EGYPTIAN AND ITS HEBRAIC AFFINITIES

by

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<td>adj.</td>
<td>adjective.</td>
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<td>adv.</td>
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<td>Akk.</td>
<td>Akkadian.</td>
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<td>Arab.</td>
<td>Arabic.</td>
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<td>A.V.</td>
<td>Authorized Version.</td>
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<td>c.</td>
<td>common gender.</td>
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<td>cf.</td>
<td>confer = compare.</td>
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<td>dep. pron.</td>
<td>dependent pronoun.</td>
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<td>det.</td>
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<td>Dt., Deut.</td>
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<td>encl. part.</td>
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<td>Ex.</td>
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<td>Ex., ex.</td>
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<td>Exx., exx.</td>
<td>examples.</td>
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<td>Ez.</td>
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<td>f., fem.</td>
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Heb. Hebrew.
ideo. ideogram.
i.e. id est = that is.
Is. Isaiah.
imper. imperative.
imperf. imperfect.
indep. pron. independent pronoun.
Josh. Joshua.
La. Lamentation.
lit. literally.
m., masc. masculine.
n. noun.
non-encl. part. non-enclitic particle.
p., pp. page, pages.
part. participle.
pass. passive.
perf. perfect.
pers. person.
phon. phonetic.
phon. det. phonetic determinative.
pl., plur. plural.
prep. preposition.
Pro. Proverbs.
pron. pronoun.
VII

Ps. Psalm.
rel. relative.
Rem. Remark.
Sam. Samuel.
sg., sing. singular.
Saph. Saph'el.
subj. subject.
var., varr. variant, variants.
vb. verb.
viz. videlicet = namely.
vs. versus.

Since the decipherment of the Egyptian hieroglyphs, many scholars have noticed that the Egyptian language is closely related to the Semitic languages. Just what kind and degree of relationship exist, are still under discussion. Very few scholars, i.e., the Egyptologists of the Wiener Schule, published paraphrases on this subject. Also claims that the Egyptian language is just a mixture of a.

INTRODUCTION

1. The Interrelation of Egyptian and Semitic Languages

The purpose of this monograph is to describe classical Egyptian for Hebraists, who need Egyptian in their Biblical studies. Accordingly, Hebraic parallels and cognates figure prominently in the following pages. More specifically these pages have been written with a view to a Chinese edition to be used as a text book at Southeast Asia College, Bandung, Indonesia, where the writer looks forward to the privilege of introducing Egyptology to the Far East in the very near future.

Since the decipherment of the Egyptian hieroglyphs, many scholars have noticed that the Egyptian language is closely related to the Semitic languages. Just what kind and degree of relationship exist, are still under discussion. Nearly two decades ago, two Egyptologists of the Vienna School published monographs on this subject. Both claim that the Egyptian language is not a mixture of a

Semitic language with an African language of a completely different kind, but rather to be this: the so-called "Hamitic" languages, spoken by Berbers and Somalis today, originally had a common source with the Semitic languages. After their separation, each of them had developed distinct characteristics of its own—the Semitic in Arabia, Palestine, Syria, Mesopotamia, etc., the Hamitic mainly in northwest Africa. Subsequently, one part of the Semitic branch moved toward the south and southwest and mingled with their Hamitic relatives in northern Egypt. As a result of the fusion there, the Egyptian language arose. As C. H. Gordon has observed:

"When a community is mixed linguistically, it tends to produce a resultant speech which may bear the stamp of especially one of the component languages, though the other component languages will leave some impression. The resultant speech will thus have features of its different component languages."2

This view fits in with the archaeological and historical evidence since the terrors of famine in Canaan repeatedly forced northwest Semites to enter Egypt, and the second predynastic civilization of Egypt was also obviously connected with the northeast.

We know that spoken language is prior to writing language. Semitic immigrants doubtless made a linguistic impact on Egyptian in Lower Egypt before the invention of writing. Later on when the Egyptians began to express themselves in writing, the pictures of visible objects were drawn and the names of the objects were spelled out. After years of experience, finally a number of their picture signs were developed into alphabetic letters and syllabic signs which enabled them to write phonetically any word they desired.

At the dawn of the second millennium the mines at Sinai were being intensively exploited. Semites and Egyptians were working together, or as Dr. W. F. Albright suggests:

"The miners themselves seem to have been, in general, northwest-Semitic captives or slaves from Egypt, presumably mixed in origin; they may be taken to present a cross section of the Semitic population of the northeastern Delta some century and a half or two centuries before the Mosaic Exodus." 3

A few years ago many scholars held that the Semitic alphabet was invented there. Professor Martin Sprengling of the University of Chicago has suggested that some Semitic mine foreman, who had to keep account of the men whom he was bossing, discovered something of the methods of Egyptian

3. BASOR, No. 110, 1948, p. 22.
scribes and applied them to his own language. But this view has rightly been rejected by some critical scholars today since the Sinaitic mines cannot be regarded as a source of civilization. The most acceptable view today is that the Phoenician alphabet was derived from Caphtorian models (the leading one is known as Lineor B). The Caphtorians had borrowed the idea of writing from Egyptian since the third millennium. In the second millennium they devised a syllabary to which could be added a pictograph of word in question. The Canaanites were soon either taught or inspired by them, and utilized the alphabetic idea to compose for their own (Semitic) language a system of simple signs with which words could be spelled. This is why $\Theta$, $\Phi$, $\Omega$ etc. resemble signs of the Cretan "Lineor B" script. Thus the development of Egypto-Semitic, according to available evidence, is

a. Egypt b. Caphtor c. Canaan

and each transfer meant a huge transformation in the direction of simplicity.

2. The Importance of Egyptian for the Study of the Hebrew Bible

In the year 1799 the Rosetta Stone was discovered by a French artillery officer, named Boussard, near the Rosetta

mouth of the Nile. It bears a bilingual inscription in three scripts, the ancient picture writing (hieroglyphs), then the common Egyptian script known as Demotic, and Greek. By the efforts of Akerblad (1802), Young (1818), and Champollion (1822), the so-called sacred writing has been revealed to us. Since then the bulk of Egyptian texts have been translated and have shed light on the interpretation of the Old Testament. We have learned much of the fortunes of Palestine previous to the coming of the Hebrews. Its religion, its civilization, its international relations, etc., all furnish information which is of considerable value in supplementing our knowledge of the Bible, and of the life and customs of the ancient Hebrews. Many biblical passages have been illuminated and many historic references have been corroborated. We know now that Asiatic Semites came to Egypt even earlier than Abraham's time.\(^5\) We now have evidence that Joseph's rise from a slave to a prime minister and assuming an Egyptian name is not out of character.\(^6\) From the Stela of

\(^5\) A painting in the tomb of Khnumhotep at Beni Hassan, dating a little after 2000 B.C.E., portrays the arrival of thirty-seven Semitic tribesmen.

\(^6\) Among the court officials of Egypt we often find foreigners who may have been slaves. One such Canaanite was the "first speaker of His Majesty", and at court he assumed the Egyptian name of "Rameses in the temple of Re".
Merneptah of Thebes discovered in 1896, scholars have been compelled to re-examine the question of the exodus of Israel from Egypt. Egyptian sources moreover have given us a series of synchronisms along with the historic contacts of Egypt with Israel from the beginning to the end of Hebrew history. The sands of Egypt, undoubtedly, still hold many secrets. By the efforts of the archaeologists, more light on many obscure chapters in the Old Testament is a foregone conclusion.

During the nineteenth century, the orthodox view of biblical authorship was seriously challenged. Liberal scholars put up "late compilation by the scribes in the exile" instead of Mosaic authorship for the Pentateuch. At the close of last century an extreme school of critics arose and was ready to tear down the historical foundation of everything recorded in the early books of the Old Testament. But during the last half century archaeological discoveries have proved that there was no period in Hebrew history for which contemporary written authority of one kind or another could not exist. The Nuzu tablets, for example, show that the society of the Patriarchs is not post-Mosaic but definitely pre-Mosaic.

Moses was raised in the royal family of Egypt and was educated in the wisdom of the Egyptians. His mind had naturally been filled with all kinds of Egyptian thoughts and ideas, and his language would be influenced by Egyptian expression and style. Once in a while he might well be expected to insert one or two Egyptian words as well as imitate
Egyptian idioms in his speeches or writings. The writers of other books in the Bible also come, though later and in varying degree, under Egyptian influence. It was not only because of the foundation of their civilization from Egypt, but also because of the continuity of their diplomatic intercourse. Therefore, a knowledge of Egyptian is indispensible for the comprehensive interpretation of the Old Testament.

For example, the word יָמַע in Gen. 41:43 has been a problem to almost all the translators and commentators of the Bible since the canonization of the Old Testament up to date. But it is simple in Egyptian. It is not Hebrew, but Egyptian spoken by the herald at the moment when Joseph was riding in the chariot second to Pharaoh's. According to the pronunciation in Hebrew it should be יָמַע וָﬠ יָכ. יָכ is an imperative and meant "stop", "cease", or "depart"; ו, a preposition, plus second singular masculine suffix י makes a vocative form which was very common in Hieroglyphs.

Exx. יָמַע וָﬠ יָכ וָﬠ יָכ r-k n-r, "hearken thou to me". יָמַע וָﬠ יָכ יָכ וָﬠ יָכ n-i, "come thou (fem.)". Thus it simply means "Get out of the way thou" or "Be quiet thou" which was an order to call upon the people on the street to pay their homage to the monarch or a high ranking officer when he and his men were passing through the street in a procession in the ancient East. Today we can still find the same expression at the head of the procession of
most of the temple parades in the Far East.7

Another example is the significance of the word "Pharaoh" (Hebrew דוד, Greek Φαραώ, Coptic πορφ or ποργο). Is it a name or a title? Josephus takes it as a Hebraized form of the Coptic word ποργο "the king" which has been followed by Keil and Delitzsch and many other commentators. Others interpret it as "double house" or "palace". In Egyptian it is simply ⲉ ⲡ Ⲥ ⲥ ⲫ Ⲥ ⲭ ⲧ Ⲩ ⲫ ⲡ ⲧ ⲫ Ⲥ ⲭ Ⲩ ⲥ ⲫ ⲡ ⲧ ⲫ Ⲥ ⲭ "great house" which referred to the palace or to the court in the Old Kingdom as ⲡ ⲡ Ⲩ Ⲥ Ⲩ Ⲥ ⲭ ⲫ ⲡ ⲧ ⲫ "courtier of the Great House". The actual reference to a king, so far as the Egyptian texts tell, was begun in XVIII dynasty in a letter to Amenophis who was addressed as ⲡ ⲡ Ⲩ Ⲥ Ⲩ Ⲥ ⲭ ⲫ ⲡ ⲧ ⲫ ⲡ ⲧ ⲫ "Pharaoh, may he live, be prosperous and healthy, the Lord". The development of adding a proper name to the title as "Pharaoh Necho" or "Pharaoh Hophra" in the Old Testament is late.

Besides, to study the real function of consecutive, the pseudo-verbal construction, the old Semitic finite verb, even some names and titles like דוד, the number "three hundred and eighteen" in Gen. 14:14, and many other features in the Hebrew Old Testament, historically or

linguistically, all require a knowledge of Egyptian language and literature.

Rem. 1. This name, ḥ monoθεομφανη, has bothered commentators not less than "abrek". LXX has ἤθομφανη, which is explained by Hieronymus (Jerome) as "Salvator mundi", answering to the Coptic ṭ-迳-迳, i.e. ṭ the article, ṭe "salvation", ṭe the sign of genitive, p the article and ṭe "the world". Gesenius' Thesaurus takes it as equal to ṭ-迳-迳, meaning "preserver or supporter of the age". Dillmann takes ṭ ṭ as equal to Coptic ṭ, meaning "the life" and renders it "the supporter of life". Canon Cook, Speaker's Commentary, renders it "food for the living". Onkelos, Peshitto, and also Josephus make it mean "revealer of secrets". But in Egyptian it is simply meant "god speaks and he comes into life". ṭ is originated from ṭ, ṭ, "speak" in which the last consonant was dropped in later Egyptian as ṭ w in Coptic. ṭ = ṭ p ṭ "this". ṭ ṭ ṭ = ṭ nt(r) "god" in which the final r was dropped in later Egyptian as ṭ ṭ ṭ in Coptic. ṭ is simply ṭ ṭ "he". ṭ ṭ ṭ is ṭ ṭ ṭ "live" or "come to life".

Rem. 2. The number "three hundred and eighteen" occurs also on the "Scarab of Amenophis III". The language that time used in Mitanni was Hurrian. Harran, the stopping place of Abram, was a city in the Hurrian
kingdom of Mitanni. Thus, the number is the conventional size of a company—a company of soldiers or a bevy of maidens, and both of its occurrences had from the same locality.

3. The Principle in Testing the Relationship of Languages

Since the work of classifying the various languages began, there has been steady progress toward exact knowledge and critical investigation. Yet the methods of testing the relationship of languages or family of languages are mainly two: the comparison of structure (Comparative Grammar), and the comparison of roots (Comparative Etymology). The former can show whether the languages in question have in common their inflectional and syntactical characteristics; the latter is employed to prove the same of their working vocabulary, inherited from their common ancestor. Both of them are legitimate in their respective spheres, but the former is surer than the latter, because grammatical features are less easily borrowed than lexical expressions. Furthermore, the conditions of the rise and change of grammatical features are better understood than the condition of the production and early development of roots. For these reasons, it has of late been declared that the resemblance of the stock of roots in different dialects is not of the proof of real affinity. Of course, it does not mean that where grammatical analogies prevail,
etymological coincidence still confirms nothing. On the contrary, it does furnish valuable confirmatory evidence of ultimate identity. Indeed, three things should be determined in the comparison of languages: sound, meaning, and syntactical order.

Previous to the close of the 18th century, the comparative treatment of languages regularly regarded Hebrew roots as the source of the vocabulary of all tongues. Scholars then thought that the oldest records of the human beings must have been composed in the earliest language (i.e., Hebrew) bestowed upon man at his creation by his Creator. During the period between the Revival of Learning and the development of comparative philology as a science, Hebrew was held to be the one which preserved, with the least degree of change, the original stock of roots, and therefore the verbal form of other languages would be directly compared. The result was to make etymology an art founded upon no science. Scholars then were free to cite mere coincidences and fanciful analogies as proofs of true affinity. This dogma has now no more than a historical interest and has nothing to do with modern linguistic science, which takes Hebrew as merely one of the Egypto-Semitic languages. Egypto-Semitic studies show that any Semitic language (such as Hebrew) shares with Egyptian modes of expression exemplified in structural features, particularly in the realms of morphology and syntax. Further, because Egypt was relatively isolated from the surrounding
world, whereas Palestine has always been an international bridge, Egyptian has preserved some features more tenaciously than Hebrew. Worn-down features of Hebrew are sometimes clarified by the better-preserved cognates in Egyptian. We have to keep in mind the principle that comparative linguistics requires meticulous linguistic controls, especially when the compared languages have developed independently over a long course of time. Our motto must be: "Better three pairs of cognates that follow phonetic law, than thirty that do not."

4. The Development of Egyptian and its Writing

The most important epochs in the development of the Egyptian language are as follows:

Old Egyptian, the language of Dynasties I--VIII, consists chiefly of official and religious inscriptions, including the "Pyramid Texts", preserved almost entirely in hieroglyphs.

Middle Egyptian, the classic language of Dynasties XI--XII, was written in hieroglyphs and hieratic, and gradually became somewhat intermingled with vernacular forms and words.

Late Egyptian, the vernacular of XVIII--XXIV, came into being as a result of Ikhnaton's cultural revolution, was used in business and literary composition, and written largely in hieratic on papyrus. Then the highly-cursive Demotic was developed and continued to be used in official and private documents down into the Roman period. Linguistically, Demotic
bridges Late Egyptian with Coptic, but chronologically it overlaps with Late Egyptian.

Coptic, a language spoken by Christian descendants of the ancient Egyptians, with four or five varieties, is the only adequately vocalized Egyptian; it is written in the Greek alphabet with seven native supplementary letters. It is still used in the liturgy of the Coptic Churches in Egypt today, though it has not been spoken language since the seventeenth century. It is now going through a revival, paralleling, in a small way, the revival of Hebrew in our own time.

5. The Script

The Egyptian language (prior to Coptic) is written in two different styles of signs which may face towards the left or right. While it may also be read downwards, it is never written from down to up. All the scripts are only of consonants and without complete vocalization.

Hieroglyphic signs depicting visible objects were developed in the valley of Nile around 3,000 B.C.E., and employed uninterrupted until 400 C.E., though at the last was confined only to a narrow circle of priests and scribes. The writings were mostly carved in stone and wood, facing towards the right, either vertically or horizontally, and many were painted in colors.

Hieratic, a script abbreviated and modified from the
hieroglyphic, was used extensively by the priests in copying literary work in all periods, chiefly written from right to left.

Demotic, the highly script, was abbreviated from the hieratic. It was chiefly used for business and social purposes and longer compositions such as Books of the Dead.

The Egyptian script taken into consideration in this book is only the hieroglyphics which may be divided as Phonograms and Ideograms.

Phonograms are the signs used for spelling which may be distinguished as Alphabetic Signs and Syllabic Signs.

The Alphabetic Signs were derived from a certain number of words, and made to designate initial sound of the word in question; e.g. \( \square \) from \( \square \) ft "viper", or \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) h NTN \( \square \) from \( \square \) \( \square \) \( \square \) \( \square \) h NTN "wick".

The so-called syllabic signs are used to represent a complex of sounds which we transliterate by more than one consonant, as \( \square \) for pr, \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) bit, (\( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) man), and often supplement the alphabetic signs. In addition a determinative may also be written, so that the type of word is indicated; exx. \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) is (lit. i.is.s) "tomb", \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) \( \square \) hrw (lit. h.r.hrw.w) "voice". Moreover \( \square \) can be the abbreviation for the latter word. The number of the syllabic signs is great, and they can be learnt only by practice.

