicated by Coptic equivalents like *at-sont⸱f* 'uncreated', lit. 'who-not (there is) creating of him'. See below § 424, 3.

§ 308. Negation of the infinitive.—To express such notions as 'not-hearing', 'not-to-hear' use must be made of the negative verb ☐ *tm*, the discussion of which belongs to a later stage in our studies; see below § 348.

> Obs. It must be carefully noted that the constructions of § 307 do not constitute negations of the infinitive in the sense here meant, since there the negative word *nn* or *n* is the existential predicate 'is not', while the infinitive is subject.

[1] *Adm.* 5, 14; *Urk.* iv. 57, 4–5. Sim. *ib.* 97, 15–6; 546, 6–7.

[2] *Urk.* v. 10, 13. Sim. Budge, p. 107, 13; 497, 14.

[3] *Rec.* 35, 223.

VOCABULARY

☐ *wḏꜥ* divide, sever; judge, judge between.

☐ var. ☐ *mki* protect.

☐ var. ☐ *sn* smell, kiss.

☐ *kb* (*kꜣb*) double (vb.).

☐ *iw* island.

☐ *ꜥwꜣ-ir(y)·f* brigand.

☐ var. ☐ *wr* chieftain.

☐ *wḏyt* (military) expedition.

☐ *psd* back.

☐ var. ☐ *mfkꜣt* turquoise.

☐ *nḫtw* victory.

☐ *ḥtpw* peace.

☐ *ḥtpw-nṯr* offerings (to the gods).

☐ *ḫsbd* lapis lazuli.

☐ *šsr* arrow.

☐ *Rṯnw* Retjnu, name of Palestine and Syria.

☐ *Wp-wꜣwt* Wepwawet 'Opener-of-the-ways', the wolf-god of Abydus and Asyût.

EXERCISE XXI

(*a*) *Reading lesson: words accompanying a scene of foreigners, who bring tribute to the vizier Rekhmerēᶜ* (*reign of Tuthmosis III, Dyn. XVIII*).[1]

𓏤𓆤𓀀𓄤𓏲	*iit m ḥtpw*
𓇋𓂋𓏤𓅱𓂋𓅱𓈖𓋴𓄟	*in wrw nw Kftyw,*
𓈖𓏤𓏤𓊹𓊹𓊹𓈖𓏤𓏤𓈖𓏏𓆟	*iww ḥryw-ib nw Wꜣḏ-wr,*
𓆟𓂻𓏤𓀢𓏺	*m ksw,*
𓆟𓏏𓊪𓏺	*m wꜣḥ tp,*

n bꜣw ḥm·f n-sw-bit Mn-ḫpr-Rᶜ,[2] dì ᶜnḫ ḏt (§ 378),

sḏm·sn nḫtw·f ḥr ḫꜣswt nbt,

inw·sn ḥr psḏw·sn,

sb-tw (?) *rdìt n·sn ṯꜣw n ᶜnḫ,*

m-mryt wnn ḥr mw n ḥm·f,

r rdìt mk st bꜣw·f.

in mḥ (§ 357) *ib n ity, imy-r niwt, ṯꜣty Rḫ-mi-Rᶜ*

šsp (§ 373, 2) *inw nb n ḫꜣswt nbt*

innw (§ 358) *n bꜣw n ḥm·f.*

[1] *Urk.* iv. 1098-9.   [2] Prenomen of Tuthmosis III.

'Coming in peace by the chieftains of Keftiu (Crete) and of the islands in the midst belonging to the sea, in bowing down, in bending (lit. putting down) the head, through the might of His Majesty, the King of Upper and Lower Egypt, Menkheperrēᶜ, granted life eternally, when they hear of his victories over all countries; their tribute on their backs, seeking that may be given to them (lit. in quest of the giving to them) the breath of life, through desire of being loyal subjects (lit. being upon the water) of His Majesty, so that (lit. to cause that) his might may protect them. It is the trusty servant (lit. heart-filler) of the sovereign, the overseer of the city, the vizier Rekhmerēᶜ, who receives all the tribute of all lands, which is (wont to be) brought through the might of His Majesty.'