Ideograms signify either the picture of the actual
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<th>Signs</th>
<th>Sound</th>
<th>Semitic correspondences</th>
<th>Object of signs</th>
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<tr>
<td>Ⲁ</td>
<td>j</td>
<td>vulture</td>
<td></td>
</tr>
<tr>
<td>Ⲁ</td>
<td>i</td>
<td>reed-leaf</td>
<td></td>
</tr>
<tr>
<td>Ⲁ</td>
<td>y</td>
<td>two reed-leaves</td>
<td></td>
</tr>
<tr>
<td>Ⲁ</td>
<td>c</td>
<td>forearm</td>
<td></td>
</tr>
<tr>
<td>Ⲁ</td>
<td>w</td>
<td>chick</td>
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<td>foot</td>
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<td>p</td>
<td>stool</td>
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<tr>
<td>Ⲁ</td>
<td>f</td>
<td>viper</td>
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<tr>
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<td>water</td>
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<td>mouth</td>
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<tr>
<td>Ⲁ</td>
<td>h</td>
<td>reed shelter</td>
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<tr>
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<td>n</td>
<td>wick of twisted flax</td>
<td></td>
</tr>
<tr>
<td>Ⲁ</td>
<td>s</td>
<td>disk</td>
<td></td>
</tr>
<tr>
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<td>g</td>
<td>belly with tail</td>
<td></td>
</tr>
<tr>
<td>Ⲁ</td>
<td>k</td>
<td>bolt</td>
<td></td>
</tr>
<tr>
<td>Ⲁ</td>
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<td>s</td>
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<td>basket with handle</td>
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<td>Ⲁ</td>
<td>g</td>
<td>stand</td>
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<td>Ⲁ</td>
<td>t</td>
<td>leaf</td>
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<td>tethering rope</td>
<td></td>
</tr>
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<td>Ⲁ</td>
<td>d</td>
<td>hand</td>
<td></td>
</tr>
<tr>
<td>Ⲁ</td>
<td>d</td>
<td>snake</td>
<td></td>
</tr>
</tbody>
</table>
objects as "sun", "moon", or the notion which is closely connected with the objects, as (a loaf brought as a gift) in the sense of "give", (moon plus star) in the sense of month".

An ideogram may stand alone without the addition of consonant to represent a whole word with or without a stroke under or after it, exx. "mountain", "make" (cf. Akk. libbu "heart", mü "fish").

An alphabetic sign may be added to a syllabic sign in order to indicate how the syllable should end; the sign added is then called a Phonetic Complement; exx. "tent" indicating that this word should be read as im and not im3, or as that this word should be read (cf. Akk. ilu "god", but šamē "heaven").

A determinative may be placed at the end of almost any word to indicate the group to which the word in question belongs. Thus, after names and designations of man, a (like in Akk.) is placed; of gods, a ( in Akk.);

8. The difference between the Egyptian determinative and the Akkadian is that the former is only placed at the end of the word, but in Akkadian there are predeterminatives that are placed before the word and postdeterminatives that follow the word.
eating, speaking, a \( \text{ဗ} \); of walking or standing, a \( \text{ဗ} \); with that of city or village a \( \text{ဗ} \) (\( \text{ဗ} \) in Akk.). Hence the word \( \text{ဗ} \text{ဗ} \) "slave", but \( \text{ဗ} \text{ဗ} \) "Majesty"; \( \text{ဗ} \text{ဗ} \) "tent", but \( \text{ဗ} \text{ဗ} \) "approach".

There are a few common words in Egyptian as \( \text{ဗ} \text{ဗ} \) "speak", \( \text{ဗ} \text{ဗ} \) "place", etc. without any determinative. But there are also some words with more than one determinatives, as \( \text{ဗ} \text{ဗ} \text{ဗ} \) "answer", \( \text{ဗ} \text{ဗ} \) "sea" (cf. Akk. \( \text{ဗ} \text{ဗ} \) "male" and "diety" before king's name).

6. Peculiarities and Transposition of the Script

The hieroglyphic script was intended to be written as squarely compact as possible. In order to achieve this, sometimes a letter may be omitted in certain words, as \( \text{ဗ} \text{ဗ} \) (lit. \( \text{ဗ} \)) for \( \text{ဗ} \text{ဗ} \) "man", or \( \text{ဗ} \) (lit. \( \text{ဗ} \)) for \( \text{ဗ} \text{ဗ} \) "beer"; some long words may be abbreviated, e.g. \( \text{ဗ} \text{ဗ} \) for \( \text{ဗ} \text{ဗ} \) "granary"; some signs of words may be transposed, as \( \text{ဗ} \text{ဗ} \text{ဗ} \) instead of \( \text{ဗ} \text{ဗ} \text{ဗ} \) "star", \( \text{ဗ} \) instead of \( \text{ဗ} \text{ဗ} \) "command". On the contrary, a consonant sometimes may be inserted, as \( \text{ဗ} \text{ဗ} \) \( \text{ဗ} \) "meat" which is \( \text{ဗ} \) in Coptic, or \( \text{ဗ} \text{ဗ} \) "our road" instead of \( \text{ဗ} \text{ဗ} \).

Besides the peculiarities mentioned above, sometimes closely connected or compound words may have only one common determinative, e.g. \( \text{ဗ} \text{ဗ} \text{ဗ} \) "a wise man" lit. "one who knows things", and two like consonants may fall together.
and be written only once, e.g. $\text{m(w)t}$ for $\text{m(w)t.ti}$ "it was perished"; $\text{mm}$ for $\text{mm}$ "with what".

The signs or names of revered persons or things were written before closely connected words though they were not so pronounced, as "the wife of king" was written $\text{lit. "king, wife"; "beloved of Amen" was written }\text{"Amen, beloved".}

Some stereotyped formulas and titles were abbreviated; exx. $\text{for whm-\text{nh} "repeating life";}$ $\text{for hty-\text{m} "mayor" or "prince";}$ $\text{for k3-\text{nht} "victorious bull";}$ $\text{for n-sw-bit "king of Upper Egypt and king of Lower Egypt";}$ $\text{for "true of voice";}$ $\text{for "may he live, be prosperous and healthy".}

King's names were enclosed in a "cartouche" (king's ring), as $\text{Imn-htp "Amenophis I";}$ $\text{Imn-mry-R-f-mss "Rameses II".}

The transliteration of hieroglyphs in this monograph marks off verbal endings and other suffixes by a dot, like $\text{sdm.n.i "I have heard";}$ compound words are shown by a hyphen, as the king's names shown above.
I. PHONOLOGY

7. Sounds

The phonemes of Egyptian correspond closely with those of Semitic.

\( \text{\textdollar} \) is the glottal stop corresponding to Hebrew \( \text{\textdollar} \), and may be dropped even when it is part of the root; e.g., \( \text{\textdollar} \) is ibi "dance" and not ib, \( \text{\textdollar} \) df "provision" not df; cf. Heb. \( \text{\textdollar} \) for \( \text{\textdollar} \). "I came" Job 1:21. It is sometimes replaced by or assimilated to \( \text{\textdollar} \), e.g. \( \text{\textdollar} \) nb "pole", var. \( \text{\textdollar} \) nbi; \( \text{\textdollar} \) idt "dew", var. \( \text{\textdollar} \) idt; cf. \( \text{\textdollar} \) for \( \text{\textdollar} \) "buffalo" Job 39:9,10.

\( \text{\textdollar} \) and \( \text{\textdollar} \) occasionally interchange with each other, as \( \text{\textdollar} \) mnd.t "breast", var. \( \text{\textdollar} \) bnd.t; \( \text{\textdollar} \) b3gsw "dagger", var. \( \text{\textdollar} \) m3gsw.

\( \text{\textdollar} \) possesses two sound-values \( \text{\textdollar} \) and \( \text{\textdollar} \), corresponding to Hebrew \( \text{\textdollar} \) and \( \text{\textdollar} \). It is a weak consonant and often dropped, e.g. \( \text{\textdollar} \) bt "things" was \( \text{\textdollar} \) in the Old Kingdom. In some words it is later replaced by \( \text{\textdollar} \) or \( \text{\textdollar} \), as \( \text{\textdollar} \) ibm.t "riverbank", later \( \text{\textdollar} \) imt. It is also interchangeable with \( \text{\textdollar} \), like \( \text{\textdollar} \) "monkey" can be either gif or gwf, as Heb. \( \text{\textdollar} \), \( \text{\textdollar} \) "child".

\( \text{\textdollar} \) is a strong and unchangeable consonant which has shown its influence in later Egyptian and even in Coptic. In later Egyptian it was occasionally prefixed to some words,
as 𓊁 Invocation "ship", later 𓊁 Invocation. Sometimes it takes the place of 𓊁 Invocation, 𓊁 Invocation, or 𓊁 Invocation, as in the words 𓊁 Invocation "call", later var. 𓊁 Invocation; 𓊁 Invocation "ascend", later 𓊁 Invocation; 𓊁 Invocation "ring", var. 𓊁 Invocation. In Coptic, though, there is no alphabetic equivalence, the influence is reflected in the vocalism: 𓊁 Invocation for 𓊁 Invocation 'nh "live", 𓊁 Invocation for 𓊁 Invocation "sun", 𓊁 Invocation for 𓊁 Invocation 'nh "oath".

w is also a weak consonant and was often omitted in writing, e.g. 𓊁 Invocation is not mt but mwt "die", 𓊁 sometimes is not mrr but mrr.w (a masculine participle) "he who desires". In some words it was interchanged with 𓊁 Invocation like 𓊁 Invocation "strike" can be either hwj or hii; Heb. 𓊁 Invocation, 𓊁 Invocation "to rule".

𓊁 y corresponds to Old Egyptian 𓊁 or 𓊁 in grammatical ending, and to Hebrew 𓊁 in group writing, as 𓊁 ym "sea", Heb. 𓊁 . It may be omitted after 𓊁 , as 𓊁 dw3yt "morning", var. 𓊁 dw3yt; Heb. 𓊁 from ḫw from "weeping". 𓊁 has the value 𓊁 y and sometimes interchanges with 𓊁 , as 𓊁 tr (enclitic participle) "forsooth", var. 𓊁 ty. Both 𓊁 and 𓊁 occasionally interchange with 𓊁 , e.g. 𓊁 sd3yt "seal", var. 𓊁 sd3wt; 𓊁 iwty "which not", var. 𓊁 iwty; Heb. 𓊁 Invocation, 𓊁 Invocation "to lodge".

There is no 𓊁 in Egyptian script; where the corresponding Semitic has it, 𓊁 or 𓊁 takes its place, e.g. 𓊁 ns
"tongue", in Heb. is לִשָׂה, from the root לְשׁוֹן as Coptic λας; ἀλμον "Lebanon", Heb. לֶבֶן.

The dissimilation of liquids is common in Hebrew as well as in other Semitic languages; e.g. לַעֲלֹם, Syr. عِلْمَ, Arab. صَنُّوُم, Arab. نَعْجَم "widow"; نَعْضَة, Arab. "a shade".

Rem. 1. While pointing out the dissimilation in Semitic, it is important to know that ָl is present in all the Coptic dialects, but because of its confusion in Fayyumic Coptic it is suggested that the dialect of Middle Egypt (probably the capital Memphis) did not have it, and that is why it is lacking in the hieroglyphic system. In other words, ָl and ָr were distinguished all through Egypt except the area of the center of education which imposed its peculiarities on the one official written language.

Rem. 2. It is interesting that Hebrew ָl may correspond to Egypt ּ, e.g. סָדְתָּ = כְּפָלֶת "treasure"; מַדְתָּ = כְּפָלֶת "scroll". The former is famous in the expression of לַעֲלֹם, which in English is "The Chosen People" i.e. "Israel". ָr is often reduced to ָl, e.g. סָדְתָּ = כְּפָלֶת "drink" is swi though the original is swr: סֶר "be small" later דָּל סֶר. It is also very susceptible of change or omission, e.g. סָדְתָּ = כְּפָלֶת "ibex", var. סָדְתָּ = כְּפָלֶת "corn", later סֶר סֶר. In
Coptic it is often dropped, though its syllable is still marked by the survival of a vowel, e.g. \( \ddot{\text{o}} \) \( nfr \) "good", Coptic \( \text{NOYYE} \); \( \ddot{\text{t}} \) \( \text{inr} \) "stone", Coptic \( \text{UNE} \).

\( \ddot{\text{h}}, \ \dddot{\text{h}}, \ \dddot{\text{h}}, \ \dddot{\text{h}} \) are sharply distinguished from each other: \( \ddot{\text{h}} \) is like English \( \ddot{\text{h}} \), corresponding to Hebrew \( \text{\dagger} \) and Arabic \( \ddot{\text{h}} \); \( \ddot{\text{h}} \) is like Arabic \( \dddot{\text{h}} \); \( \dddot{\text{h}} \) is like \( \dddot{\text{ch}} \) in Scotch "loch", corresponding to Arabic \( \dddot{\text{ch}} \);

\( \ddot{\text{h}} \) is like \( \ddot{\text{ch}} \) in German "ich", interchanging early with \( \ddot{\text{h}} \) and later with \( \dddot{\text{h}} \) in certain words, e.g. 

\( \ddot{\text{hm}} \) "divine image", varr. \( \ddot{\text{sm}} \) and \( \dddot{\text{sm}} \);

\( \ddot{\text{hm}} \) "hot", var. \( \dddot{\text{hm}} \), i.q. Heb. \( \ddot{\text{h}} \).

\( \ddot{\text{s}} \) originally was like \( \dddot{\text{s}} \), and \( \dddot{\text{s}} \) is \( \dddot{\text{s}} \). Both may be translated as \( \ddot{\text{s}} \) since their conflation occurs as early as the Middle Kingdom, e.g. \( \ddot{\text{psd}} \) "shine" is \( \ddot{\text{psd}} \) (of Old Kingdom); Old Kingdom \( \dddot{\text{s}} \) \( \ddot{\text{s}} \) "rope", later \( \dddot{\text{s}} \) \( \ddot{\text{s}} \). \( \ddot{\text{s}} \) is assimilated regressively to \( \ddot{\text{h}} \) in 

\( \ddot{\text{wss}}, \ \ddot{\text{wss}} \), var. \( \ddot{\text{wss}}, \ \dddot{\text{wss}} \).

\( \ddot{\text{t}} \) and \( \dddot{\text{d}} \) tend to shift to \( \ddot{\text{t}} \) and \( \dddot{\text{d}} \) since the Middle Kingdom, e.g. \( \ddot{\text{tn}} \) "this", later \( \ddot{\text{tn}} \);

\( \ddot{\text{tn}} \) "break", var. \( \dddot{\text{sd}} \). But they have to be transliterated distinctively since their change is limited.

\( \ddot{\text{s}} \) has another form with a stick \( \dddot{\text{s}} \) which is unchangeable. In some words \( \ddot{\text{s}} \) is later changed to \( \ddot{\text{s}} \), e.g.

Old Kingdom \( \ddot{\text{irtt}} \) "milk", later \( \dddot{\text{irtt}} \).

8. Summary of the Phonetic Changes
(1) Sound shifts and interchanges.

and  sometime shift to ;  occasionally interchanges with ;  with  and occasionally go back to  and .  and  are sometimes interchanged with , and  also with .  is interchanged early with  and later with .  replaces  in some words, and is occasionally interchanged with ;  shifts to ;  to .

(2) Loss of , , and . Such dropping takes place in the middle or at the end of a word, except which is also at the beginning, as from Old Kingdom . The omission, taking place in the middle or at the end, is as the following examples:  p pd "knee", var. pd;  s s , var. ss "thing".

(3) A prothetic  or possibly even may be added, e.g.  may be added to  "upon you" and read as ihr.k; read as h.w.

However, the former example is in all likelihood analogic; for with suffixes  is  im.k and  is  ir.k, cf. Heb. preposition  vs.  .

(4) Transposition occurs in the hieroglyphic lexicon:

"shirt", var.  ;  ; ndt, Old Kingdom ndt "tusk";  "breadth", old var.  shw.
II. MORPHOLOGY

A. Pronouns

9. Personal Pronouns

The personal pronouns in hieroglyphs are found in three different forms: Independent Pronouns, Dependent Pronouns, and Pronominal Suffixes. The independent forms are often composed of the dependent pronouns with a stem ꜀ nt. The Egyptian and Semitic pronouns are closely related.

**Independent Pronouns**

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<tr>
<td></td>
<td>=$ ,</td>
<td>ntf, swt</td>
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<td></td>
<td>=$</td>
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</tr>
<tr>
<td>Plur. we</td>
<td>=$ ,</td>
<td>inn</td>
</tr>
<tr>
<td></td>
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<td></td>
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**Dependent Pronouns**

<table>
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<th>Sing. I</th>
</tr>
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<tbody>
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<td></td>
<td>=$ ,</td>
</tr>
</tbody>
</table>
Pronominal Suffixes

-25-

you $\Rightarrow \mathcal{B}$ tw

you(f) $\Rightarrow$ tn

he $\Rightarrow \mathcal{B}$ sw

she $\Rightarrow \mathcal{B}$, $\mathcal{D}$ sy, st

plur. we $\Rightarrow$ n

you $\Rightarrow$ tn

they $\Rightarrow$ sn

sing. I $\Rightarrow \mathcal{B}$, $\mathcal{I}$ i

you $\Rightarrow k$

you(f) $\Rightarrow$ t

he $\Rightarrow f$

she $\Rightarrow s$

plur. we $\Rightarrow$ n

you $\Rightarrow$ tn

they $\Rightarrow$ sn, w

dual we two $\Rightarrow$ ny
According to the phonetic changes mentioned above, the signs of $\rightarrow$ and $\rightarrow$ in the personal pronouns are later changed often to $\rightarrow$ and $\rightarrow$, e.g. $\rightarrow$ later also $\rightarrow$, $\rightarrow$ also $\rightarrow$, etc. The plural-strokes in the plural pronouns are sometimes omitted, e.g. $\rightarrow$ for $\rightarrow$, $\rightarrow$ for $\rightarrow$. The first person singular in all three forms is also possibly to be attached or substituted for it $\rightarrow$, $\rightarrow$, $\rightarrow$, $\rightarrow$, if a man, woman, king or god is the speaker, e.g. $\rightarrow$ can be $\rightarrow$; $\rightarrow$ can be $\rightarrow$; $\rightarrow$ can be $\rightarrow$.

The affinities of the Egyptian personal pronouns with those of Hebrew are as follows:

The first person singular ink with k = \[\text{ךוּנָה}\] which is preserved also in Phoenician, Moabite, and Akkadian, all with final -k. A trace of this form can also be found in Ethiopic, i.e. qatalku "I have killed", unless this is analogic on account of the second person.

The plural forms of \[\text{לֵבָנָה}\] inn goes with לֵבָנָה versus לֵבָנָה.

The second persons in Hebrew are contracted from \[\text{ךוּנָה}\] as the Syriac and Arabic show. Akkadian at-ta, at-ti are the forms in which the n has been assimilated to t. Suffixed k is preserved in Hebrew and all the Semitic
languages.

In the third person, since inated under certain conditions corresponds to sibilants (as in hifil = šafel or safel; cf. Greek εξ with Latin sex), Egyptian is cognate to all the Semitic languages even though the relation is more obvious in the languages where the sibilant appears; e.g. Akk. šu, ši, šunu, and šina.

Thus, the differences between the Egyptian personal pronouns and those of Hebrew are apparent but not real.

The Independent Pronouns may stand as subject at the beginning of the sentence (sometimes to indicate emphasis) as in Hebrew.

Exx. นกก ง์ก ง์ก ง์ก "you are great".

นกก ง์ก ง์ก ง์ก ง์ก ง์ก ง์ก "it is I (who) have come forth".

Heb. cite "I am Jehovah".

จาติ่อวิล จาติ่อวิล "you, O Jehovah, until when?" Ps. 6:4.

In some sentences they are used in the sense of "belong to me (to you)".

Ex. นกก ง์ก ง์ก ง์ก "to you belongs the sky".

When preceding ง์ม.ฟ they have always future sense.

Ex. นกก ง์ก ง์ก ง์ก "it is he who shall make for me bread".

They are sometimes preceded by the prepositions ง์น "for", "because", ง์มิ "according as"; or by the auxiliary
verb \( iw \) "to be", like \( n\ twt \) "for you are...", \( mi\ ntk \) "according as you are"; \( iw\ ink\ hsy \) "indeed I was the favorite...".

The Dependent Pronoun is a particular development in Egyptian. It differs from all Semitic languages, in which the independent pronouns and pronominal suffixes take its place. The dependent pronouns can never be the first word of the sentence. They are used as accusative for any verb-form.

Ex. \( \) \( \text{in.f tw (for tw) r iw pn} \) "he has brought you to this island".

They appear also as a subject (at least from the English viewpoint) after a certain non-enclitic particles, and usually followed by a prepositional phrase.

Ex. \( \) \( \text{mk wi r-gs.k} \) "behold, I am at your side", lit. "see me at your side".

\( \text{nn wi m-br-ib.sn} \) "I was not in the midst of them".

Sometimes they may be found as subject after adjectival predicate, interrogative, and words signifying to "belong to".

Exx. \( \) \( \text{nfr tw hn.i} \) "you are happy with me".

\( \text{ptr rf (for emphasis) sw} \) "who is he?"
belonging to) of 30 cubits."

Besides, they are occasionally found used to emphasize the meaning of the imperative, as \( \text{den} \) (w) \( \text{tn} \) "proceed, you!"

The third sing. f. \( \text{ba} \) is sometimes found as the substitute for the Old Perfective 3rd sing. f. \( \text{bi} \). \( \text{ba} \) is often used as "they", "them", or the neuter "it".

Ex. \( \text{mk st bft-hr.k} \) "behold, they are before you".

The Pronominal Suffixes, as in Semitic languages, are affixed to nouns as well as verbs. With nouns, they are employed in four ways:

1. as genitive after nouns, exx. \( \text{it.i} \) "my father" lit. "father of me"; e.g. Heb. \( \text{bn} \).

Rem. Occasionally a \( \text{w} \) may be inserted before the feminine ending \( \text{t} \) when a suffix is affixed, as \( \text{dpt} \) "boat", but \( \text{dpt.f} \) "his boat".

2. after prepositions and infinitives, as \( \text{n.k} \) "to you", \( \text{m prt.f} \) "at his going forth"; cf. Heb. \( \text{m.tshwr} \) "to you", \( \text{from your labouring} \).

3. as nominative of the verb in all verbal sentences, e.g. \( \text{rdi.f wi m r.f} \) "he placed me in his mouth", cf. Heb. \( \text{psr} \) "I killed him"; \( \text{iw.i hr-rdit} \) "I am giving...", cf. Heb. \( \text{k.vh} \).
(4) as accusative after infinitives, e.g. הימץ המ "His Majesty found him" lit. "finding him by His Majesty", cf. לַהְמַה וְנָשָׁר "are you saying (intending) to kill me?" lit. "to kill me, (are) you saying?"

10. Reflexive Uses of the Pronouns

The reflexive uses of the pronouns are fourfold:

(1) by combining the word or נ with appended suffix to express one's very self, as בַּנָּן יַהוָה "I myself", or to emphasize a suffix, as דִּי וְינק יַהוָה "my own body".

Though Hebrew has no examples corresponding to the expression above, the combination of accusative sign נ with the pronominal suffix in some sentences somewhat resembles it, cf. בַּנָּן יַהוָה in Exodus 5:19; Ez. 34:2,8,10.

(2) by paraphrasing נֹשְׂעַ, as נֹשְׂעַ הֲוֹק "your members" i.e. "yourself". Hebrew uses נֹשְׂעָה in a similar way, cf. Pr. 19:8,16;29:24; note especially נֹשְׂעָה and נֹשְׂעָה to designate the person himself, cf. נֹשְׂעָה תָּמֹרְתָה יַהוָה וְיַהוָה "all my bones (i.e. I, myself) declare: O Yahwe, who is like thee!" Ps. 35:10.

(3) by adding a reflexive dative, as הָגִיש "he speaks to himself", cf. Heb. הָגִיש "He built for himself a house", in Gen. 33:17.
(4) by using dependent pronouns, as rdi.n.(i) wi br ht.i "I placed myself on my belly".

11. Demonstrative Pronouns

The demonstrative pronouns in Egyptian have many different forms and can be used as pronouns or adjectives. In general the first consonant of them is characteristic: p for singular masculine, f for singular feminine, and n for the plural, as shown in the following list.

**Singular Masculine**

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**Singular Feminine**

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| tf;       |      |      |       |


Plural

These

"nn

"n3

Those

nf

nf3

These (a set of earlier plurals)

m. ipn, ipw

f. iptn, iptw

When the demonstratives are used as adjectives, all the

singulars appear in one of the three ways: p3, t3 precede

their substance, pf, tf, and pf3, tf3, either precede or

follow it, and the rest follow it.

Exx. p3 dd "this speech";

t3 st "this moment".

pf gs "that side";

dpt tf "that ship".

iw pn "this island";

st tn "this place".

All the plurals appear before their substance, and are

connected with it by the genitival particle , as

mn n ntrw "these gods". The substantive


The masculine singular นิณ is always follows its substantive and is indeclinable; it is used as follows:

(1) As the equivalent for "he/she/it is" or they are with nominal predicate, or with the same followed by prepositional phrase, or with adjectival predicate.

Exx. นิณ is นิณ pw "it is a snake".

(2) In verbal sentences it is used with pronoun or noun as a subject with more or less emphasis.

Exx. นิณ is นิณ pw h3.kwi

(3) It may be translated as "this means", or "here".

Ex. นิณ is นิณ pw "if he said นิณ, this means he will live".

(4) It is occasionally used as a vocative in ceremonial
address, as Pepy pw "O Pepy!".

Besides, it has a few combinations which may be translated as follows: r-pw "or"; nfr-pw "there is (are) not" lit. "it is at the end"; nt-pw "that is" or "i.e."

The demonstrative pronouns in Egyptian are not preserved as such in the Semitic languages which have gone their own way; Syriac has nine forms, Arabic has thirty eight, and Akkadian has more than twenty. However, copulative "and", appearing also in Ugaritic and dialectal Aramaic, is cognate to copulative pw even as copulative iw appears as "and".

12. Interrogative Pronouns

In hieroglyphic Egyptian there are three kinds of interrogatives: interrogative pronouns, interrogative adverbs, and interrogative particles; the following discussion concerns only the first one.

, varr. m, and its combination in-m, varr. n-m "who?", "what?" are used as nouns and not as adjectives. When used as English interrogative adjective "what?", it is followed by or and its variants appear also as the subject of verbal notion, at the beginning of the question and preceded by .

Exx. n-m in tw "who has brought you?"
n m m (or n) ntr "to what god?".

in m dd sw "who says it?".

Rem. The form n-m is the origin of Coptic n1m "who?", "what?" which stands at the beginning of the sentence, and is often joined to the noun by n.

ptr, varr. pt, pty, pw-tr, pw-ti "who?", "what?" are obviously a combination of pw and tr. They always stand at the beginning of a question.

Exx. pty st "what is it?".
ptr rn.k "what is your name?".
ptr ddt n.i nb.i "what does my lord say to me?" lit. "what is the saying to me of my lord?".

pw, derived from the demonstrative "this", may signify "who?" or "what?".

Ex. pw sw k br b3 pn "who (lit. who is he who) enters his soul?"
i isst "what?" may be used as object, or after a preposition, or with pw.

Exx. ir.k i isst "what are you doing?".
m i isst "on what?".
i isst pw "what is he?".
ih "what?" is used after a preposition.
Ex. "what is it like?" lit. "it is like what".

what? have also the usage of the English interrogative adjective "which?" and "what?".

Ex. "at what moment?" "on what road?".

Interrogative pronouns in Egyptian have more forms than those in Hebrew. Among them only who? and its varieties go with Hebrew which may be used as a noun, or as an English interrogative adjective, e.g. "who shall go for us?" Is. 6:8; "what have you seen?" Gen. 20:10; "what (the) pledge...?" Gen. 38:18.

13. Articles

Egyptian of the Old and Middle Kingdom has no article. Whether a noun is definite or indefinite can only be determined from the context. The articles come into full use only in Late Egyptian. The definite articles were derived from the demonstrative pronouns or and precede the noun they define. The indefinite article was derived from the numeral "one"; it precedes the noun and is followed by the genitive adjective , or occasionally by .

Exx. "the god".
14. The Indefinite Pronoun

The indefinite pronoun is an indefinite pronoun like English "one". Its uses are as follows:

(1) used as a suffix in the sg.m.f form, as "one says", i.e. "it is said".

(2) as a suffix after non-enclitic particles, like "behold one...".

(3) as an independent subject, e.g. "one shall take".

(4) as the indication of passive voice in sg.m.f and other forms of suffix-conjugation.

Exx. "he is known".

"it shall be removed".

The particular combination pr-tw is best translated as "one says" or "they say".

Ex. "come, they say".

Rem. The indefinite pronoun should be distinguished carefully with the 2nd sing. m. of dependent pronoun and sing. f. demonstrative "this". For instance in the sentence "it was heard in the palace", the first tw is an
indefinite pronoun, and the second is the passive sign.

...
B. Nouns

15. Gender

Gender in Egyptian, as in the Semitic languages, differentiates only masculine and feminine. The masculine singular has no ending; the feminine adds $o$ to the stem, as $\text{sn} \, "\text{brother}"$, $\text{snt} \, "\text{sister}"$; cf. Heb. $\text{sn} \, "\text{brother}"$, $\text{snt} \, "\text{sister}"$.

The feminine, besides designating females, is found also in the following nouns:

1. Inanimate objects, such as $\text{nwt} \, "\text{city}"$, $\text{wst} \, "\text{way}"$; cf. Heb. $\text{lt} \, "\text{city}"$, $\text{nr} \, "\text{way}"$.

2. Collective nouns, as $\text{hst} \, "\text{crew}"$, $\text{hst} \, "\text{property}"$. They are plural in form, singular in sense, and take the verb or adjective in singular, cf. Heb. $\text{bbrktr} \, "\text{blessing}"$, $\text{nkr} \, "\text{knowledge}"$.

3. Abstract nouns, like $\text{msft} \, "\text{truth}"$, $\text{isft} \, "\text{evil}"$, cf. Heb. $\text{rzn \, "reason"}$.

4. Names of some countries and towns, e.g. $\text{Kmt} \, "\text{Egypt}"$, $\text{wst} \, "\text{Thebes}"$.

Rem. 1. A few masculine nouns end also in $o$ which is a radical and not the feminine sign, e.g. $\text{ft} \, "\text{father}"$, $\text{lt} \, "\text{tree}, "\text{wood}"$.

Rem. 2. Some words mean one thing in the feminine and another in the masculine, e.g. $\text{lt} \, "\text{tree}"$, $\text{ht} \, "\text{wood}"$.
"things" in feminine and "something" in masculine; cf. Heb. יְהוָה "eyes", יָרֵעָה "fountains".

Some have only one form but are used in both genders, like מַחְלָק "body", "belly"; cf. Heb. גֶּל "camel" is masculine in Gen. 24:63, but feminine in Gen. 32:16; בֶּן in Ex. 21:37 and Job 1:14.

16. Number

The numbers in hieroglyphs are singular, dual and plural as in all other Semitic languages. The plurals are formed by an ending מ for masculine, and מ for feminine. They are expressed in the following three ways:

1. by repeating the ideogram thrice, e.g. ה "house", מ "women".

2. by repeating the determinative of the noun thrice with or without the inserting plural ending מ or מ before them, as מ "brothers", מ "trees", מ "bones".

3. by affixing מ or מ to the noun stem with one of four plural endings (•••, •, ••) after the determinative, or the plural ending only, e.g. מ "little ones", מ "sisters", מ "women" (without inserting מ). In all these cases the ending מ in both genders is often omitted orthographically.

Certain nouns and some gods' names ending in מ are not plurals, e.g. מ "beauty", מ "women".
"Mont" (god's name), nbw "gold", cf. Heb. "god", "face". On the contrary, without plural-strokes some words may be constructed like plurals.

Ex. irtt. i 'k. sn n. k "my milk (they) enter you".

Occasionally, a plural may be used sometimes as a plural, and sometimes as a singular, like mw "water".

The dual is used chiefly (but not entirely) of such objects as come naturally in pairs. Its endings are wy for masculine and ty for feminine. Both are expressed in the following three ways:

(1) by repeating the ideogram like ntrwy "two gods"; snty "two sisters".

(2) by repeating the determinative only, as ptwy "the double heavens" (which suggests the possibility of being a dual, after all); snty "two sisters".

(3) by attaching , var. for masculine and , var. for feminine to the nouns without determinative, or inserting them before the determinative, as wy "pair of hands"; snty "pair of sisters".

Occasionally the 1st per. sing. suffix may be preceded by , and the 2nd and 3rd m. sing. and 3rd f. sing. followed by , when the dual is indicated.

Exx. wy.i "my two hands".

spty.ky "your two lips".
Some words, in such case, omit the dual ending entirely and use the Центрально and Центрально of the suffix as also the indication of dual.

Ex. \( \text{gs(wy)} \) "his two sides".

A few words apparently with dual ending are not duals, e.g. Центрально нивты means "belonging to a town" and not "a pair of towns"; \( \text{h3wy} \) is "night" and not "two nights"; cf. Heb. "water".

Rem. The plural \( \text{w} \) is the same as in Akkadian \( \text{sarru} \) "kings", and in Arabic \( \text{beno} \) "sons (of) ...". The dual \( \text{wy} \) can hardly be dissociated from the Semitic \( \text{vy} \) that appears in the oblique case; "the two sons (of) ...".

17. Derived Nouns

In Egyptian as well as in other Semitic languages, besides primitive nouns, there are many derived ones. The way of their derivation is shown in the following.

(1) Derived from verb-stem with initial Центрально or Центрально by dropping off that initial semivowel, as Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально Центрально }
in Egypto-Semitics, the weak verbs come from biconsonantal roots. That is, for example, ידנ "know" is more primitive than ידנ "he knew".

(2) By prefixing מ to the root, exx. מְרַב wrb "be anointed", מְרַב "oil"; מְרַב "row", מְרַב "ferry-boat"; cf. Heb. מְרַב "be good"; מְרַב "nativity" from מְרַב "beget".

(3) Participles and adjectives are like nouns in Egyptian. When a participle is used as a noun, a determinative describing the person or thing which it serves is sometimes added. Thus, מְרַב wrb "watchman" is the participle of מְרַב "spend all day"; מְרַב sgwm is "hearer", מְרַב (f) mrwt "love"; cf. Heb. מְרַב "a guard" from מְרַב "to guard".

(4) Derived from adjectives with or without appropriate determinative, like מְרַב nfrt "beautiful lady" from מְרַב nfr "beautiful"; מְרַב ndsw "poverty" from מְרַב nds "poor".

(5) Derived from other feminine nouns or infinitives, like מְרַב ipwy "messenger" from מְרַב ipt "mission"; מְרַב ndty "protector", the infinitive of מְרַב "save"; cf. Heb. מְרַב ndty "archer" from מְרַב ndty "bow", מְרַב "knowledge" is the infinitive of מְרַב.

(6) Derived from idiomatic phrases as many semi-proverbial sentences or phrases show, exx.
18. Syntax of Nouns

Egyptian has no proper inflexion of the noun by cases, and its syntactic relation is either known merely from the word-order in the sentence or by prepositions. The form of noun suffers no change, and the nominative and accusative are only judged from the position of the noun in the sentence. The Genitive is expressed in two ways: Direct and Indirect.

The Direct Genitive is expressed by the governing word standing immediately before the word governed without any connecting word.

Ex. 

The Indirect Genitive is formed by the genitival adjective which agrees in gender and number with the governing noun. Its genders and numbers are as follows:

<table>
<thead>
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<th>Gender</th>
<th>Singular</th>
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<tbody>
<tr>
<td>masc.</td>
<td>n</td>
</tr>
<tr>
<td>fem.</td>
<td>nt</td>
</tr>
</tbody>
</table>
The way of their governing is shown in the following:

Exx. ḫw n ḫw-wr "wave of the ocean".

In this case Hebrew uses ל or נ in the same sense of "belonging to" as Egyptian "...

Exx. מֹצֵּ֥ר לְדָוִ֣ד "a psalm of David".

"the song of songs of Solomon".

The relation of the direct and indirect genitive to the adjective is in one of two ways:

(1) In direct genitive, an adjective belonging to the governing word mostly follows the governed genitive.

(2) When any adjective or other words intervene between a noun and its genitive, indirective genitive is employed.

Ex. מְנַל אֶל סֵבִּי "all the good produce of the country", cf. Heb. יֶרֶשׁ בֵּית אָבִיא "the chief of the herdsmen of Saul", 1 Sam. 21:8.

The Dative is expressed by means of preposition.

Exx. לָאָד "to his horizon", cf. Heb. לָאָד "to Adam", or עַל נְאָה "unto the woman", Gen. 3:16,17.

The Vocative may stand at the beginning or at the end of a sentence (rarely in the middle) with or without introductory interjection. Those with introductory interjection chiefly occur in religious texts, and are usually at the beginning of the sentence. The commonest signs are רָאָה, רָאָה חָי (cf. Heb. רָאָה יָד).

Exx. רָאָה חָי, קָאָה יָד "listen to me, O prince!" (without introductory interjection), cf. Heb. רָאָה חָי יִשָּׁע יַעֲקֹבּ "0 Joshua, the high priest!" Zech. 3:8.

After some verbs the ס of Equivalence or the
of Futurity is employed to the direct object of the person, though the latter is only closely parallel to the former.

Exx. \[\text{rdi.n.f wi m bry niwt.f}\] "he made me as chief over his town".

\[\text{iw.f r smr}\] "he shall be a courtier".