(*b*) *Write in hieroglyphs:*

(1) To do justice is the breath of the nose. (2) Thou wast placed in order to hear disputes (*mdt*), to judge between disputants (lit. two), and to repress the brigand. (3) My Majesty dedicated (*ḥrp*) to him gold, silver, lapis lazuli and turquoise in order to make all the monuments of my father Amūn. (4) Thou didst seize thy city without fighting, without an arrow being shot (lit. shooting an arrow). (5) My Majesty commanded to double these offerings, (making them)

into (literally 'as') a thousand various (kinds of) bread, when (*m-ḫt*) My Majesty came (infinitive) from having (*ḥr*) crushed Retjnu in the first campaign of victory. (6) It is better to give than to receive (lit. receive from another). (7) Giving praise to Osiris, smelling (i.e. kissing) the earth for Wepwawet, by the prince Nebseny.[1] (8) A book for driving out all snakes.[2] (9) Send thou to me (news) about his health, without letting him know it.

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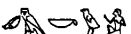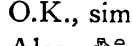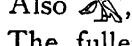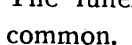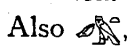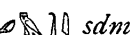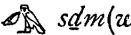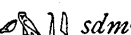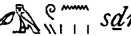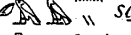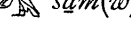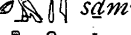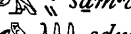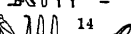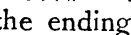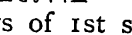
[1] Legend beside the picture of a man with arms raised in adoration.   [2] Title of a book.

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LESSON XXII

THE OLD PERFECTIVE

[1] See *Verbum* ii. §§ 1 foll. Also *ÄZ.* 27, 65; 29, 85.

§ 309. The **old perfective**,[1] often known under the less suitable name of 'pseudo-participle', is the sole surviving relic in Egyptian of the Semitic finite verb (§ 3). It differs from the various forms of the suffix conjugation, i. e. verb-forms like *sḏm·f* (§ 410), in the possession, for the persons, of special endings of its own not identifiable with any of the Egyptian pronouns. This will be best made clear by the following paradigm from the immutable verb *sḏm* 'hear'.

[2] *Urk.* iv. 3, 3. 9; Louvre C 174.
[3] Brit. Mus. 614, 11. 14; *Urk.* iv. 749, 17; *ÄZ.* 47, Pl. I, 7. 8. 13.
[4] Louvre C 1, 14; *Sinai* 139, 12.
[5] *Bersh.* i. 14, 2; *Th. T. S.* ii. 9. 11.
[6] *Hamm.* 1, 7; Leyd. V 88, 10. 11.
[7] *Urk.* iv. 244, 4.
[8] *Five Th. T.* 27. 28.
[9] *Leb.* 63; *Urk.* iv. 758, 16; *Ann.* 37, Pl. II, 13–14.
[10] *Wny,* Cairo 20003; *dwny, Sm.* 3, 10; *ḥry,* Budge, 304, 13; 305, 6. 9. Sim. in O.K., Weill, *Décr.* Pl. 9, vert. 1.
[11] *Eb.* 36, 18; 41, 1; 109, 1; 110, 5.
[12] *Sm.* 11, 18.
[13] Erm. *Hymn.* 11, 4.
[14] *Eb.* 37, 18; 38, 18.
[15] *Eb.* 109, 20; but see *Rec.* 35, 216.
[16] 3rd plur. f., *Siut* 1, 235; *Hamm.* 114, 11. 12; *Urk.* iv. 707, 10. 3rd dual m., *Sin.* B 169; *Pt.* 11. 14; *Eb.* 73, 6. 3rd dual f., *Sin.* R 9. B 272; *Urk.* iv. 365, 2.

Sing. 1, c.   ⸤glyphs⸥ *sḏm·kwi.*   So often in hierogl. and regularly in hieratic. Rarer writings of the ending are ⸤glyphs⸥,[2] ⸤glyphs⸥,[3] ⸤glyphs⸥,[4] ⸤glyphs⸥,[5] or, as always in O.K., simply ⸤glyph⸥.[6]

„ 2, c.   ⸤glyphs⸥ *sḏm·ti*   Also ⸤glyph⸥, more rarely ⸤glyph⸥.

„ 3, m.   ⸤glyphs⸥ *sḏm(w).*   The fuller writing ⸤glyph⸥ is rather less common.

„ 3, f.   ⸤glyphs⸥ *sḏm·ti.*   Also ⸤glyph⸥, more rarely ⸤glyph⸥.

Plur. 1, c.   ⸤glyphs⸥ *sḏm·wyn.*   Rarely ⸤glyph⸥.[7]

„ 2, c.   ⸤glyphs⸥ *sḏm·tiwny.*   Also rarely ⸤glyph⸥.[8]

„ 3, m.   ⸤glyphs⸥ *sḏm(w).*   Much less commonly ⸤glyph⸥;[9] but also sometimes ⸤glyph⸥ *sḏmy.*[10]

„ 3, f.   ⸤glyphs⸥ *sḏm·ti.*[11]

Dual. 3, m.   ⸤glyphs⸥ *sḏm·wy.*[12]

„ 3, f.   ⸤glyphs⸥ *sḏm·ty,*[13]

varr. ⸤glyphs⸥,[14] ⸤glyphs⸥.[15]

} Hardly except in very ancient texts; in Middle Egyptian regularly replaced by 3rd masc. form.[16]

Thus, only the endings of 1st sing., 1st plur., and 2nd plur. have a very distinctive character. The 2nd sing. and 3rd f. sing. are identical, as also 3rd m. sing. and plur. Moreover, the summary writings ⸤glyph⸥ for *sḏmw* and ⸤glyph⸥ for *sḏm·ti,* which are exceedingly common, are easily confused with other parts of the verb (§ 296). In order to recognize the old perfective easily, close attention to its syntactic uses is required.

Turning now to details, for 1st sing. some hieratic texts which otherwise write the ending ·*kwi* in full display the abnormal writings 𓂋 *ḏd·ki* 'I said'[1] and 𓂋 *wn·k* 'I was';[2] in several instances the enclitic particle *rf* follows,[3] so that these writings may indicate some special form.

In 2nd sing. and 3rd f. sing. the ending 𓏤𓏤 or 𓏤 ·*ti* follows the determinative, if any; the shorter writing, which is usual in the older hieratic texts, has the ending ꜥ ·*t(i)* before the determinative. Exx. 𓂋𓏤𓏤 *ḥr·ti* 'thou art content',[4] 𓂋𓏤𓏤 *šm·ti* 'she is gone',[5] but 𓂋𓄿 *pr·t(i)* 'thou art come',[6] 𓂋 *mḥ·t(i)* 'it is full'.[7] With verb-stems ending in *t* the ending may disappear entirely, in accordance with §62, ex. 𓂋𓏤 *nḫt(·ti)*.[8]

The endings ·*kwi*, ·*wyn*, ·*tiwny* follow any determinative that there may be; but the *w* of the 3rd m. sing. and plur., if written out, regularly precedes it.

In certain *3ae inf.* and *4ae inf.* verbs the ending of the 3rd m. sing. and 3rd plur. is apt to be written as *y*, exx. 𓂋𓏤𓏤𓄿 *ḥiy* 'has fallen',[9] 'have fallen'[10] (beside 𓂋𓏤𓄿 *ḥiw*[11]); 𓂋𓏤𓏤 *wꜥy* '(he) being alone'[12] (beside 𓂋𓏤 *wꜥw*[13]); 𓂋𓏤𓏤 *ḥnty* '(it) being prominent';[14] 𓂋𓏤𓏤 *ḥsy* '(they) being faint';[14a] isolated ex. 1st plur., 𓂋𓏤𓏤 'we having fared down'.[14b] This *y* is apparently due to the fusion of the ending, which in the oldest Egyptian was *i* more commonly than *w*, with the final *i* or *w* of the stem.

Any separately expressed subject, whether noun or pronoun, must be placed *before* the old perfective; see Lesson XXIII for further details.

Exx. 𓂋𓏤𓏤 *mk tw iw·t(i)* behold, thou art come.[15] Lit. behold thee, thou art come.

𓂋𓏤𓏤 *ist mniwt nbt sspdw m ḫt nbt nfrt* lo, all ports were supplied with everything good.[16]

OBS. 1. The old perfective was discovered and compared with the Semitic perfect by Erman, who gave to it the name 'pseudo-participle' here abandoned. In particular, a close resemblance has been noticed between the Egyptian old perfective and the Akkadian (Semitic Babylonian) 'permansive', an important similarity being that both can be used with passive, as well as with active, meaning;[17] a difference is that the old perfective shows an additional *i* not present in any Semitic parallel, cf. Eg. *sḏm·kwi* with Akkad. *kašdāku*. Contradictory views have been taken, however, with regard to the age of the Akkadian permansive. Brockelmann held it to be a secondary formation,[18] but the consensus of recent opinion attributes to it an antiquity not much less than that of any other Semitic tense.[18a] One scholar[19] sought to discover in Akkadian two tenses, a 'durative perfect' and a 'durative imperfect', which might have been compared to the traces of an apparently similar distinction in Egyptian, see below, §310, end; however, the hypothesis in question has not found favour with other Semitists. There are also Hamitic analogies to be taken into consideration,[20] but here the external resemblances are much less striking, the facts different in the different tongues, and the meanings less conspicuously comparable.