The of Equivalence is very common in Egyptian, because Egyptian cannot say "you are a scribe", but "you are a scribe". It is also not an alien to Hebrew, though it has been neglected by most Hebrew scholars and commentators. Thus, the phrase "דנ בה in Ex. 6:3 does not mean "by the name of God Almighty" as A.V. has, nor "אNodeId אוטנה " (i.e. "being their God") as LXX translated, but "in the position of (or "as") God Almighty"; ד here is the of Equivalence which equals the of Equivalence in Egyptian, cf. Ex. 32:22; Ps. 68:5; 146:5; Job 23:13; Prov. 3:26.

Apposition in Egyptian and Hebrew is alike. There are three principles common to both of them.

(1) To collocate the thing and its material, measure, or the like.

Exx. \[\text{"cedar, the great altar", cf. Heb. "meal, fine meal".}\]

\[\text{"beer, one hundred jars", cf. Heb. "stones,}\]
four rows", Ex. 28:17.

(2) To collocate the person and his species, attribute, or the like.

Exx. $\text{snw k3 nht }$ "the king, the mighty bull", cf. Heb. "a damsel, a virgin", Deut. 22:23.

$\text{Imn nb snwt t:jwy }$ "Amen, lord of the thrones of the two lands", cf. Heb.

$\text{hbrl r'nh b }$ "Abel, a shepherd of flock", Gen. 4:2.

(3) To collocate the place and its characteristic, or its name.

Ex. $\text{w3st hnw t niwt }$ "Thebes, the mistress of cities", cf. Heb.

$\text{hr zv'nr hbr }$ "The mountain of Zion, the sides of the north, the city of the king great", Ps. 48:3.

The Co-ordination of nouns in Egyptian is expressed in four ways:

(1) by direct juxtaposition, as $\text{t bnhkn }$ "bread and beer", cf. Heb. $\text{hrm}^2$ "yesterday and the third day", Ex. 5:8.

(2) by the repetition of a preposition, like $\text{m grp m nc }$ "by night and by day".

(3) by the repetition of a suffix, as $\text{snw.f snwt.f }$ "his brothers and sisters".
(4) by means of the particle \( \text{m} \text{n} \text{b} \text{n} \text{f} \text{f} \text{f} \text{f} \) "together with", as \( \text{m} \text{s} \text{w} \text{i} \text{n} \text{n} \text{b} \text{n} \text{f} \text{f} \text{f} \text{f} \text{f} \text{f} \text{f} \text{f} \text{f} \text{f} \) \( \text{m} \text{s} \text{w} \text{i} \text{n} \text{n} \text{b} \text{n} \text{f} \text{f} \text{f} \text{f} \text{f} \text{f} \text{f} \text{f} \text{f} \text{f} \) "my children and brothers". \( \text{m} \text{n} \text{b} \text{n} \text{f} \text{f} \text{f} \text{f} \) may resembles to Heb. \( \text{m} \text{n} \text{n} \text{b} \text{n} \text{f} \text{f} \) which is occasionally used as a conjunction in the sense of "together with".

The Hebrew, since, has a very handy conjunction \( \text{m} \text{n} \text{n} \text{b} \text{n} \text{f} \text{f} \) , the complicated ways of Egyptian co-ordination were certainly not preferred.

The Disjunction is indicated in two ways:

(1) like co-ordination by direct juxtaposition.

Ex. \( \text{mn wnn \ wtb \ mbyt} \)

"I have not eaten goats or fish".

(2) by means of \( \text{m} \text{r} \text{p} \text{w} \) "or".

Ex. \( \text{Hm-ntr \ r-pw \ w \ inti \ w \ bw} \)

"a prophet or one among priests".
C. Adjectives

19. Derivation of Adjectives

Adjectives in Egyptian, besides those virtual adjectives, i.e. those that cannot be traced back to any other stem, e.g. nb "all", ky "another", "other", are chiefly derived as follows:

1) from adjective-verbs, as nfr "good" from "be good"; w3d "green" from "be green".

2) from nouns or prepositions, as so-called Nisbe-Adjective (see below).

3) from demonstratives with suffix, i.e. Possessive Adjective (see below). (Demonstrative Adjective, see Demonstrative Pronoun).

20. Uses of Adjectives

In Egyptian, as well as in Hebrew, adjectives may be used attributively and predicatively.

When used attributively, the adjective stands after the noun, with few exceptions, and agrees with it in gender and number.

Exx. r nfr 'a good name", cf. Heb. vh "a good name".

ht nbt nfrt "every good thing".

sn.s nfr "her good brother".

Here, the second and third examples show that or
and suffix are always before other adjectives.

The adjective may also be separated from its noun by some intervening word as in the Hebrew.

Ex. הָעֲלִיָּמָה וְיִשְׁרָאֵל "every one there", lit. "one there, every", cf. Heb. יִרְדְּךְ לְאַמְוֹן יְכָל... "all nations shall praise you", Ps. 67:10.

The repetition of the singular in one sentence always means "one...other".

Ex. לָקֵחַ יָדוֹ bpt n ky ky "one embraced the other".

Besides, לֶחֶם "many" lit. "million", הנִּשְׁלָה "a few", "a little" are also used before nouns with the help of רַגְלָן.

Exx. לְחֶם מְלָיִן bpt n sp "a million times", i.e. "very often".

When used as predicate, the adjective, like the Hebrew, is placed before its noun, but in Egyptian it is not necessary for it to agree with the gender and number of its noun.
as in Hebrew.

Ex. "your heart is happy", cf. Heb. "the name is good".

The following phrases may all be translated as "entire", "all", and the like: r dr.f, lit. "to its end"; mi kd.f lit. "like its form"; r jw.f lit. "according to its length".

s "man" can, like the Hebrew, be translated as "some one", or "any one"; m nn...s is for "no one", and s nb for "every one". Here, the second instance may be identical with Hebrew "no one" in Gen. 39:11, and the third is the same as "every one" in Ex. 35:12.

There is no special form in the adjective for the comparative degree in Egyptian or in Hebrew. The comparative is expressed by means of the preposition "more than" which equals "more than"

Ex. "you are greater than gods", cf. Heb. "taller than all the people", 1 Sam. 9:2.

The superlative is formed periphrastically by a genitive-adjective, like "great of the great ones", i.e. "greatest of the great", cf. Heb. "holiest of the holy", Ex. 26:33,34; Num. 4:4,19.
21. Nisbe-Adjective

Nisbe-adjective is a term invented by Arabic grammarians to express "adjective of relationship". It is formed from prepositions and nouns, and declinable like other adjectives. The numbers and genders of its ending are as follows:

**Singular**

masc. \( 
\)

to be read \( y \)

def. \( \circ \)

**Plural**

masc. \( o \) or with \( \| \) to be read \( yw \)

def. \( \circ \) or with \( \| \) to be read \( ywt \)

The sign of \( y \), besides sing. m., is never written out as shown above. If the final consonant of a word is \( w \) or \( l \), both are coalesced in the ending \( y \). If the final is \( t \), the \( w \) of pl. m. is changed to \( tyw \).

Exx. \( \| \| \) iryw "those relating to", from \( \circ \) or \( 4 \) or "to".

\( \| \| \) mhtyw "northern" from \( \| \| \) mbyt "north wind".

Those derived from prepositions may be translated as "who-clause" plus the meaning of the preposition derived.

Exx. \( \| \) mity "he who is like".
A relativized preposition may govern a following noun or pronominal suffix.

Exx. 4m\(\textit{myt}\) ib.s nb "everything which was in her heart".

\(\textit{mity.f}\) "he who is like him".

The suffixed \(-\textit{ty}\) of these adjectives may be omitted in such a way as to render them indistinguishable from the simple preposition, and the gender of them always agrees with the first noun if there are more than one noun.

Exx. \(\textit{hry}\) s\(\textit{st3}\) "he who is over the secret".

\(\textit{ntrw}\) n\(\textit{trwt}\) \(\textit{imyw}\) \(\textit{3bdw}\) "gods and goddesses who are in Abydus".

Since the sound of these adjectives resembles duals, some of them derived from feminine nouns ending in \(-\textit{ty}\) are written as dual, e.g. \(\textit{ntr.i niwty}\) "my local god".

22. Possessive Adjectives

The possessive adjectives of the Indo-European languages (my, your, etc.) were represented in all Semitic languages by suffixes. Late Egyptian, however, derived a set of possessive adjectives by combing the demonstratives \(\textit{p3y.f}\), \(\textit{t3}\), \(\textit{n3}\), with pronominal suffix.

\(\textit{p3y.f}\) "his" used with sing. masculine noun.
Thus, every person, whether singular or plural, masculine or feminine, has three forms. "his" may sometimes be omitted. The grammatical construction of these adjectives is just the same as \( \text{p3} \), \( \text{t3} \), and \( \text{n3} \).

Exx. \( \text{p3} \text{y.f} \) sn \( \text{3} \) "his elder brother". 
\( \text{t3} \text{y.f} \) hmt "his wife".

Besides, there is another set of emphatic form formed by preposition \( \text{s} \), suffix, and \( \text{p3} \) or \( \text{t3} \), as

\( \text{n1} \text{.im} \) "mine". 
\( \text{n1} \text{k.im} \) "yours". 
\( \text{n1} \text{f.im} \) "his", etc.

Exx. \( \text{imw} \text{n1} \text{k.im} \) "your own old age". 
\( \text{hdm} \text{n1.sn-im(y)} \) "their own footstools".

23. Numeral

The numerals are used as nouns or adjectives. The units are formed by vertical strokes, except "one" which is often written out \( \text{w} \); the tens by "\( \text{n} \)", the hundreds by "\( \text{m} \)", the thousands by "\( \text{k} \)", tens of thousands by "\( \text{l} \)", hundreds of thousands by "\( \text{q} \)", million by "\( \text{w} \)", and tens of million by "\( \text{o} \)".
|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 1 | w'y(w) |   |   |   |   |   |   |   | 10 | md(w) |   |   |   |   |   |   |   |   |   |   |   |   |
| 2 | snw(y) |   |   |   |   |   |   |   | 20 |   | ? |   |   |   |   |   |   |   |   |   |   |   |   |
| 3 | hmt(w) |   |   |   |   |   |   |   | 30 | m'b3 |   |   |   |   |   |   |   |   |   |   |   |   |
| 4 | fdw |   |   |   |   |   |   |   | 40 | h'm |   |   |   |   |   |   |   |   |   |   |   |   |
| 5 | diw |   |   |   |   |   |   |   | 50 | diyw |   |   |   |   |   |   |   |   |   |   |   |   |
| 6 | sisw |   |   |   |   |   |   |   | 60 | si(syw) |   |   |   |   |   |   |   |   |   |   |   |   |
| 7 | spg(w) |   |   |   |   |   |   |   | 70 | spg(yw) |   |   |   |   |   |   |   |   |   |   |   |   |
| 8 | hmn(w) |   |   |   |   |   |   |   | 80 | hmn(yw) |   |   |   |   |   |   |   |   |   |   |   |   |
| 9 | psd(w) |   |   |   |   |   |   |   | 90 | psdyw |   |   |   |   |   |   |   |   |   |   |   |   |

100 st, 1,000 h3, 10,000 db', 100,000 hfn, 1,000,000 h, 10,000,000 sn.

Rem. The transliterations given above are still mostly conjectural, because numbers in the inscriptions are written, as a rule, ideographically, not phonetically.

The order of numerals is like the Chinese: the greater precedes the less.

Ex. מָאָה שָׁנָה וְשֵׁלֶשׁ יָאוֹן וְסַכָּלֶשׁ יָאוֹן "one hundred and thirty and seven years", Gen. 25:17.

Rem. The two numbers above are the sum of various geese in a papyrus of Rameses III.

In writing, the cardinal chiefly follows a noun either in the singular or plural, and follows a singular only in indication of time and measure.
When the number precedes its noun, it is connected by the of equivalence, or genitival with the noun.

Ex. \( \text{\textbf{םב} 1,000 \text{מ רכ} "1,000 bread and beer"}, \text{cf. Heb. \textbf{םב} תר רכ "two of bread" (1 Sam. 10:4)}.\)

When it is used with a demonstrative and without a noun, the demonstrative is always singular and masculine, except \( \text{ן} \) "100" which is always with a feminine demonstrative.

Exx. \( \text{ן} \) "these three", lit. "this three".

\( \text{ן} \) "the hundred loaves".

The ordinals, except "first" (which follows its noun only), from 2 to 9 are formed by adding to the cardinals when they number the masculine, and for the feminine. They stand either before or after the noun.

Exx. \( \text{ן} \) "the fourth time".

\( \text{ן} \) "the sixth expedition".

From 10 and up the ordinals are indicated by the participle with the masculine nouns and with the feminine, and follow the noun numbered.

Ex. \( \text{ן} \) "the tenth expedition".

In numbering days, months and years, the cardinals are found instead of the ordinals.
Ex. \( \odot \odot \odot \odot \odot \odot \odot \) \( \text{h3t-sp 11 sbd 3 sht hrw} \) l "year
eleven, month three of inundation, day one".

In Hebrew the days and years use also cardinals as in Egyptian, but the months are always numbered by the ordinal.

Fractions in Egyptian are indicated by prefixing \( \odot \) "part", to the units: \( \odot \odot \odot \), later var. \( \times \) "the fourth part", i.e. \( \odot \odot \) "\( \frac{1}{4} \) \( \), \( \odot \odot \odot \) "\( \frac{1}{3} \) \( , \) but \( \odot \odot \) is \( \odot \) gs, lit. "side", \( \odot \odot \) is \( \odot \), \( \odot \odot \) is \( \odot \).

Ex. \( \odot \odot \times \odot \odot \odot \odot \odot \odot \odot \odot \) "2 - \( \frac{1}{2} \) - \( \frac{1}{3} \) - \( \frac{1}{4} \) - \( \frac{1}{5} \) \( , \) i.e. \( \odot \odot \odot \odot \odot \odot \odot \odot \odot \odot \odot \odot \odot \odot \odot \).

Of nouns, the distinctions are rare in Egyptian. Infinitives are infrequent, though, have their own forms. A verb in a sentence may be expressed as an imperative or infinitive without visible addition to the verb. Only the syntactic connection or the verb can reveal the mood.

The inflection of Egyptian verbs, like the Semitic, takes place partly by variation in the syllable and the quality of the vowels, and partly by the use of inflectional endings. Going to hieroglyphic writing which show only the sounds of the word, internal inflection is only significant to a very small extent. In the inflection of verb by person, the Egyptian is like the Semitic (see the paradigms below).

25. Classifications of the Verb

The verb-stem in Egyptian, like other Semitic languages, chiefly consists of three elements, but some verbs have
D. Verbs

24. Tenses, Moods, and Flexion

The verbal system in Egyptian is as imperfectly systematized as the Semitic systems. Basic work remains to be done in both. The consensus of opinion is that Egyptian has gone its own way in the verb; yet those so-called new tenses of Egyptian use participles followed by pronouns much like Syriac. Accordingly those reputedly new formations in Syriac and Egyptian may prove to be ancient after all.

Of moods, the distinctions are poor in Egyptian. Imperative and infinitive, though, have their own forms. A verb in a sentence may be expressed as an imperative or infinitive without visible additions to the root. So only the syntactic connection of the verb can reveal the mood.

The inflexion of Egyptian verbs, like the Semitic, takes place partly by variation in the position and the quality of the vowels, and partly by the use of inflexional endings. Owing to hieroglyphic writing which shows only the consonants of the word, internal inflexion is only attested to a very small extent. In the inflexion of verb by person, the Egyptian is like the Semitic (see the Paradigm below).

25. Classifications of the Verb

The verb-stem in Egyptian, like other Semitic languages, chiefly consists of three consonants, but some roots have
only two, while others have four or five consonants. The verbs may, according to their stems, be classified as strong, geminating, and weak verbs. Besides, there are also some causatives, a few duplicating forms, and three irregular verbs.

(1) Strong verbs. These consist of two, three, or four radical consonants, of which the last one cannot be accounted for as due to reduction or expansion from three radicals (for those verbs signify repeated or continuous action by the repetition of two of the radical consonants).

Exx.    mn "be firm".

   sdm "hear".

   wstn "stride".

(2) Geminating verbs. These verbs have three or four consonants, of which the last two are alike, and often the form has only one of the repeated consonants written.

Exx.   wrr "be great".

  spdd "supply".

  m3 "see" from    m3.

Geminating verbs are comparable to Heb. Pi'el and Pi'lel; i.e. the first of two like radicals has been doubled, with notions of repetition or emphasis. The passive form of Pi'lel (Pu'ilal) is represented by sdm. form (see Passive below).

(3) Weak verbs. These consist of three or four consonants, of which the initial or the last one is a weak i or w,
the initial one often omitted in derivatives, and the last one is not always written though it influences the formation of individual forms. The ending w is often replaced by i, and i usually becomes y when it joins with inflectional ending i or w.

Exx. 𓊝 𓊛 𓊥 𓊲 𓊿 𓊢 "call".

𓊝 𓊠 𓊯 𓊠 "purification" derived from 𓊠 𓊢 𓊭 "be pure".

𓊝 𓊦 𓊬 𓊬 𓊬 "go down".

𓊝 𓊠 𓊬 𓊬 𓊬 "pry.i from pri.i "I go forth".

(4) Causative verbs are these formed by prefixing ⲁ or Ⲇ to the stem with causative meaning like Hebrew Shaph'el which is related to Hiph'il.

Exx. Ⲉ ⲇ ⲇ 𓊠 𓊠 "establish", lit. "cause to remain".

𓊠 𓊠 𓊠 𓊠 "nourish" lit. "cause to live".

Rem. The causative in Egyptian is evidently related to Semitic Saph'el or Shaph'el, cf. Heb. 𓊠 𓊠 𓊠 𓊠 𓊠 𓊠 𓊠 𓊠 "flame" from 𓊠 𓊠 𓊠 𓊠 𓊠 𓊠 "to flame"; Syr. 𓊠 𓊠 𓊠 𓊠 𓊠 𓊠 𓊠 𓊠 "contrary" from Saph. of 𓊠 𓊠 𓊠 𓊠 𓊠 𓊠 𓊠 𓊠. For the correspondence of the sibilant with h, one may compare Eg. -s "her" with -h "her" in Semitic.

(5) Duplicating verbs are these created from biliteral or triliteral stems by the repetition of two of the radical consonants; the words Ⲇ Ⲇ 𓊠 𓊠 𓊠 𓊠 "two times" later were used in place of the repetition.

Exx. Ⲇ Ⲇ 𓊠 𓊠 𓊠 𓊠 "fraternize" from Ⲇ Ⲇ 𓊠 𓊠
"brother".

"rsrs" rejoice twice" i.e. "rejoice greatly".