[1] *Sin.* B 45. 114. Sim. *wn·ki, Sin.* B 252, qu. §326.

[2] *Sh.S.* 136. So too hierogl., Brit. Mus. 574, 4.

[3] *Sh.S.* 136; *Sin.* B 252; Brit. Mus. 574, 4. With *r·i, Sin.* B 45.

[4] *P. Kah.* 13, 24.

[5] *Westc.* 12, 23.

[6] *Sin.* B 182.

[7] *Hamm.* 191, 4.

[8] *Peas.* B 1, 116. Sim. *mwt(·ti), Sh.S.* 38.

[9] *Eb.* 37, 16; 42, 16. Sim. *iry, Rifeh* 1, 16; *dy* 'being placed', *Ann.* 39, 189.

[10] *Eb.* 37, 4.

[11] *Sh.S.* 130; *Pt.* 8.

[12] *P. Kah.* 28, 24.

[13] *P. Kah.* 33, 14.

[14] *Eb.* 37, 18; 38, 18.

[14a] *Ann.* 37, Pl. II, 13.

[14b] LUTZ, 66, 2.

[15] *Sin.* B 257.

[16] *Urk.* iv. 719.

[17] FR. DELITZSCH, *Assyrian Grammar*, §87, b.

[18] *Grundriss d. vergleich. Grammatik d. sem. Sprachen*, i. p. 583, f. a.

[18a] G. R. DRIVER, *Problems of the Hebrew Verbal System*, pp. 9-31, 80-4.

[19] A. UNGNAD, *Das Wesen des Ursemitischen*, Leipzig, 1925.

[20] M. COHEN, in *Mém. de la Société de Linguistique de Paris*, 22 (1921), p. 242; E. ZYHLARZ, *Ursprung und Sprachcharakter des Altägyptischen*, esp. pp. 7. 72.

To sum up, the relationship of the Egyptian old perfective to a Semitic counterpart seems indisputable, and the Akkadian permansive illustrates that relationship at its closest; but the exact nature of the connexion has still to be determined.

OBS. 2. In transliterating the old perfective it seems advisable to place a dot before those endings which are written *after* the determinative and were, accordingly, regarded as suffixes (exx. *sḏm·kwi, sḏm·ti*), but to omit the dot elsewhere (exx. *sḏmw, sḏmt*); *sḏmt* may, however, be conveniently represented by *sḏm·t(i)*.

§ 310. Forms of the old perfective in mutable verbs.

—In the normal forms no gemination is seen.

2ae gem. ⌷𓏏𓏤 *ḳb·ti* ' (it) is cool';[1] 𓎟 *wn* '(he) is existing'.[2] On the rare geminating forms see at the end of this section.

3ae inf. 𓉐𓄿𓏏𓏥 *hꜣ·kwi* 'I went down';[3] 𓉐𓄿𓏏𓏤 *hꜣ·ti* 'is (f.) fallen'.[4] The third weak radical is not written, and in 3rd m. forms like 𓉐𓃭 *hrw* 'were content'[5] the *w* is the personal ending; however, in the rarer alternative *y* (§ 309), the semi-vowel of the stem is probably combined with the ending. On the rare geminating forms see at the end of this section.

'Make' is written normally without *r*, exx. 𓁷𓏤𓏥 *ir·kwi* 'I acted'[6] (active, § 312, 1); 𓇋𓂋𓅱 *irw* '(they) being made'[7] (passive, § 312, 2). The exceptional writing 𓇋𓂋𓏥 is probably to be viewed as a geminating form *irr·kwi*, see below.