(6) Irregular verbs are only three in existence: 

\[ \text{rdi, later were replaced by di "give".} \]
\[ \text{iw, ii "come".} \]
\[ \text{inn, int "bring".} \]

26. The Suffix Conjugation

(1) The \[ \text{srmf} \] form.

This form is the most frequent and difficult verb-form which is used in almost any kind of sentences, to express almost any kind of feeling.

Its subject, sometimes a noun and sometimes a suffix, follows the verb immediately after the determinative.

Exx. \[ \text{h3b it sf r niwt "the father sends his son to the city".} \]
\[ \text{bmf shr pn ikr "he does not know this excellent plan".} \]

It includes geminating and non-geminating forms, and refers to the present, the future, or the past.

Exx. \[ \text{h3s "it goes down".} \]
\[ \text{dd.in shty pn "then this peasant said", lit. "said by this peasant"--shows clearly the participial origin of the verb.} \]
The tenses, however, of these forms can only be judged by the context.

The negation of this verb-form is \( \text{n} \cdot \text{sdm} \cdot \text{f} \) which is almost only used in perfective forms in reference to past, present, and future. This shows that the tense indication is contained in the negative prefix \( \text{n} \).

Exx. \( \text{n} \cdot \text{wdb} \cdot \text{f} \cdot \text{n} \cdot \text{mm} \cdot \text{n} \cdot \text{srw} \)

"he did not answer these officials".

\( \text{n} \cdot \text{rh} \cdot \text{i} \cdot \text{in} \cdot \text{wi} \cdot \text{r} \cdot \text{hst} \cdot \text{tn} \)

"I do not know (who) brought me to this country".

\( \text{n} \cdot \text{sp} \cdot \text{m} \cdot \text{k} \) "you shall never see".

The future negative indication is \( \text{nn} \).

Ex. \( \text{nn} \cdot \text{snd} \cdot \text{f} \) "he shall not fear".

(2) The \( \text{sdm} \cdot \text{n} \cdot \text{f} \) form.

In this form, an ending \( \text{---} \) is added to the stem of the verb and is always written after the determinative. The function of this form is to express past action.

Exx. \( \text{ir} \cdot \text{n} \cdot \text{i} \cdot \text{hrw} \cdot \text{3} \) "I spent three days".

\( \text{mk} \cdot \text{ntr} \cdot \text{rdi} \cdot \text{n} \cdot \text{f} \cdot \text{nh} \cdot \text{k} \)

"behold, god has caused you to live".

The negation of this form is \( \text{n} \cdot \text{sdm} \cdot \text{n} \cdot \text{f} \) which is used to negate an action throughout the course of a certain period whether in the past, present, or the future.

Ex. "This peasant spent ten days making petition to
Djehut-nakht, "he did not pay his attention to it".

(3) The \( \text{sdm.in.f, sdm.hr.f, sdm.k3.f} \) forms.

These three verb-forms are similarly used; all may be employed to express future consequences, but the first two forms may serve also as narrative tenses.

Exx. \( \text{rdi.in.k \&rt.k hr.f} \) "then you shall lay your hand upon him".

\( \text{ir.hr.k 5 sp 4} \) "you shall multiply five by four".

\( \text{h'.k3.sn m3 sn tw} \) "they shall surely rejoice when they see you".

\( \text{dd.in shty.pn} \) "then this peasant said".

The negation of \( \text{sdm.hr.f} \) form is \( \text{tm} \) which is only used with reference to the future.

Rem. This \( \text{tm} \) which also means "complete" in Egyptian equals Heb. \( \text{-complete, perfect} \), and comes to be a negative indication because what is complete is finished and hence is no more.

(4) The \( \text{sdm.f, sdm.n.f, sdm.m.f} \) forms.

These three forms are common narrative tense formed by the combination of the auxiliary verb \( \text{iw} \) "is", "are" with \( \text{sdm.f} \). It is related to Waw Consecutive with
the Perfect in Hebrew. The failure of the shift from w- to y- in the Hebrew conjunction is explained by the fact that it was not initial when the shift was operative, as Egyptian iw shows.

Exx. iw mdw. r n 1 nn wi pr sdm. st "you speak to me, and yet I do not hear it".

iw r.n.s. nhm. sw "a man’s mouth saves him".

iw wp. n.f r.f r. i "he opened his mouth to me".

(5) The wn. in sdm. f, and wn. in. f sdm. f forms.

These two compound verb-forms are developed from iw sdm. f and iw. f sdm. f by replacing [end of line] with  to express the past.

Ex. wn. in ‘h’. sn hms. sn hft "so they stood up and sat down accordingly".

Rem. The pair of antonyms always express totality: "good and evil" or "evil-good" mean "everything"; "old and young" mean "everybody"; thus, "stand and sit" or "go out and come in" equal "all the activities of life", cf. Gen. 2:17; 3:5; 19:4; 1 Kings 3:7.

Besides,  and  , the following auxiliary verbs are also used in the compound verb-forms:
"arise", usually found in the form of $h'$, to be translated as "then"; $h$ "come" to be translated as "forthwith"; $\text{pri}"afterward", \text{lit.} "come forth"; $\text{sd}$ "in the night", \text{lit.} "spend all night"; $\text{dr}"in the end", \text{lit.} "end"; $\text{iw}"come"; $\text{p}$ "have done"; $\text{iri}"make".

27. Waw Consecutive

Waw Consecutive is a phenomenon recognized in a few Canaanite dialects namely, Moabite, Phoenician, and Hebrew. It has been a puzzle to scholars, and to it various explanations have been given. Zellig Harris suggests that the Waw Consecutive with the imperfect does not convert a perfect to an imperfect, nor is it an incomplete aspect in a past consequence. It is simply a remnant of the old pret- erite yaqtul and is used for narration. However, the Egyptian evidence points in an entirely different direction: $\text{iw}$ is prefixed to verbs to form compound tenses; $\text{n}$ is the indication of the past. Accordingly, the futurity of $\text{wan}$ is contained in the $\text{1}$, while the pastness of $\text{wan}$ is contained in the $\text{n}$ of $\text{wan}$; thus, wayyiqtol is come from wanyiqtol.

28. The Passive

Voice in Egyptian distinguishes active and passive. The passive $\text{sdm.f}$ form has two endings. One is by adding
tw or t(w) immediately after the verb-determinative, if any; the other has ending y or w (with some weak verbs) though it is sometimes not written.

Exx. ḫt tw r pn in s "this speech is spoken by a man".

sgm. tw brw "the voice was heard".

msy. im hbt-sp l "I was born in year one".

rdiw "was given"; but rdi can also be "was given", since writings without inflexional endings often occur.

Thus, one may be called sgm. tw.f and the other sgm. w.f; of them the former is used in most forms of the suffix-conjugation, the latter is only used in sgm.f and sgm.n.f.

Rem. Literally tw is "one, somebody", and sgm. tw.f is really "somebody hears him".

Besides, there is another form which resembles the passive sgm.f characterized by the doubling of the last radical letter; namely, the sgm.f form, which resembles to Heb. Pu'lal.

Ex. ḫt n npmm tp.f m-.f "his head has not been taken away from him".

The negation of passive sgm.f form is either by n or tm.

Exx. ḫt n rb tnw "the number is not known".
his name be not remembered".

29. Old Perfective

The Old Perfective is the tense in Egyptian that is universally correlated with a Semitic tense; namely the permansive of Akkadian. In form and meaning, there is no doubt that both are related and are derived from a single Egypto-Semitic source. The following is the Old Perfective endings; the dots take the place of verb sdm.

Singular

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<tr>
<td>3 m.</td>
<td>sdm(w)</td>
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<td>3 f.</td>
<td></td>
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<tr>
<td>2 c.</td>
<td></td>
</tr>
<tr>
<td>1 c.</td>
<td>sdm.kw(i)</td>
</tr>
</tbody>
</table>

Dual

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>3 m.</td>
<td>sdm.wy</td>
</tr>
<tr>
<td>3 f.</td>
<td>sdm.ty</td>
</tr>
</tbody>
</table>

Plural

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>3 m.</td>
<td>sdm(w)</td>
</tr>
<tr>
<td>3 f.</td>
<td>sdm.ti</td>
</tr>
<tr>
<td>2 c.</td>
<td>sdm.tiwny</td>
</tr>
</tbody>
</table>
The absence of the ending of the 3rd m. sing. is the same as that of Semitic.

The feminine ending -ti (of the 3rd f. sing.) is common in Aramaic adjectives, but also occurs in Heb. cf. "great (f.)", Lam. 1:1.

The ending -ti in the 2nd sing. is the same as that in Akk. parsāti, or in Arab. قَنَلَتُ.

The 1st sing. ending kw(1) is like ku in Akk. parsāku.

The 3rd m. plur. has the same ending as Heb. and Akk. parsū.

The ending tiwny of 2nd plur. is identical with that in Heb. and in Akk. parsātūn (m.), and parsātina (f.).

wyn of the 1st plur. parallels with the ending in Heb. or in Akk. parsāmū.

44 of the 3rd m. sing. and the 3rd m. plur. is due to the fusion of the ending i or w with the oldest ending .

Most endings follow the determinative, if any, but -o and -ū (if written out) either precede it or disappear entirely.

Exx. pr.t(1) "you are come".

'ח dpt m(w)t.(ti) "then the ship was damaged".

In Middle Egyptian the 3rd m. plur. often took the place of the 3rd m. and f. dual, and the 3rd f. plur.
The Old Perfective was early used as a narrative tense with active and passive meanings. In Middle Egyptian only the first person was used independently in main clauses; the second and third persons, except in certain greetings and the like, require a noun or pronoun.

Exx. "when I had set out for the mine".

"farewell, farewell (lit. may you be healthy, twice), little fellow, to your home".

"our crew, they returned, they were in good condition", i.e. "our crew returned safely".

Besides, the meaning has also been restricted since then.

(1) From other transitive verbs it has passive meaning only, except "know" and a few other verbs which continued to have an active-transitive meaning.

Exx. "I have been sent".

"I knew".

(2) With verbs of motion it describes the result of the movement.

"I went down to the sea (lit. great green)".

(3) It is frequent with adjective-verbs and other intransitives.
Ex. 1 \(_{\text{i}}\) \(_{\text{3}}\) kw "I was great".

When used adverbially, it often describes or qualifies a subject or an object of the preceding main clause.

Exx. \(_{\text{i}}\) \(_{\text{r}}\) \(_{\text{n}}\) \(_{\text{n}}\) \(_{\text{r}}\) \(_{\text{w}}\) \(_{\text{3}}\) \(_{\text{k}}\) \(_{\text{w}}\) "I spent three days alone (lit. I being alone)".

\(_{\text{r}}\) \(_{\text{i}}\) \(_{\text{n}}\) \(_{\text{r}}\) \(_{\text{w}}\) \(_{\text{n}}\) \(_{\text{r}}\) \(_{\text{f}}\) \(_{\text{r}}\) \(_{\text{n}}\) \(_{\text{t}}\) \(_{\text{k}}\) "cause my name to be fair (lit. it being fair) in your city".

30. Old Perfective and Semitic Perfect

The resemblance between the Old Perfective and the Akkadian Perfective is obvious since both are characterized by either stative meaning or passive meaning in the case of transitive verbs. Since the permansive gave rise to the perfect, there is a relation between Old Perfective and Semitic Perfect.

It is true that the Heb. perfect is not used with passive meaning as the Old Perfective. However, the statives of the \(_{\text{r}}\) \(_{\text{n}}\) \(_{\text{r}}\) \(_{\text{s}}\) type which is equal to Akk. \(_{\text{p}}\) \(_{\text{a}}\) \(_{\text{r}}\) \(_{\text{i}}\) \(_{\text{s}}\) are what gave rise to the \(_{\text{r}}\) \(_{\text{n}}\) \(_{\text{s}}\) \(_{\text{w}}\) type of the active type secondarily, as we see from the fact that only \(_{\text{p}}\) \(_{\text{a}}\) \(_{\text{r}}\) \(_{\text{i}}\) \(_{\text{s}}\) exists in Akkad.

31. Pseudo-Verbal Construction

When \(_{\text{i}}\) \(_{\text{h}}\) \(_{\text{r}}\) (sometimes also \(_{\text{a}}\) or \(_{\text{o}}\) ) plus infinitives is preceded by a nominal or pronominal subject of its own, it is named as Pseudo-Verbal, because it conveys a verbal
meaning without a finite verbal form. The common forms are as follows:

Noun plus ər, plus infinitive.

Ex. s nb ər ḫpt sn-nw. ʃ "every man is embracing his fellow".

iw plus subject, plus ər, plus infinitive.

Ex. iw. ʃ ər wnm t 500 "he eats 500 loaves", lit. "he is on eating 500 loaves".

Non-enclitic particle plus dependent pronoun or noun, plus old perfective.

Ex. mk wi ər spr n.k "behold, I appeal to you", lit. "behold me on appealing to you".

wnn plus pronoun, plus ər, plus infinitive.

Ex. wnn.k ər rdit di-tw n.f kw "you shall cause provisions to be given him".

According to the forms above, a pronoun cannot stand as the subject without any introduction but a noun can. When the pseudo-verbal construction is preceded by ə, or by some non-enclitic particles, its time-position can only be judged by context. But when wnn precedes it, it is future, as the example shows.

The infinitive ʃ q əd "says" or "said" is often omitted after ər, as s nb ə r; n ṛ ṛ n "every man says: we do not know".

When  is taken in place of  it often expresses future action.

Ex.  

Its negation is  followed by a dependent pronoun.

Ex.  

32. The Pseudo-verbal Construction in the Hebrew Bible

The Pseudo-verbal Construction exists in Hebrew, but it has not been recognized. For instance, in Judges 16:2, Keil and Delitzsch supply the verb  "it was told", or  "they said" as having fallen out before  through a copyist's error. In fact, it is not a copyist's error but the accurate preservation of the Egypto-Semitic pseudo-verbal construction, whereby not only a subordinate clause but also a main clause may be expressed by a preposition plus infinitive. Thus,  "to the people of Gaza, for saying" means "it was told to the people of Gaza" without any change in the Masorete text.

Also  "saying" at the beginning of Jer. 3:1

is correct as it stands. J. Kennedy insists that at the beginning of Jeremiah 3:1 the form "saying" is obviously objectionable and must originally have been "Go, say!". He says also that it only becomes intelligible when regarded as a corruption of "Go, say!". Keil says that indeed, is not used only after verbs of speaking, but after other antecedent verbs as well, in which case it must be very variously expressed in English. In the light of Egyptian, both scholars' statements have to be rejected.

33. The Imperative

The Imperative, like the Hebrew, has two numbers: singular and plural; the difference in gender is not orthographically distinguished in hieroglyphs, though Coptic vocalization has preserved it, e.g. ḏmov (m.), ḏm (f.) "come!".

The ending of the singular has no inflexion; the plural has ḏ ḏ, ḏ or _CID_ ḏ; both are not always written, but the plural-strokes may be added to the plural, e.g. sing. ḏ ḏ "see"; plur. ḏ ḏ ḏ ḏ ḏ "come", or ḏ ḏ ḏ ḏ ḏ ḏ "smu"


"go", \( \text{sh}_{3}(w) \) "remember".

In Old Kingdom the prothetic \( \text{h} \) may be added to the stem with two radicals for imperative, as \( \text{ims} \) "bring".

The verbs "come" and "give" have irregular imperative forms, i.e. \( \text{di, mi} \) or \( \text{imi, plur. rd(y)} \) "give" or "place".

Exx. \( \text{imi mw hr db'k} \) "pour (lit. place) water on your fingers".

Exx. \( \text{m(i) r.t} \) "Come, you (f.)!".

For emphasis, a dependent pronoun, or the preposition \( \text{or} \) or \( \text{m(y)} \) "pray" is occasionally used with imperative also.

Exx. \( \text{wd' tw ds.k} \) "give judgment, you, yourself".

\( \text{r.k} \) "stand up, you!".

\( \text{sdm(w) irf ta} \) "hear, you!".

\( \text{mi m(y) lbi} \) "pray, come, O my heart!".

Besides, \( \text{ir} \) "make", \( \text{imi} \) "cause" are sometimes used in the imperative sentences in the sense of "let".

Ex. \( \text{imi rh.f rn.k} \) "let him learn your name".

The imperative is negated by \( \text{m} \), or \( \text{m ir} \).
Ex. นรต m snl, or นรต m ir snl "fear not".

The combination of นรต m-rdi is meant "let not".
Ex. นรต m-rdi(w) kt m st kt "let not one thing in the place of another".

In some sentences, the verb after นรต sometimes has a particular ending น or แ as negatival complement.
Ex. นรต (from นรต) m ร"w "Rejoice not...".

34. The Infinitive

The Infinitive is a verbal noun which can replace narrative verb-forms and can be followed by an agent, or have subject and direct object of its own. In most strong and geminating verbs, it is in masculine without special ending; in weak verbs, in the causative of two radical stems, and in the irregular น and น, it is in the feminine and takes the ending แ, but in the weak verbs of four radicals, and the causatives of weak verb of three radical stems, it is either masculine or feminine.

Exx. น "to remain".

นย "to exist".

นย "to go forth".

นย "to establish".
rdit "to give".

m3wy "to be renewed".

hmst "to sit".

smsy "to bring to birth".

shpt "to bring offering".

The subject of the infinitive is expressed as an agent by the preposition in "by", and the object, in the case of pronoun, is by the suffixes and (for third person). The agent may be expressed by the independent pronoun if it is pronominal.

Exx. smt f in hm f "finding him by His Majesty", i.e. "His Majesty found him".

smit st "then I went to report it".

dd ntn "said they", lit. "saying, they".

The infinitive, as in Hebrew, may be used as an object of certain verbs, or as the intensifying infinitive after the verb. It may also be qualified by an adjective, or used after the genitival adjective.

Exx. wd hm f s h wd pn "His Majesty commanded to set up this inscription".

wbn.k wbnt "you rise a rising", cf. Heb. "he refined a refining".
Jer. 6:29.

šmt nbt "every walking".

wz nt prt "a way of going out".

When the infinitive is used with certain prepositions, it often expresses some special meaning.

1. The infinitive after hr expresses simultaneous acts.

Ex. gm.n.f sw hr prt "he found him (when he was) going forth".

2. m is sometimes used instead of  with verbs of motion.

Ex. gm.n.1 hFw pw iw f m iit "I found it was a snake which (it) was in (the course of) coming".

3. The infinitive after r often expresses purpose or result.

Ex. bmst r sdm "sitting to hear".

The infinitive may be used absolutely as the equivalent of or explanation to a sentence in headings, titles, and the like.

Exx. hsf 3pp "to repel Apopis"--title of incantation.

"it is said", lit. "the speaking of words".

The negation of the infinitive is mn or n; both are used with the infinitive in the same way as with
nominal subject and may be translated as "without". It sometimes uses the negative verb \( \text{tm} \) to express such notion as "not to hear" and the like.

Exx. \( \text{tm wnm hs} \) "not to eat excrement".

35. The Participle

The Participles in Egyptian has four forms: Imperfective Active, Imperfective Passive, Perfective Active, and Perfective Passive. The endings of the four forms are as follows:

**Imperfect**

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sg.</td>
<td>-w</td>
</tr>
<tr>
<td>pl.</td>
<td>-yw</td>
</tr>
<tr>
<td>fem. sg.</td>
<td>-yt</td>
</tr>
<tr>
<td>pl.</td>
<td>-ywt</td>
</tr>
</tbody>
</table>

Exx. Act. m. sg. \( \text{rr} \) "he who does".

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sg.</td>
<td>-w</td>
</tr>
<tr>
<td>pl.</td>
<td>-w</td>
</tr>
<tr>
<td>fem. sg.</td>
<td>-t</td>
</tr>
<tr>
<td>pl.</td>
<td>-t</td>
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</tbody>
</table>

Exx. Pass. m. sg. \( \text{wnnyw} \) "(they) who exist".

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sg.</td>
<td>-w</td>
</tr>
<tr>
<td>pl.</td>
<td>-w</td>
</tr>
<tr>
<td>fem. sg. &amp; pl.</td>
<td>-rt</td>
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</tbody>
</table>

Exx. Pass. m. sg. \( \text{wnnt} \) "which is (are)"

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
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<tbody>
<tr>
<td>masc. sg.</td>
<td>-w</td>
</tr>
<tr>
<td>pl.</td>
<td>-w</td>
</tr>
<tr>
<td>fem. sg. &amp; pl.</td>
<td>-w</td>
</tr>
</tbody>
</table>

Exx. Perfect m. sg. \( \text{irrw} \) "which is made".

<table>
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<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sg.</td>
<td>-w</td>
</tr>
<tr>
<td>pl.</td>
<td>-w</td>
</tr>
<tr>
<td>fem. sg. &amp; pl.</td>
<td>-w</td>
</tr>
</tbody>
</table>

Exx. Perfect m. sg. \( \text{irrrt} \) "what is (are) done".

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sg.</td>
<td>-w</td>
</tr>
<tr>
<td>pl.</td>
<td>-w</td>
</tr>
<tr>
<td>fem. sg. &amp; pl.</td>
<td>-w</td>
</tr>
</tbody>
</table>
In all participles the imperfective shows geminating and the perfective does not, except perfect passive of biconsonantal verbs, of which the last radical consonant is reduplicated in the perfect.

Exx. 3 sdmw "who hears", m3w "one who saw", mrw "beloved", and the ending of perfect passive y occasionally is also the endings of imperfect active and passive, as sdmw "one who listens", hussy "he who is praised".
The participles agree in number and gender with the noun or pronoun to which they refer.

Exx. ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ières ɨ́ires
"a country which will be on his water (i.e. loyal to him)"

h3wt(y).fy "who shall go down"

Another participle which is derived from the perfect passive participle is also found in Egyptian. It consists of a form ending in -t which is followed immediately by its subject and named as sdmt. This form shows no gemination, and the weak consonants of the weak verbs are always omitted.

Ex. ḫpr.t "I had come forth" from pri.

ḥmst.t "I had sat" from ḥmsi.

In the narratives, it sometimes takes the place of sdm.n.f and is translated with the temporal adverb "when".

Ex. ṭḥd.i ṭbr ht.ti "when I had placed myself on my belly".

When it is used with the negative n in the n sdmt.f form it may be translated as "before he had heard" or "he has not yet heard".

Ex. ṭḥd.i ṭbr ht.ti sr sn ṭbr n li "they can foretell a storm before it has come".

The sdmt.f form often comes after preposition ṭ or "until", ṭdr "since", ṭm "when", mḥp "after", ṭḥf "when", and ṭm ṭhr "according as".

Exx. ṭḥm.t ṭb m i "when he had given me".

r ṭmkt.k ṭbd 4 "until"
you have finished four months".

36. The Relative Form

The Relative Form is simply an extension of the participles. The difference between them is that the relative form may be translated as a "whom-clause", in which the expressed subject is different from the antecedent, and the participle is a "who-clause" in which the subject is identical with the antecedent.

Exx. **ink pw mrrw ntr** "it is I whom the god loves".

**mk nn ink is inn n.k sy** "behold, it is not I who bring her to you".

The gender of the relative forms follows the antecedent, and takes ḫ w as the ending of the masculine (not always written) and ḫ (or ḫ , or ḫ ) for the feminine; both precede the determinative, if any, except ḫ or ḫ which is always after it, e.g. ḫ ḫ mrrw, m., ḫ ḫ mrrt, f., but ḫ ḫ mrt, f.

There are two varieties of the relative forms: one is sdmw.f which resembles sdm.f, and the other is sdmw.n.f as sdm.n.f. The former may be translated as "him whom he hears", or "her whom he hears" (or "that which he hears") if it is a feminine; the latter may be "him / her whom, or that which, he has heard".

When the relative form is used as a noun, it may be
used absolutely, or employed as an object. It can also be used after a preposition, or qualified by \( \text{nb} \).

Exx. \( \text{rdit.} \text{n.f} \text{ n sn pr.s} \) "what he gave to them for it".

\( \text{r rh dit.i m r.i} \) "in order to know what I could put into my mouth".

\( \text{m-sbt.i n.f} \) "with what I have loaded for him".

\( \text{rdit.n.f ni nbt} \) "all what he gave to me".

The negation of the participles (including \( \text{sgmt.f} \) form and \( \text{sgmt.y.fy} \) form) and the relative form is the same negative verb \( \text{tm} \).

Rem. Relativized participles also occur in Hebrew though they have not been recognized in the grammars as such; e.g. "\( \text{hml mgv nh} \) "who makes (himself) high",

\( \text{mkm nh mshv lh} \) "who makes (himself) low",

"who raises", and \( \text{mshv nh} \) "who makes to dwell",

all are participles with the so-called nisbe suffix added; Ps. 113:5,6,7,9.

37. The Negative Verbs

The number of the negative is only two: \( \text{imi} \) "not to be" and \( \text{tm} \), varr. \( \text{imi} \), \( \text{tm} \), lit. "be complete"; the former occurs only in \( \text{sgm.f} \) form with negative hortative and optative expressions,
but the latter is used widely.

Exx. \[\text{imi.tn bds} \] "do not be downcast". 

\[\text{rh.n.k tm.sn sfw} \] "you know they will not be kind".

The negative verb can have its own subject which may be either written or omitted, e.g., \[\text{tm.f sdm(w)}\] or \[\text{tm sdm(w)}\], both mean "he does not hear".

When the subject is a noun, it does not follow negative verbs but the negatival complement—a verb like the form of the old perfective 3rd m.—which was later replaced by the infinitive.

Exx. \[\text{imi m33 rmk} \] "let not men see".

\[\text{tm mdt hsty pw} \] "the heart does not speak".

When \(\text{tm}\) follows \(\text{msh}\) or \(\text{msh}\), it may be translated as "fail".

Ex. \[\text{nn tm.f ir bw nfr} \] "he will not fail to do good".
E. The Particles

38. The Prepositions

The prepositions in Egyptian are either simple or compound; the former is only one word, whereas the latter consists of more than one.

(1) Simple prepositions

- ḫ "to", "towards", at the beginning of sentences written ί with the meaning of "if" or "as to". Both forms cognate with ל "if" or "as to" in Hebrew. It shows that the Egyptian and Semitic have the same variants: with and without "Aleph".

  a. to, into (of direction towards places, things, or purposes).

  b. from (of separation), as frequently in Ugaritic (ל "from") and sporadically in Heb.

  c. in respect of (speaking, reporting, and the like).

  d. against (of opposition).

  e. at (of time and place).

  f. more than (of comparison).

  g. by (of measurement).

  h. shall, in order to (with infinitive).

  i. if, so that, until, according as (with sdμf).

Rem. The preposition ל in 2 Kings 14:28 has been a problem to commentators and translators. A.V. has "which belonged to Judah"; Syriac and Arabic
versions cut the Gordian knot by omitting the whole word; some render "to Judah"; Keil explains it as "had formerly belonged to Judah". But in the light of Egyptian preposition, it simply means "from Yehuda"—a kingdom in far northern Syria (see O.T.T., p. 209), cf. 1 Sam. 1:28; Gen. 1:6; Ps. 84:12; Jud. 20:1.

heirogliphic "upon", with suffix written נ. In Hebrew the prepositional uses of ב, which, though not cognate, are synonymous with ב "face".

a. upon, in, at (of time and space).
b. on account of, on behalf of, concerning (of cause).
c. with (of addition).
d. from (of source).
e. of (of possession).
f. at (of occasion).
g. on, while, after (with infinitive).
h. because (with sdm.f).

heirogliphic "in", before suffix written רימ. a. in (of place, time, manner, or with verb of movement).
b. from (of separation).
c. by, with (of instrument).
d. with (of co-existence).
e. as (of equivalence).
f. of (of kind).
g. when, as true as, though (with sdm.f).

Rem. ר can mean "from" as well as "in" as Akk.
"in, from" and Heb.  ת" "in, from", cf. Dt. 8:7; Josh. 3:16; Amos 6:6.

n "to", "for", before nouns sometimes written ל, and occasionally written ל in at the beginning of sentences.

da. to, for (in sense of dative, and of direction towards persons).

d. within (of time).

e. because (with  מ, and before a clause with independent pronoun).

, ל"face to face with".
a. in front of (of person).

b. belonging to (of possession).

c. for the sake of (of cause).

d. when (with infinitive).

e. when, according as (with מ and מ מ).  מ מ "like".

a. like (of resemblance and with infinitive).

b. according to (of conformity).

c. as, when, according as (with מ and מ מ). מ מ "together with".

a. together with (mostly with someone, seldom with something).

b. and (of co-ordination in general, of infinitive
with a preceding infinitive, and with sd.f.

- "under", often to be translated "carrying".
  a. under (of anything).
  b. carrying (burden).
  c. at (head or foot).

- "with, near".
  a. under (of authority).
  b. to (of person).
  c. by (of agent).

- "end".
  a. since (of time and with sd.f).
  b. before until (with sd.f).

imywti, or preceded by or as and the like "between".

a. between (two things).
  b. in the midst of (with plural as well as with singular).

h3 "behind", "around" (someone or something).

bnt "in front of", or "among" (a number of things or persons).

ht "through", "pervading".

tp "upon".

Rem. It is very interesting to note that preposition in Egyptian is inflected as to gender and number: an unusual phenomenon in linguistics.
Exx. niwt nt nhb "the city of (f. l.) eternity".
w nw ...bdw "the great ones of (pl. l.) Abydus".
...hryw-Śc "those-upon-(pl. l.)—the-sand"
i.e. "Beduins".

(2) Compound prepositions

The compound prepositions are the combinations of a simple preposition with a noun, a verb or an adverb, or of prepositions with an infinitive. The following list is only served as the examples.

A simple preposition with a noun.

m-Ś "in the hand of".

a. together with (someone).

b. from (someone or something).

c. through, because of (someone or something), exactly like j.".

m-hf.

a. accompanying (of place).

b. after (of time, or with infinitive).

c. when, after (with sdm.f and sdm.n.f).

varr. , m-bnw "in the interior of".

a. within (a place).

b. from, out of (a place).

c. in (before abstracts).
among (of people).

"in the back of".

after (acting after someone).

towards the back of).

a. after (of any occasion).
b. after (with infinitive and sdm.f).

"at the side of".

beside (of people).

"on the back of".

a. upon (of place).
b. outside (of something).
c. after (of time).

A simple preposition with a verb.

"separate upon", with suffix written

a. except (a thing or a person).
b. but (with infinitive, and before sdm.f).

beginning from (time or space).

A simple preposition with an adverb.

"before" (of person, place and time).

"end to".

down to (of time and space).

Prepositions with an infinitive.

"to remain in".
as far as (of time and space).

m-snt-r "in being like to".

in the likeness of, in accordance with.

39. The Adverbs

The adverbs in Egyptian, besides a few primitive ones, are chiefly derived from follows:

(1) from adjectives, as nfr "happily", cf. Heb. रा न "formerly", "much".

(2) from nouns, as nb "every day", cf. Heb. न म "very", lit. "might"; न र न "today", lit. "the day".

(3) from prepositions, as hftw "accordingly".

(4) from a preposition with a noun, as m bt "afterwards", n sp "at once", "together", cf. Heb. न म न "very", lit. "with might"; ल व "alone", lit. 1+b+d "hand".

(5) from with an adjective, as r ikr "exceedingly", r '3t "greatly"; cf. Hebrew ल र न व र "formerly".

The adverbs, like adjectives, are used either attributively or predicatively. As attributive, it may qualify a verb, an adjective, or an adverb, and follows the word it qualifies.
Exx. mi srt.n.f hnt "as he had told before".

ikr wrt "very excellent".
rct wrt "very greatly".

When used to qualify a whole sentence, it may either follow it or precede it with or without introductory particle.

Exx. dd.i n m min "to whom shall I speak today", cf. Heb. "עכתר יתב ה פ נתד "your reward is exceedingly great", lit. "your reward very much", Gen. 15:1.

m-hť nn "after this...", or ir m-hť i3wt n.k-imy "after your own old age...".

It is occasionally used to qualify nouns in some idiomatic phrases, as bšk im "the servant there", i.e. "your humble servant", "I".

As predicate it usually follows the subject.

Ex. wnn t3y.i hmt im "my wife shall be there".

The negation of the adverb is n is, with the meaning of "but not", as n is wrt "but not very much".

In Egyptian as well as in Hebrew a few adverbs are capable of receiving pronouns.

Exx. "he is there".
The difference between them is only that in Egyptian some dependent pronouns are used instead of suffixes in Hebrew.

40. The Emphatic Particles

According to Gardiner's terminology the particles may be classified as non-enclitic and enclitic. Of them the former stands at the beginning of a sentence, and the latter stands as closely as possible to the beginning, but never at the very beginning. For instance, the interjectional particles are non-enclitic, because they always stand at the head of a sentence. But the emphatic particles are sometimes non-enclitic and sometimes enclitic.

(1) Non-enclitics

in "indeed", is used to emphasize the subject or the first word of the sentence, and is to be left untranslated.

Ex. in $\text{hm.} f \text{rdi ir.} t(w) f$ "it was His Majesty who caused it to be made".

$\text{ist,} \text{ist,} \text{st,} \text{st "$lo"}, \text{"verily"}$ are often used to emphasize the sentences which describe situations or concurrent events.

Ex. $\text{ist nsw}$ $\text{km.} \text{nf...shr.} f \text{pt}$ "now when the king had completed...he flew to heaven".
The combination of \( \text{ist rf} \) and \( \text{ist grt} \) may be translated as "but lo".

\( \text{mk} \) "behold", f. \( \text{mt, pl.} \) \( \text{mtn} \)

are always used to support the dependent pronoun and emphasize the sentence.

Ex. \( \text{mk wi r-gs.k} \) "behold, I am at your side".

When used with verb forms it makes sdm.f future, and sdm.n.f present perfect.

Exx. \( \text{mk wnn rn.k r nhb} \) "behold, your name shall exist for ever".

\( \text{mk ph.n.n bhw} \) "behold, we have reached home".

(2) Enclitics

\( \text{rf. irf} \) "as to him"; \( \text{may be replaced by the suffix of the person spoken of, as r.i, r.k, ir.tn, etc.} \)

Ex. \( \text{dd ir.k n.i st} \) "tell it to me".

\( \text{j} \) has interjunctonal force with the meaning as "indeed".

Ex. \( \text{n j sdm.n.k} \) "indeed you hear not".

\( \text{is} \) "lo" is used to emphasize the statements in which it occurs. It is also used to emphasize a single word and the negative.

Exx. \( \text{hpr is...n sp m3.k iw pn} \) "verily, it shall happen...you shall"
never see this island any more".

\[ iw \text{ min} \] is "today indeed".

\[ \text{are used after ink} \] in the sense of "indeed", "really".

Ex. \[ ink \text{ wnt mry rnt} \] "I was indeed one beloved of people".

\[ grt \] "also", "moreover" is used to claim the listener's attention, but often left untranslated.

Ex. \[ ntr pw grt, nn sn-nw.f \] "he is a god who has no equal".

41. The Negative Particles

The commonest negative particles are \[ \text{and} \] ; the former is sometimes written \[ or \] , and the latter sometimes interchanges with \[ . \]

When used with a verb, the negative particle precedes the verb and affects the tense of the verb negated, i.e.

\( n \text{ sdm.f} \) becomes past, \( mn \text{ sdm.f} \) becomes future, and \( n \text{ sdm.n.f} \) present.

Exx. \[ n \text{ ir(i) bt} \] "I did not do anything".

\[ mn \text{ wts.f} \] "he shall not wear".

\[ n \text{ mdw.n.f} \] "it does not speak".

But \( n \text{ sdm.f} \) may sometimes have present reference, as \[ n \text{ is.k} \] "you are not light".

These three forms can be translated as "never", especially when \[ is \] is followed by \[ sp. \]
Ex. "eternity without its term".

When used in the sentences with adverbial predicate, it stands before the subject, and if the subject is a pronoun, the dependent pronoun is preferred.

Ex. "I was not in the midst of them".

is mostly used before the sentence with nominal or pronominal predicate, and the independent pronoun is required if the subject is a pronoun.

Ex. "it is not he in truth".

Non-existence is expressed by "there is not". Besides, "finished to", and "there is not" are also found as a negative word.

42. The Interjections

The Egyptian interjections, like those of other Semitic languages, are of two sorts, viz:

1) Natural sounds expressing various emotions, as var. (Aramaic "ah!" "ch!")

Exx. "O living ones!" "O scribe!"
(2) Other particles used as interjections are ḫy and ṣi, "hail"; ḫ, ṣi, "lo"; ḫy, "behold" (common also in Ugarit); ḫy, var. ḫy, ḫy, ḫy, "would that"; ḫy, "yes", and ḫy, "no".

43. The Interrogative

Besides interrogative pronouns, there are also a few interrogative particles. The chief one is ḫy in which is always combined with ḫy iw, and stands at the beginning of a question. It is often emphasized by the enclitic particle ḫy rf, or ḫy irf. Its negation is ḫy, nor ḫy, "no" used when the answer "yes" is expected.

Exx. ḫy ḫy ḫy ḫy in ḫy iw. ḫy m ḫy "are you one robbed?"