4ae inf. 𓏠𓈖𓏏𓏥 *ḫnt·ki* 'I sailed upstream';[8] 𓆓𓂋𓏏𓏤 *nḏr·ti* '(it) being held fast'.[9] In the 3rd masc. the ending is sometimes omitted, ex. 𓏠𓈖𓇋 *mini* 'had landed',[10] sometimes written as *y*, ex. 𓆑𓐍𓏤𓏥 *wꜣsy* '(it) was ruined'[11] (see above § 309). The form 𓄜𓏤𓏥 *špss·kw* 'I was wealthy'[12] probably belongs to the *4-lit.* verbs, see § 274.

anom. 'Give' shows forms both with and without *r*: 1st sing. 𓂋𓂧𓏤𓏥 *rdi·kwi*;[13] 3rd f. sing. 𓂋𓂧𓏏𓏤[14] and 𓂋𓂧𓏤[15] *rdi·ti*; but also 1st sing. 𓂧𓏤 *di·kw*;[16] 2nd m. sing. 𓂧𓏏 *di·t(i)*;[17] 3rd m. sing. (agreeing with f. plur. noun) 𓂧𓅱 *di(w)*;[18] 3rd m. plur. 𓂧𓏤𓅱 *diw*,[19] etc. An example of the geminating form, namely 𓂧𓂧𓏤𓏥 *dd·kwi* 'I am placed',[20] can be quoted from Dyn. XVIII; in Late Egyptian, curiously enough, the old perfective is always written with 𓂧.

'Come' shows forms from both stems. From *iw*: 2nd m. sing. 𓂻 *iw·t(i)*;[21] 3rd m. sing. 𓂻𓏤 *iw*.[22] From *ii*: 𓇋𓇋𓂻𓏥 *iy·kwi*;[23] 3rd m. sing. 𓇋𓏤 *iw*,[24] 𓇋𓅱 *i(w)*;[25] 2nd plur. 𓇋𓄿𓂻𓈖 *i·tiwn(y)*.[26]

'Bring' shows no peculiarities, ex. 𓏠𓇋𓏤𓏥 *in·kwi*.[27]

The above enumeration of forms contains only two examples with gemination. Nevertheless, a few more geminating old perfectives may be quoted:—

2ae gem. 3rd f. sing. 𓂝𓈖𓈖𓏏𓏤 *gnn·ti* 'it is soft';[28] 3rd f. plur. 𓎟𓈖𓏤𓏤 *wnn·ti* 'they being'.[29]

[1] *Eb.* 36, 15; 37, 3. Sim. *T. Carn.* 5 (*ḳb·wyn*).

[2] *Leb.* 127; Brit. Mus. 574, 16. Sim. *Urk.* iv. 385, 3; *Puy.* 35 (*wn·kwi*).

[3] *Sh. S.* 24. 169.

[4] *Eb.* 51, 18.

[5] *Siut* 1, 276. 282. 289.

[6] *Mill.* 2, 1.

[7] *Urk.* iv. 1159, 17. Sim. *ir*, Cairo 20543, 14.

[8] *BH.* i. 8, 11. 14.

[9] *Eb.* 109, 6.

[10] *Westc.* 7, 11.

[11] *Bersh.* ii. p. 25.

[12] Brit. Mus. 614, 11, qu. § 312, 4.

[13] *Sin.* B 286; *Sh. S.* 39. 177.

[14] *Eb.* 43, 17.

[15] *Sh. S.* 4, qu. § 322.

[16] *Urk.* iv. 472, 15.

[17] *Sin.* B 193.

[18] *Hamm.* 114, 12.

[19] *Hamm.* 114, 12. Sim. m. sing. *BH.* i. 26, 126.

[20] *Urk.* iv. 119, 10.

[21] *Sin.* B 257.

[22] *Sin.* B 265; *Pt.* 9; *Paheri* 3, reg. 1.

[23] *Westc.* 8, 12.

[24] Brit. Mus. 614, vert. 4.
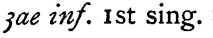
[25] *Hamm.* 114, 11.

[26] *Five Th. T.* 27. 28.

[27] *Urk.* iv. 55, 13; 530, 12.

[28] *Eb.* 105, 2; 107, 15. 18.

[29] *Eb.* 110, 5, qu. § 326.

ȝȝe inf. 1st sing. ⟨hieroglyphs⟩ *hȝȝ·kwi* 'I go down';[1] so, too, ⟨hieroglyphs⟩ *irr·kwi* 'I acted' (see below) and ⟨hieroglyphs⟩ *sȝȝ·ti* 'beware' (below § 338, 3). Exx. of 3rd m. formerly quoted (*hȝȝ*,[2] *prr* [3]) are really imperf. act. participles (§ 357).