 ḫy ḫy ḫy ḫy in ḫy rf ḫy ḫy ḫy "shall I indeed spend all day at it?"

 ḫy ḫy ḫy ḫy in ḫy rf ḫy ḫy ḫy "will you not let me pass?"
III. THE SENTENCE

The sentences in Egyptian may be classified according to their constructions as verbal sentences, nominal sentences, emphatic sentences, complex sentences, and pseudo-verbal constructions (see above § 31).

44. Verbal Sentences

Verbal sentences are those in which the verb precedes the subject. Its regular word-order is essentially the same as in other Semitic languages: verb, subject, object, indirect object or any other modifications. The sentences may have a transitive verb, or an intransitive verb, or an auxiliary verb added to the main verb.

Exx. irdi.n.i t n hkr "I gave bread to the poor".

wbn r' m 3ht "Re' rises from the horizon".

iw wp.n.f r.f r.i "he opened his mouth to me".

But when the direct object is a dependent pronoun, the object in dative case precedes it.

Ex. wšb.n.i n.f st "I answer it to him".

The dative object precedes also the subject if the subject is a noun.
Ex. h3b.n n.k nb.k "your lord has sent to you".

45. Nominal Sentences

Nominal sentences are those in which a sentence is formed without verb. Therefore the word-order of nominal sentences is, mostly, only subject and non-verbal predicate.

Exx. ink nfr "I am good".
ib.i m sn-nw.i "my heart was my company".

Nominal sentences may be formed with adverbial predicate, nominal predicate, or adjectival predicate.

Adverbial predicate consists either of an actual adverb or a preposition plus noun. Futurity is indicated by wnn.f form or by means of the preposition = r.

Exx. wnn t3y.i hmt im "my wife shall be there".

iw.k r t3sw n m.w.i "you shall be the commander of my army".

Nominal predicate consists of noun or pronoun. In such sentences, the independent pronoun and the demonstrative nw pw are freely used, and the use of iw and wnn are usually avoided. The predicate may precede the subject.

Exx. ink it.k "I am your father".

hmt w'i.b pw "she is the wife of a priest".
Adjectival predicate consists of an adjective which is usually before the subject, unless the subject is an independent pronoun.

Exx. ノフツ・ンフワノ "you are happy with me".
            インブンニープナフ "I was one pleasant to the house of his lord".

When the nature of the subject is clear from the context, the subject in the sentences with adverbial predicate, or with adjectival predicate may be occasionally omitted.

Ex. ニ血ンウニフ "there was none beside him".

46. Emphatic Sentences

Emphatic sentences have at their head a word to attract attention. That word can be resumed by a pronoun.

Exx. ハブシフワソミיבノ "his beard, it was greater than two cubits".
            タンプノンウソ "our land, we have reached it".

An emphatic sentence may be emphasized by means of イン in the sense of "as to", or ヌフ "now, now when", or any other emphatic particles.

Exx. アリハムナフ ヌ ニ血ノンフ "as to any one who does not know this spell, he shall never enter".
"now when he had reached the saying of this word".

47. Complex Sentences

Complex sentence consists of a main clause with one or more subordinate clauses. There are three kinds of subordinate clauses: Noun-Clause, Adjective-Clause and Adverb-Clause; each forms a complete grammatical whole by itself and exercises its own function as a noun, an adjective, or an adverb in relation to some word in some other clause.

A noun-clause can be either with or without introductory ntt, wnt, or n.

Exx. gm.n.1 htw pw "I found it was a snake".

"I know that he would be pleased on account of it".

The noun-clause, since it exercises the function of a noun, can be used as follows:

(1) as the subject, irr i3w n rmt bin m ht nbt "what old age does to men is evil in all respects".

(2) as the object, ink nb.sn "they knew I am their lord".

An adjective-clause exercises its function as an adjective to some noun or pronoun in some other clause. In Egyptian there are two kinds of such clauses: one is simply
juxtaposed to their antecedent, and the other is introduced by an adjectival word which agrees with the antecedent in number and gender.

Exx. \( \text{hs} \text{pw} \text{iw.} \text{f} \text{m} \text{lit} \)

"it was a snake that was coming".

\( \text{ink mr.f nfrt msd.f} \)

dwt "I am one who loves good and hates evil".

\( \text{mnty n mr.f} \) "like one who has not been ill".

\( \text{msd iwtt sr.s} \)

"a book which is without writing".

An adverb-clause exercises its function as an adverb to some verb, adjective, or adverb in some other clause. In Egyptian, the adverb-clause may fall into two classes: Virtual Clauses and Prepositional Clauses.

Virtual clauses may refer to time, condition, purpose, result, etc.

Exx. Of time, \( \text{mr.b.k} \), \( \text{wrd.tw.k} \) "so that you may answer, when you are addressed".

Of condition, \( \text{mr.tn nph msd.tn hpt} \)

\( \text{iw.tn r drp n.i} \) "if you love life and hate death, you shall offer to me".

Of purpose, \( \text{h3b.k sā dd.f shr.k} \) "you send the scribe that he
may say your plan".

Of result, "Open to me, so that I may say".

Prepositional clauses may be used with or without ntt. The function of those without ntt follows the meaning of different prepositions. The combination of a preposition with ntt may be translated as follows:

hr-ntt "for as much as", "because", or "for".

dr-ntt "since".

mr-ntt "seeing that".

hft-ntt "in view of the fact that".

n-ntt "because".

r-ntt "seeing that".

Exx. dr-ntt h3b tw lm.1 "since my Majesty sends you".

hr-ntt ntf ir.2 ni "for it is he who will make for me".
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<th>Noun</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.N.</td>
<td>Brother</td>
<td>ı</td>
<td>ı wa</td>
</tr>
<tr>
<td>N.N.</td>
<td>Sister</td>
<td>ı</td>
<td>ı wa</td>
</tr>
</tbody>
</table>

**PARADIGMS**
Genders and Numbers of Noun

Sing. m.  

[Symbol] sn brother

f.  

[Symbol] sn.t sister

Dual m.  

[Symbol] sn.wy two brothers

f.  

[Symbol] sn.ty two sisters

Plur. m.  

[Symbol] sn.w brothers

f.  

[Symbol] sn.wt sisters

Plur. 3 s.  

[Symbol] sn-br their brother

2 s.  

[Symbol] sn-bh your brother

1 s.  

[Symbol] sn-n our brother
Noun with Suffixes

Sing. 3 m.  \( \downarrow \) \( \text{sn.}_f \) his brother
f.  \( \downarrow \) \( \text{sn.}_s \) her brother
2 m.  \( \downarrow \) \( \text{sn.}_k \) thy brother
f.  \( \downarrow \) \( \text{sn.}_t \) thy brother
1 c.  \( \downarrow \) \( \text{sn.}_i \) my brother

Dual 3 c.  \( \downarrow \) \( \text{sn.}_sny \) brother of them two
2 c.  \( \downarrow \) \( \text{sn.}_tny \) brother of you two
1 c.  \( \downarrow \) \( \text{sn.}_ny \) brother of us two

Plur. 3 c.  \( \downarrow \) \( \text{sn.}_sn \) their brother
2 c.  \( \downarrow \) \( \text{sn.}_tn \) your brother
1 c.  \( \downarrow \) \( \text{sn.}_n \) our brother
VERBS (§§ 24--37)

sdm.f (§ 26:1)

Sing. 3 m. $\text{sdm.f}$ he (or it) hears

3 f. $\text{sdm.s}$ she (or it) hears

2 m. $\text{sdm.k}$ thou hearest

2 f. $\text{sdm.t}$ thou hearest

1 c. $\text{sdm.i}$ I hear

Dual 3 c. $\text{sdm.sny}$ they two hear

2 c. $\text{sdm.tny}$ you two hear

1 c. $\text{sdm.ny}$ we two hear

Plur. 3 c. $\text{sdm.sn}$ they hear

2 c. $\text{sdm.tn}$ you hear

1 c. $\text{sdm.n}$ we hear
<table>
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<th>Sdm.Tw. Form</th>
<th>Meaning</th>
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<td>3 m.</td>
<td>sdm.tw.f</td>
<td>he is heard</td>
</tr>
<tr>
<td></td>
<td>3 f.</td>
<td>sdm.tw.s</td>
<td>she is heard</td>
</tr>
<tr>
<td></td>
<td>2 m.</td>
<td>sdm.tw.k</td>
<td>thou art heard</td>
</tr>
<tr>
<td></td>
<td>2 f.</td>
<td>sdm.tw.t</td>
<td>thou art heard</td>
</tr>
<tr>
<td></td>
<td>1 c.</td>
<td>sdm.tw.i</td>
<td>I am heard</td>
</tr>
<tr>
<td>Dual</td>
<td>3 c.</td>
<td>sdm.tw.sny</td>
<td>they two are heard</td>
</tr>
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<td></td>
<td>2 c.</td>
<td>sdm.tw.tny</td>
<td>you two are heard</td>
</tr>
<tr>
<td></td>
<td>1 c.</td>
<td>sdm.tw.ny</td>
<td>we two are heard</td>
</tr>
<tr>
<td>Plur.</td>
<td>3 c.</td>
<td>sdm.tw.sn</td>
<td>they are heard</td>
</tr>
<tr>
<td></td>
<td>2 c.</td>
<td>sdm.tw.tn</td>
<td>you are heard</td>
</tr>
<tr>
<td></td>
<td>1 c.</td>
<td>sdm.tw.n</td>
<td>we are heard</td>
</tr>
<tr>
<td>Case</td>
<td>Gender</td>
<td>Number</td>
<td>Stem</td>
</tr>
<tr>
<td>--------</td>
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</tr>
<tr>
<td>Sing.</td>
<td>3 m.</td>
<td></td>
<td>sdm.n.f</td>
</tr>
<tr>
<td>3 f.</td>
<td></td>
<td></td>
<td>sdm.n.s</td>
</tr>
<tr>
<td>2 m.</td>
<td></td>
<td></td>
<td>sdm.n.k</td>
</tr>
<tr>
<td>2 f.</td>
<td></td>
<td></td>
<td>sdm.n.t</td>
</tr>
<tr>
<td>1 c.</td>
<td></td>
<td></td>
<td>sdm.n.i</td>
</tr>
<tr>
<td>Dual</td>
<td>3 c.</td>
<td></td>
<td>sdm.n.sny</td>
</tr>
<tr>
<td>2 c.</td>
<td></td>
<td></td>
<td>sdm.n.tny</td>
</tr>
<tr>
<td>1 c.</td>
<td></td>
<td></td>
<td>sdm.n.ny</td>
</tr>
<tr>
<td>Plur.</td>
<td>3 c.</td>
<td></td>
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<td>2 c.</td>
<td></td>
<td></td>
<td>sdm.n.tn</td>
</tr>
<tr>
<td>1 c.</td>
<td></td>
<td></td>
<td>sdm.n.n</td>
</tr>
</tbody>
</table>
sdm.k3.f (§ 26:3)

Sing. 3 m.  sdm.k3.f  he will hear
   3 f.  sdm.k3.s  she will hear
   2 m.  sdm.k3.k  thou wilt hear
   2 f.  sdm.k3.t  thou wilt hear
   1 c.  sdm.k3.i  I shall hear

Dual 3 c.  sdm.k3.sny  they two will hear
   2 c.  sdm.k3.tny  you two will hear
   1 c.  sdm.k3.ny  we two will hear

Plur. 3 c.  sdm.k3.sn  they will hear
   2 c.  sdm.k3.tn  you will hear
   1 c.  sdm.k3.n  we will hear

Rem. The position occupied by --k3-- can be filled
also by --hr--, or --in--.
sdm. in. f (§ 26:3)

Sing. 3 m. sdm. in. f then he heard (or will hear)

3 f. sdm. in. s then she heard (or will hear)

2 m. sdm. in. k then thou hearest (or wilt hear)

2 f. sdm. in. t then thou hearest (or wilt hear)

1 c. sdm. in. i then I heard (or shall hear)

Dual 3 c. sdm. in. sny then they two heard (or will hear)

2 c. sdm. in. tny then you two heard (or will hear)

1 c. sdm. in. ny then we two heard (or will hear)

Plur. 3 c. sdm. in. sn then they heard (or will hear)

2 c. sdm. in. tn then you heard (or will hear)

1 c. sdm. in. n then we heard (or will hear)

Rem. The position occupied by --in-- can be filled also by --hr--.
<table>
<thead>
<tr>
<th>Case</th>
<th>Number</th>
<th>Gender</th>
<th>Root</th>
<th>Sonority</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>3 m.</td>
<td></td>
<td>s</td>
<td>s.dm.f</td>
<td>he causes to hear</td>
</tr>
<tr>
<td></td>
<td>3 f.</td>
<td></td>
<td>s</td>
<td>s.dm.s</td>
<td>she causes to hear</td>
</tr>
<tr>
<td></td>
<td>2 m.</td>
<td></td>
<td>s</td>
<td>s.dm.k</td>
<td>thou causest to hear</td>
</tr>
<tr>
<td></td>
<td>2 f.</td>
<td></td>
<td>s</td>
<td>s.dm.t</td>
<td>thou causest to hear</td>
</tr>
<tr>
<td></td>
<td>1 c.</td>
<td></td>
<td>s</td>
<td>s.dm.i</td>
<td>I cause to hear</td>
</tr>
<tr>
<td>Dual</td>
<td>3 c.</td>
<td></td>
<td>s</td>
<td>s.dm.sny</td>
<td>they two cause to hear</td>
</tr>
<tr>
<td></td>
<td>2 c.</td>
<td></td>
<td>s</td>
<td>s.dm.tny</td>
<td>you two cause to hear</td>
</tr>
<tr>
<td></td>
<td>1 c.</td>
<td></td>
<td>s</td>
<td>s.dm.nyn</td>
<td>we two cause to hear</td>
</tr>
<tr>
<td>Plur.</td>
<td>3 c.</td>
<td></td>
<td>s</td>
<td>s.dm.sn</td>
<td>they cause to hear</td>
</tr>
<tr>
<td></td>
<td>2 c.</td>
<td></td>
<td>s</td>
<td>s.dm.tn</td>
<td>you cause to hear</td>
</tr>
<tr>
<td></td>
<td>1 c.</td>
<td></td>
<td>s</td>
<td>s.dm.n</td>
<td>we cause to hear</td>
</tr>
</tbody>
</table>
iw.sdm.f (§ 26:4)

Sing. 3 m. iw.sdm.f he hears
3 f. iw.sdm.s she hears
2 m. iw.sdm.k thou hearest
2 f. iw.sdm.t thou hearest
1 c. iw.sdm.i I hear

Dual 3 c. iw.sdm.sny they two hear
2 c. iw.sdm.tny you two hear
1 c. iw.sdm.ny we two hear

Plur. 3 c. iw.sdm.sn they hear
2 c. iw.sdm.tn you hear
1 l c. iw.sdm.n we hear
iw.f r sdm (§ 18)

Sing. 3 m. ḫ ḫ ḫ ḫ iw.f r sdm he will hear
3 f. ḫ ḫ ḫ ḫ iw.s r sdm she will hear
2 m. ḫ ḫ ḫ ḫ iw.k r sdm thou wilt hear
2 f. ḫ ḫ ḫ ḫ iw.t r sdm thou wilt hear
1 c. ḫ ḫ ḫ ḫ iw.i r sdm I shall hear

Dual 3 c. ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ iw.sny r sdm they two will hear
2 c. ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ iw.tny r sdm you two will hear
1 c. ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ iw.ny r sdm we two will hear

Plur. 3 c. ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ iw.sn r sdm they will hear
2 c. ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ iw.tn r sdm you will hear
1 c. ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ ḫ iw.n r sdm we will hear
\( wn \text{ in sdm.} f \) (§ 26:5)

Sing. 3 m.  wn \text{ in sdm.} f \quad \text{he heard}

3 f.  wn \text{ in sdm.} s \quad \text{she heard}

2 m.  wn \text{ in sdm.} k \quad \text{thou hearest}

2 f.  wn \text{ in sdm.} t \quad \text{thou hearest}

1 c.  wn \text{ in sdm.} i \quad \text{I heard}

Dual 3 c.  wn \text{ in sdm.} sny \quad \text{they two heard}

2 c.  wn \text{ in sdm.} tny \quad \text{you two heard}

1 c.  wn \text{ in sdm.} tny \quad \text{we two heard}

Plur. 3 c.  wn \text{ in sdm.} sn \quad \text{they heard}

2 c.  wn \text{ in sdm.} tn \quad \text{you heard}

1 c.  wn \text{ in sdm.} n \quad \text{we heard}
$sdm.kwi$ ($\S$ 29)

Sing. 3 m. $sdm(w)$ he has been heard (or has heard)

3 f. $sdm.ti$ she has been heard (or has heard)

2 c. $sdm.ti$ thou hast been heard (or hast heard)

1 c. $sdm.kw(i)$ I have been heard (or have heard)

Dual 3 m. $sdm.wy$ they two have been heard (or have heard)

3 f. $sdm.ty$ they two have been heard (or have heard)

Plur. 3 m. $sdm(w)$ they have been heard (or have heard)

3 f. $sdm.ti$ they have been heard (or have heard)

2 c. $sdm.tiwny$ you have been heard (or have heard)

1 c. $sdm.wyn$ we have been heard (or have heard)

Rem. The passive meaning is for transitive verbs; only in intransitive the form requires active translation.
Relative Forms (§ 36–sdmw/t.f)

Sing. 3 m. sdmw.f (he) whom he hears
3 f. sdmw.s (he) whom she hears
2 m. sdmw.k (he) whom thou hearest
2 f. sdmw.t (he) whom thou hearest
1 c. sdmw.i (he) whom I hear

Dual 3 c. sdmw.sn (he) whom they two hear
2 c. sdmw.n (he) whom you two hear
1 c. sdmw.n (he) whom we two hear

Plur. 3 c. sdmw.sn (he) whom they hear
2 c. sdmw.n (he) whom you hear
1 c. sdmw.n (he) whom we hear

Rem. If the Relative is a feminine, --t-- takes the place of --w-- and translated as "(she) whom..." or "that which...".

sdmy.fy (§ 35)

Sing. 3 m. sdmy.fy he who will hear
3 f. sdmy.sy she who will hear

Plur. 3 c. sdmy.sn they who will hear
EDITION OF "SHIPWRECKED SAILOR" IN HIEROGLYPHS
Shipwrecked Sailor
SIGN-LIST FOR "SHIPWRECKED SAILOR" IN HIEROGLYPHS

Idea.  "ate", "eat".  Act.  "eat", "ate".  Verbal forms:  "ate", "ate".


Idea.  not "lad", not "lady".