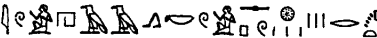*anom.* 1st sing. ⟨hieroglyphs⟩ *dd·kwi*, see above.

The evidence is too slight to admit of certain conclusions, but it is remarkable that these geminating forms occur only (with the exception of *dd·kwi* just mentioned) in *generalizing*, *characterizing* passages, i. e. in passages of the kind where, as we shall see later, the participles (§ 355) and the *śdm·f* form (§ 440) also display the gemination.

Exx. ⟨hieroglyphs⟩ *irr·kwi m ʿḳ, nn dd·f* I used to act as one who entered without being announced, lit. without saying of him.[4] In the next line we read ⟨hieroglyphs⟩ *prr·i ḥs·kwi* I used to go forth having been praised.

⟨hieroglyphs⟩ *iw·i hȝȝ·kwi spw ȝ r ḥḳȝt* I go down (lit. am gone down) three times into the *ḥeḳat*-measure.[5]

There is thus a distinct possibility that the geminating old perfective may possess implications of *repetition* or *continuity*.

§ 311. Meaning and use.—There can be no doubt but that, in an early lost stage of the Egyptian language, the old perfective was a freely used narrative tense with both active and passive meanings. In historic times, however, and particularly in Middle Egyptian, this tense has become much restricted and specialized in its use.

First, it has been restricted and specialized in respect of *person*. The 1st person[6] alone is used independently in main clauses (§ 312); the 2nd and 3rd persons, except in some idiomatic phrases (§ 313), require a noun or pronoun, this usually preceding,[7] upon which to depend. It will be seen, as we proceed (§ 314), that the effect of the dependence just mentioned was to give to the old perfective more and more the status of an *adverb* (virtual adverb clause). Often it is added as a qualification to a noun or pronoun exercising some syntactic function in a main clause (§§ 314 foll.). When, on the other hand, the preceding noun or pronoun has no other function than to serve as subject of the old perfective, then that verb-form resembles an adverbial predicate, and all the rules for the sentence with adverbial predicate come into play. The resulting construction will in this book be termed 'the pseudo-verbal construction', and will be described in detail in the next Lesson.

Second, the old perfective has undergone restriction as regards *meaning*. Here we reach some very important rules. The old active-transitive employment as a past tense survives only in a few patently archaistic examples, though it is still common, both for past and for present reference, with the verb *rḫ* 'know'. *The old perfective from other transitive verbs has passive meaning*, ex. *hȝb·kwi*

Margin notes:

[1] *Rhind* 35. 37. 38.

[2] *Eb.* 42, 18, qu. § 323.

[3] *Eb.* 105, 11.

[4] Munich 3, 16; hardly to be rendered as Lef. *Gr.* § 346.

[5] *Rhind* 35.

[6] Exx. of plural are very rare; see *Urk.* iv. 244, 4.

[7] Rare exceptions, § 314, end.

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'I have been sent'. With verbs of motion it describes, not so much the movement itself as *the position reached as the result of the movement*, ex. *hꜣ·kwi* ' I went down' to the mines. Lastly, it is frequent with *adjective-verbs* (ex. *wsr·kwi* ' I was powerful') and with some other intransitives (ex. *mꜣḥ* 'burned'). In all these cases the old perfective expresses a *state* or *condition* of things; as contrasted with the essentially dynamic suffix conjugation it is *static* or at least relatively so. The time-position indicated by the old perfective depends upon the context; but in its narrative uses it must be translated with the English past ('burned', 'was rewarded') or the English present perfect ('has perished', 'has been sent').[0]

OBS. The negative construction *n sḏm·n·f*, which serves to negate various verb-forms envisaging a protracted span of time, is often used in close association with the old perfective; see § 418. This is exactly what would be expected, seeing that the old perfective refers to a static, enduring condition of things.

§ 312. Independent use of the 1st person.

1. The few surviving examples of the active-transitive use (already rare in Old Egyptian) are narrative in the 1st person.

Exx. *wd·ki rn·i r bw ḥry nṯr* I set my name at the place where the god was.[1]

ir·kwi mi sꜣ·tꜣ n smt I acted as the snake of the desert.[2]

ḏd·ki I said.[3]

Alone among verbs *rḫ* 'know' has a more frequent use in the old perfective, see below § 320.