Idea.  "place", "place", "place", "place", "place".

Act.  "place", "place", "place", "place", "place".

Idea.  not "place", not "place".

Act.  "place", not "place", not "place".

Idea.  "place", not "place", not "place".

Act.  "place", not "place", not "place".

Idea.  not "place", not "place".

Act.  "place", not "place", not "place".

Idea.  not "place", not "place".

Act.  "place", not "place", not "place".

Idea.  not "place", not "place".

Act.  "place", not "place", not "place".

Idea.  not "place", not "place".

Act.  "place", not "place", not "place".

Idea.  not "place", not "place".

Act.  "place", not "place", not "place".

Idea.  not "place", not "place".

Act.  "place", not "place", not "place".

Idea.  not "place", not "place".

Act.  "place", not "place", not "place".

Idea.  not "place", not "place".

Act.  "place", not "place", not "place".

Idea.  not "place", not "place".

Act.  "place", not "place", not "place".

Idea.  not "place", not "place".

Act.  "place", not "place", not "place".
A. Man and Woman

ideo. in as "man"; det. man's relationships or occupations; suffix 1st per. sing. masc.
det. "eat", "drink", "speak", "think", "be silent".
det. "load", "carry", "work"; abbrev. of ści "load", ści "carry", kat "work".
ideo. męc "soldier"; det. "army", "soldier".
det. "young", "child"; abbrev. of brod "child".
ideo. sir "official", "noble"; det. "courtier", "friend", "statue".
det. "strike", "take away", "teach"; abbrev. of nät "strong".
ideo. in hwi "strike".
det. "high", "joy", "mourn"; abbrev. of ko "be high".
det. "praise", "adore", "supplicate".
ideo. śpa "noble"; det. "revered persons".
det. "spend all night", "death".
det. "woman" and her relationships or occupations; suffix 1st per. sing. fem.

B. Parts of the Human Body

ideo. tp "head", "first"; det. "head", "behind", "forehead".
ideo. hr "face" and derivatives; phon. hr.
det. "hair", "skin", "colour", "mourn".

ideo. in ort "eye"; phon. ir; det. "see".

det. actions or conditions of eye.

ideo. in r "mouth"; phon. r.

det. eye-brow".

ideo. in fnd "nose", in bnt "in front of"; det. "nose", "face", "smell", "joy".

ideo. k3 "soul", "spirit"; phon. k3; in group-writing k.

det. "embrace", "envelop", "open arms".

ideo. n "not"; phon. n "to", "for"; det. negation.

det. "give"; phon. mi or m.

det. "arm", "shoulder", the movement of arms, and the cessation of movement.

ideo. or det. in mh "cubit".

ideo. in qrt "hand"; phon. d.

ideo. db "finger", and det. of its related words. serves as det. "accurate".

det. "male", "ass"; phon. mt "man"; abbrev. of k3 "bull".

det. "before", "phallus", "poison", "husband".

ideo. in iw "come"; det. movement, or lacking of movement.
ideo. rd "foot"; det. "leg", "knee", "tread"; phon. pds "box", or sbk "excellent".

ideo. or det. in sbh "toe"; phon. sbh "approach".

ideo. or det. in sbh "toe"; phon. sbh "approach".

ideo. k3 "bull"; det. "cattle".

det. "goats", "herds"; phon. ib.

det. new born animal; phon. iw.

det. "dog", "hound".

ideo. Sth "(the god) Seth"; det. "turmoil".

ideo. rw "lion"; phon. rw; in group-writing r.

det. "foretell".

det. "monkey".

phon. wn.

D. Parts of Mammals

ideo. in hit "front".

phon. ss3 "be skilled"; also as det. in ss3 "prayer".

ideo. in wpt "brow", "beginning"; phon. wp; also phon. ip in the words "mission" and "messenger".

ideo. ibh "tooth"; det. "tooth", "bite", "laugh"; phon. bh, hw, bi.
ideo. in "vulture"; phon. ı.

phon. tyw.

det. "god", "king".

det. "vulture"; phon. nr, mt.

the great-bird; phon. gm.

ideo. b3 "soul (in bird form)"; phon. b3.

ideo. baw "spirits", "might".

phon. wk.

phon. wr "great".

det. "small", "bad", "ill", "perish"; abbrev. of nds "small".

det. "goose", "bird", "insect".

det. "pintail duck"; phon. s3.

ideo. t3 "nestling"; phon. t3; in group-writing ṭ.

det. "wring neck of (birds)", "offer"; phon. snd "fear" and derivatives.

det. as last.

phon. det. m3r "temple (of head)", wšm "ear (of corn)".

ideo. in šwt "feather"; phon. šw; abbrev. of m3't "truth".
F. Amphibia, Fish and Insect

Crocodile: ideogram in msh "crocodile"; det. "be greedy", "be aggressive", "angry"; phon. "sovereign".

Snake: ideogram in "snake", "serpent".

Fish: ideogram in "fish"; phon. "in".

Oxyrhynchus: ideogram in "oxyrhynchus"; phon. "h".


G. Trees and Plants

Reed: ideogram in "reed", "flower"; phon. "bn", "is".


Year: ideogram in "be young", "vigorou"; ideogram of "year", "time".

Season: ideogram in "season"; phon. "tr".

Lotus pool, meadow: ideogram in "lotus pool, meadow"; phon. "is"; in group-writing stands for "is".

Lotus plants: ideogram in "lotus plants"; phon. "h"; in group-writing is "h".

Phon. "w3d".

Phon. "h"; in group-writing is "h".

Reed: ideogram in "reed"; phon. "i".
ideo. in ỉỉ "come" and the related words.

phon. Ḉbb.

ideo. in swt "the swt-plant"; phon. sw; in group-writing stands for s.

phon. Ḉdm.

det. "bind together"; phon. dr.

phon. Ḉs.

det. "vine", "wine", "fruit".

H. Sky, Earth and Water

ideo. pt "sky"; det. "sky", "heaven", "above"; abbrev. of Ḉhr "above".

ideo. Ḉr "sun", "day"; det. "sun", "time".

ideo. Ḉb "moon"; abbrev. of Ḉbd "month", of Ḉsp "palm".

ideo. ḋba "star"; phon. Ḉba, Ḉwa; det. "star", "month".

ideo. Ḉt "earth", "land"; phon. Ḉt; in group-writing is t.

ideo. iw "island"; abbrev. of ḋpt "horizon".

det. "land", "boundary", "limited time".

ideo. in Ḉbst "hill country", "foreign land"; det. "desert", "foreign country".

ideo. in Ḉst "road"; det. "road", "travel", "position in general"; phon. Ḉs, hr.
o det. "sand", "metal", "medicine".

ideo. mw "water"; phon. mw; phon. m in group-writing; det. "wave", "sweat", "wash", "drink".

ideo. in mr "canal"; phon. mr, mi; det. "sea", "river", "lake", "inundation".

ideo. in _IPV "pool"; phon. _IPV. It serves also as a large block of stone.

in  IPPROTO "go".

det. "well"; phon. ℝ, ℬ.

I. Building and Parts of Buildings

ideo. pr "house"; phon. pr; det. "building", "seat".

ideo. in ℬ "room"; phon. ℬ.

phon. ℬ; in group-writing is phon. ℬ.

ideo. in ℬ "bolt"; phon. ℬ.

.motion with ℬ as the characteristic radical.

det. "corner", "gate", "street".

phon. ℬ (early ℬ).

ideo. in ℬ "village"; det. "village", "town", "land".

det. in ℬ "threshing floor"; phon. ℬ "time".

J. Ships and Parts of Ships
det. "ship", "fare downstream".

ideo. in ḫw "wind", in ṅfw "skipper"; det. "wind", "sail".

phon. ḫm "stand" and derivatives.

det. "oar"; phon. hrw "voice".

det. "mooring post" and related words.

K. House and Temple Articles

ideo. in st "seat", "place"; phon. st, htm.

ideo. in krsw "coffin"; det. "bury".

det. "fire", "heat", "cook", "torch"; abbrev. of srf "temperature".

ideo. htp "altar"; semi-phon. "rest", "be pleased" and derivatives.

ideo. ntr "god"; phon. ntr.

ideo. in ṅt "(the goddess) Neith".

L. Clothing, Jewelry and Staves

ideo. in nbw "gold" and the related words; det. precious metal.

det. "clothes", "cloth", and notions connected with clothing.

ideo. siti "piece of cloth"; phon. siti.

ideo. ʿnh "sandal-strap"; phon. ʿnh.
M. War Articles

ideo. in hj(3) "sceptre"; phon. hj3.

ideo. in md(w) "walking-stick", "staff"; phon. md.

ideo. nd "mace"; phon. nd.

det. "arrow", "overlay"; phon. swn, sin.

ideo. rwd "string", "bow-string"; phon. rwd (or rwd), or hr; det. "be hard", "restrain".

ideo. in sms "follow", "accompany" and derivatives.

det. "bone", "harpoon"; phon. ks, krs, gn.

ideo. in w "one" and derivatives.

ideo. in snw "two" and related words; phon. sn.

ideo. hr "under"; phon. br.

det. "knife", "sharp", "cut".

ideo. in mm "knife"; phon. mm.

N. Tools and Agricultural Implements

ideo. m3 "sickle-shaped end" of the w3-boat; phon. m3; in group-writing is m.

det. "hack up"; "cultivate"; phon. mm.

phon. nw; in group-writing stands for n.
ideo. or det. in nṣt "seat", in dṣrt "red pot"; phon. ḫ.

ideo. in ḫntw "racks of water-pot"; phon. ḫnt "in front of" and derivatives.

det. "milk-jug"; phon. mi.

ideo. in ḫnkt "beer"; in ṭdwpw "butler"; det. "pot", "measure".

phon. ṭw, or in; det. "build", "form".

in in "bring", "fetch".

Q. Loaves and Cakes

ideo. in t "bread"; phon. t.

det. "bread", "food-offerings" and sometimes takes the place of ᵃ; phon. sn, or ṭkā.

det. "bread", "provisions"; phon. sn.

det. "food", "food-offering".

R. Writing and Music


ideo. or det. in writings and the related words; also det. "smooth", "red".

phon. mn.

S. Strokes and Unclassified Signs

ideo. "one", "unit", or denoting the actual thing it depicts.
VOCABULARY FOR "SHIPWRECKED SAILOR" IN HIEROGLYPHS
be long; length.
ivory.
month.
bird; pl. fowl.
burn.
be angry.
(or  ) load.

suff.-pron. I, me, my.
grapes.
call.
leek.
come.
wash.
is, are.
come.

island.
separate.
heat, wish (n.).
Imagine.
mission.
adv. there.
give place, cause.
Amon, the god of Thebes.
prep. by (of agent); non-encl. part.; in who?
bring; gifts.
eyebrow(s).
indep. pron. I.
if; relating to, thereof.
make, do, act.
then, therefore.
encl. part. indeed.
st crew.
1kr  (be) excellent.

Sit flattering (?) .

Tity sovereign .

iti take away .

Arm;  wy  two hands .

( be) great .

nhi live, life ;
nb(w) wb(w) snb(w) may he live, be prosperous, be healthy .

ntyw myrrh .

rk bind, coil .

stand up, arise ;
hr then .

hr enter, hr before (persons) .

c'd be in good condition .

w

w 3 far, distant .

w 3w wave .

wawat Wawat, region at N. end of Lower Nubia .

wb (be) green; wb-d-wr the sea .

wi dep. pron. I, me, my .

wy how .

m, wt f., one, alone .

wp open .

wnn exist, be .

wr great, much .

wrd be weary; swrd cause to be tired .

wpm repeat .

wb (be) ignorant .

wšb answer .

wšn wring neck (of bird); make offering of .

wšd question (vb) .

wdf delay .

wb (be) sound, prosperus .
b3w spirits, might.

b3h, m-b3h in the presence of.

bi3w mine.

bw place; bw wr main thing.

pt sky, heaven.

pw this; use as he, she, it, they.

pwnt Punt, the coastline S. of the Red Sea.

pf that (m).

pn this (m).

pr house.

pr go forth, go up; pr-n afterwards.

var. phwy end.

var. ph reach.

f suffix-pron. he, him, his, it, its.

fi carry, lift.

m prep., with suff. im, in, as, by, with; m-br-ib in the midst of; m negation of imper.

m3 see, look.

m3i lion.

mar (be) true, real.

mi prep., like, according to; mitt the like.

m- prep. together with.

mw water.

mmv giraffe.

mnit mooring past.

mmmn move about.

mr ill, painful.

mr love, wish.

mryt, shore, harbour.

mrryt, mass(?).
mb fill, be full, m of.

ms cubit.

ms child.

msdm blackeye-paint, from sdm paint.

ms army.

mk behold.

mk3 stout.

mdw speak; speech.

mdw ten.

n

n prep., to, belonging to, of; nt f.; nw pl. m.

ny adv. for (it).

n suffix- and dep. pron. we, us, our.

n (shortened form of mn) not.

niwt town, village.

n voyage (vb).

nwyt water.

var. nb lord.

nb every, all.

nbw gold.

nf wrong (n.).

nfr (be) good, beautiful, happy; nfrt good things.

n-m who?, what?

nn non-end. part., not.

nn this, these.

nham rescue, save.

var. det. nbt (be) strong, strength.

nsw he belongs to.

nsw king.

nšny rage (vb. and n.), tempest.

nkwt sycamore figs.

nty who, which; ntyw im those who are there.

nts indep. pron. she, it.

ntt that, that which.
<table>
<thead>
<tr>
<th><strong>I tr</strong></th>
<th>god; <strong>ntr</strong></th>
<th>incense.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>nmd</strong></td>
<td>(be) sweet.</td>
<td></td>
</tr>
<tr>
<td><strong>ngfh</strong></td>
<td>tusk.</td>
<td></td>
</tr>
<tr>
<td><strong>nds</strong></td>
<td>(be) small, poor.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>r</strong></th>
<th>go down.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>hr</strong></td>
<td>down.</td>
</tr>
<tr>
<td><strong>hrw</strong></td>
<td>day, day-time.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>r</strong></th>
<th>(see preposition §38).</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>r</strong></td>
<td>mouth, utterance.</td>
</tr>
<tr>
<td><strong>rp</strong></td>
<td>encl. part. used for emphasis.</td>
</tr>
<tr>
<td><strong>rm</strong></td>
<td>fish (n.).</td>
</tr>
<tr>
<td><strong>rmt</strong></td>
<td>men, people.</td>
</tr>
<tr>
<td><strong>rn</strong></td>
<td>name</td>
</tr>
<tr>
<td><strong>rnpi</strong></td>
<td>flourish, young.</td>
</tr>
<tr>
<td><strong>rh</strong></td>
<td>learn, know.</td>
</tr>
<tr>
<td><strong>rs</strong></td>
<td>end. part., indeed.</td>
</tr>
<tr>
<td><strong>rsw</strong></td>
<td>rejoice.</td>
</tr>
<tr>
<td><strong>rdwy</strong></td>
<td>two feet.</td>
</tr>
<tr>
<td><strong>rdi, d</strong></td>
<td>place, give.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>hr</strong></th>
<th>prep. upon; <strong>hr-bw</strong> except.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>h</strong></td>
<td>go down.</td>
</tr>
<tr>
<td><strong>haw</strong></td>
<td>environment, neighbourhood.</td>
</tr>
<tr>
<td><strong>hrw</strong></td>
<td>day, day-time.</td>
</tr>
<tr>
<td><strong>hwt</strong></td>
<td>prow-rope (of a ship).</td>
</tr>
<tr>
<td><strong>hwy-</strong></td>
<td>local prince.</td>
</tr>
<tr>
<td><strong>hwo</strong></td>
<td>exaggeration.</td>
</tr>
<tr>
<td><strong>hwi</strong></td>
<td>drive in (mooring post), strike.</td>
</tr>
<tr>
<td><strong>hwr</strong></td>
<td>ships.</td>
</tr>
<tr>
<td><strong>hpt</strong></td>
<td>embrace (vb. and n.).</td>
</tr>
<tr>
<td><strong>hfsw</strong></td>
<td>snake.</td>
</tr>
<tr>
<td><strong>hmt</strong></td>
<td>wife, woman.</td>
</tr>
<tr>
<td><strong>hr</strong></td>
<td>prep. together with.</td>
</tr>
<tr>
<td><strong>hk</strong></td>
<td>Ruler, the king.</td>
</tr>
</tbody>
</table>
praise (n.).

hknw spices.

htp (be) at peace, pleased.

hd (be) white; hd-t3 dawn (vb.).

ht fire.

ht things; ht nbt anything, everything.

var. hbswt beard.

hpr happen, become, come into existence.

hft prep. in front of.

hm (be) ignorant of.

hnms friend.

hnt adv. before (of time); prep. in front of.

hrt what belongs to (someone or something).

hrw voice, sound.

hrpw mallet.
sbt approach, reach, endow.

siw ground.

si perish, consume.

sis recognize.

sw dep. pron. he, him, it.

sbt (vb.), sbt (n.) load, transport.

sb3 remember.

sb3 star.

sb3 laugh.

sp happen; sp 2 twice; sp never.

spr approach.

sft slaughter.

smi report.

suffix- and dep. pron. they, them, their.

Smmt Senmut.

sn-nw fellow, lit. second.

snw brothers.

sn smell, kiss.

sn pass by.

snb (be) healthy.

snd fear.

sr foretell.

shw (be) wide; breadth.

sb3 remember.

shrw overlay.

ss ash.

sā write; writing, book.

sā become acquainted.

sā pray.

skd sailor.

st dep. pron. it, them.

stpw the choicest, best.

sd tail.

sdt fire, flame.

sdm hear.
sdr spend all night.

št hundred.

šw free, empty.

šy sun-light, sun.

špssw riches; špat noble, famous.

šm go, depart.

šmsw follower.

šp receive, take.

špt cucumber.

šd draw forth.

k

kš (be) high.

kw grains.

kšb in the midst of.

km (be) strong.

kni embrace (vb. and noun).

knbt magistrates.

kri storm.

krs bury.

k suffix-pron. thou, thee, thy.

kš soul, spirit.

kš bull, ox.

kšp cover (in something).

ky monkey.

kw old perf. ending, I.

kf discover.

Kmt Egypt, the black land.

km complete (vb).

ktt little one (f.).

g

gwf monkey.

gm find.
crack.

side; its two sides.

gs-pr temple (?).

t for ti in old perf.

t earth, land.

tw later form of dep. pron. thou, thee.

tw indef. pron., one; forming pass. of sd.m.f.

head; det. with numeral, ... persons.

before.

that (f.).

this (f.).

itm wind.

be veiled, forbear.

tw dep. pron. thou, thee.

hound.