Ex. *rḫ·kwi ꜣḫ·s n irr sy tp tꜣ* I knew that it (i.e. right) was profitable to him who performed it upon earth.[4]

2. With *passive* meaning from *transitive* verbs, in narrative. The *sḏm·n·f* form supplies the corresponding active.

Exx. *fkꜣ·kwi m ꜥ-ḥnwti* I was rewarded in the audience-chamber.[5]

h(ꜣ)b·kw m ipt n sr mn I have been sent on a mission to the official so-and-so.[6]

3. With *verbs of motion*, in narrative.

Exx. *ḫnt·ki r int biꜣw n nbw* I sailed upstream to bring marvels of gold.[7]

ḥn·kwi r iw n Km-wr I stopped at an island of the Great-Black.[8]

4. With *adjective-verbs* and other intransitives.

Exx. *špss·kw ꜥꜣ·kw* I was wealthy and I was great.[9]

rs·kwi ḥr·s grḥ mi hrw I was watchful concerning it night and day alike.[10]

¹ Brit. Mus. 574. Sim. *rdi·ki* 'I caused', *Bersh.* i. 14, 2; *ib·kwi* ' I supposed', *Sh. S.* 58; *in·k(i)* 'I brought', *Ann.* 39, 189.

² *Mill.* 2, 1. Sim. Munich 3, 16, qu. § 310, end; *M. u. K.* 5, 10.

³ *Sin.* B 45. 114.

⁴ Turin 156, 3. Sim. *Urk.* iv. 835, 16, qu. § 187.

⁵ Louvre C 174. Sim. *BH.* i. 8, 13; *Sin.* B 286. 291. 292. 293; *Urk.* iv. 2, 2. 4; 55, 13; 160, 6; 504, 13.

⁶ *Urk.* iv. 1108.
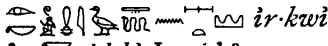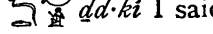
⁷ *BH.* i. 8, 11. Sim. *ib.* 15; *Sh. S.* 23–5; *Hamm.* 1, 7; *Urk.* iv. 363, 15; 390, 14.

⁸ *Sin.* B 21.

⁹ Brit. Mus. 614, 11. Sim. *ib.* 14; Louvre C 1, 14; *Urk.* iv. 505, 17; 749, 17.

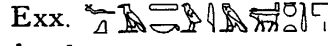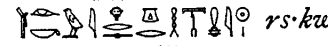¹⁰ *Urk.* iv. 185 (*mi hrw* restored). Sim. *sḏr·kwi, Sin.* B 294.

Thus the independent use of the 1st person in main clauses illustrates the variety of meanings which the old perfective may convey, according as the verb in question is transitive or intransitive, a verb of motion or an adjective-verb (§ 311, end). The same variation of meaning runs through all uses of the old perfective, and cannot be specifically mentioned in each section.
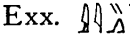
§ 313. **Exclamatory use of the 2nd and 3rd persons.**—The 2nd and 3rd persons of the old perfective are used independently only in certain *greetings*, *exhortations* and the like. Note that it is just in these cases that Egyptian is wont to employ an adverbial phrase ; see above § 153.

So in two phrases for ' beware ', ' keep away '.
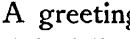
Exx. 𓏤𓄿𓄿𓄿 *ḥr-tiwny r wnm ʿdw* beware of (lit. be ye far from) eating the *ʿadu*-fish.[1]

𓄿𓄿𓄿 *sꜣw-ti ḥr sp n mḥt-ib* beware of any occasion of neglectfulness.[2] Compare the use of *sꜣw*, below § 338, 2.
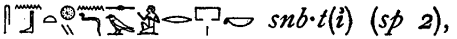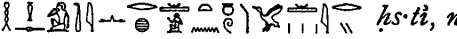
Similarly in certain greetings.

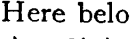Exx. 𓄿𓄿𓄿 *ii-ti n·i* welcome to me ! Lit. thou art come to me.[3]

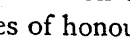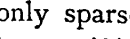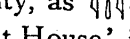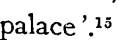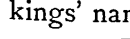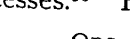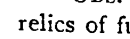𓄿𓄿𓄿 *dd-tw n·f iw m ḥtp in wrw nw ꜣbdw* there is said to him ' welcome ! ' by the great ones of Abydus.[4]

A greeting of similar appearance 𓄿𓄿𓄿 *ii-wy* ' welcome ! '[5] is probably a participle followed by the admirative ending -*wy* ; see below § 374.

Further examples of a similar kind :

𓄿𓄿𓄿 *snb·t(i)* (*sp* 2), *nḏs, r pr·k* farewell, farewell (lit. be thou healthy, twice), good fellow, to thy home ![6]

𓄿𓄿𓄿 *ḥs-ti, n rḫ·i tnw iry* so please thee (lit. thou being praised), I do not know the number thereof.[7]

Here belongs the exceedingly common expression (above § 55) 𓋹𓍑𓋴 *ʿnḫ(w)*, *wḏꜣ(w), snb(w)* ' may he live, be prosperous, be healthy ! ' (conveniently abbreviated in translation as ' l. p. h.') found after the word 𓎟 *nb* ' (my) lord '[8] and the names of honoured persons,[9] particularly in letters.[10] This formula is found also, but only sparsely before Dyn. XVII, following various terms connected with royalty, as 𓋴𓏏 *ity* ' sovereign ',[11] 𓍛𓆑 *ḥm·f* ' His Majesty ',[12] 𓉐𓉻 *pr-ʿꜣ* ' the Great House', i.e. the royal palace,[13] 𓉐𓇓 *pr-nsw* ' the king's house ',[14] 𓊨𓉐 *stp-sꜣ* ' the palace '.[15] Similar phrases are 𓋹𓆖 *ʿnḫ(w) ḏt* ' may he live eternally ! ' placed after kings' names,[16] and 𓋹𓏏 *ʿnḫ-ti* ' may she live ! ' after names of queens[17] and princesses.[18] For the use of *ʿnḫ(w) ḏt*, etc. as object of *ir* ' make ' see below § 378.

> OBS. It is not impossible that some of these exclamatory old perfectives may be relics of fuller formulae. In all languages greetings and the like are apt to be cut down to the briefest form, ex. ' morning ! ' for ' I wish you a good morning ! '

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[1] *M. u. K.* 8, 6 Sim. *ib.* 8, 7. 8, 9 ' Keep away from (*r*) *Destr.* 88 ; *Ḥarḥ.* 421 *Sm.* 18, 18. The sing *ḥr-ti, Peas.* B 1, 306 *Sm.* 19, 2 ; BUDGE p. 101, 7 ; *Destr.* 37

[2] *Pt.* 154. Sim. *i* 260. 281. 300 ; *P. Pe* 1116 A, 48. 122.

[3] *Urk.* iv. 611 ; 62: 5. Sim. *Ḥarḥ.* 19: Brit. Mus. 155, 2 Plural *i-tiwny, Fi Th. T.* 27. 28.

[4] Brit. Mus. 61 vert. 4 ; Louvre C 3, 1

[5] See further *A.* 29, 99.

[6] *Sh. S.* 158 ; sin P. *Kah.* 4, 23. *Wn* (*sp sn*), *Puy.* 5 lower half, centre.

[7] *Westc.* 9, 2–3.

[8] *P. Kah.* 27, 1. 1 28, 2. 9, etc. It has not been proved (*JE* 31, 107) that in M. *nb* ' lord ', without ' my ', is to be rea though L. E. has *p: nb* in similar conte:

[9] *Sh. S.* 189 ; B i. 8, 12.

[10] *P. Kah.* 27, 1 29, 31 ; 30, 25 ; 31, : 35, 24, etc. Fem. w *t* added, *ib.* 30, 1. :

[11] *Westc.* 8, 8 ; 9, *Urk.* iv. 3, 5 ; 15, !

[12] *Urk.* iv. 8, 1 9, 11 ; 80, 9. 17.

[13] *Westc.* 5, 2 ; 10 ; an ex. in D: XII, *P. Kah.* 16, 3

[14] *Westc.* 4, 22 ; 14.

[15] *Urk.* iv. 194, 651, 1 ; 1021, 3.

[16] GAUTHIER, *Li des Rois,* i. 223, 26 ii. 198. The 2nd pe in addresses, *Urk.* 564, 10 ; 580, 14.

[17] GAUTHIER, *cit.* i. 250 ; ii. 1 193.

[18] GAUTHIER, *cit.* i. 337 ; ii. 341.