LANGUAGES OF THE ANCIENT NEAR EAST



Middle Egyptian

Peter Beylage

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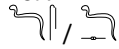
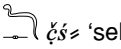
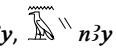
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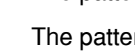
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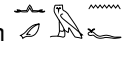
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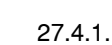
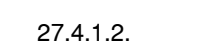
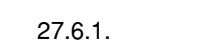
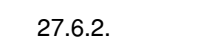
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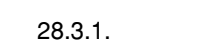
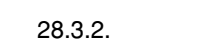
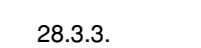
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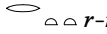
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Abbreviations

abbr.	abbreviation
abs.	absolute[us]
adj.	adjective / adjectival
adv.	adverb[ial]
aff.	affirmative
ant.	antecedent
app.	apposition
astron.	astronomic
attr.	attributivus
caus.	causative
cl.	clause
compl.	complement
concom.	concomitant
concr.	concrete
constr.	construction
Copt.	Coptic
d	pronominal dative
D	nominal dative
dem.	demonstrative
det.	determinative
dir.	direct
Dyn.	Dynasty
Eg.	Egyptian
emph.	emphatic
encl.	enclitic
e. p.	enclitic particle
Engl.	English
ex.	example / exercise
exist.	existence
exx.	examples / exercises
fem.	feminine
foc.	focalised
gem.	geminatae
gen.	genitive
Germ.	German
hist.	historic(al)
imp.	imperative
imperf.	imperfective
impers.	impersonal
incl.	including
ind.	indirect
inf.	INFINITIVE / infirmae
interr.	interrogative
irreg.	irregular
lit.	-literal
loc.	location
log.	logical
masc.	masculine
metaph.	metaphorical
n	noun
n.-e. p.	non-enclitic particle
neg.	negated / negative
num.	numeral
o	pronominal object
O	nominal object
obj.	object
P	predicate
part.	participle
pass.	passive
perf.	perfective
pers.	person / personal person
phon.	phonetic
phr.	phrase
pl.	plural
prep.	preposition / prepositional
pron.	pronoun / pronominalis
prosp.	prospective
qual.	qualitatis
-rad.	radicalis
ref.	referent
refl.	reflexive
rel.	relative
s	pronominal subject
S	nominal subject
sb.	somebody
sect.	section
sent.	sentence
sing.	singular
stat.	status
sthg.	something
subj.	subject
top.	topicalised
tr.	traces
ult.	ultimae
unspec.	unspecific
v	verb
V	vowel
v/adj.	adjective verb
v/i	intransitive verb
v/mot.	verb of motion
v/refl.	reflexive verb
v/t	transitive verb
voc.	vocative

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PREFACE

Almost fifteen years ago, I composed a teaching script on Egyptian Grammar for my students at the *Institute for the History of Ancient Civilizations*, Changchun. The following years of use not only brought about many changes and adaptations, but a constant increase of both content and samples. The book at hand represents a extended and revised version of this original script. A cross between a teaching book and a reference grammar, this book aims at both giving an overview of Ancient Egyptian – as represented in various sources from the early Middle Kingdom to the later eighteenth dynasty – as well as a systematic introduction of the different aspects of Middle Egyptian grammar. Given a time span of about eight hundred years, however, and a variety of registers that include religious writings with a tendency towards the preservation of older features, technical language of scientific writings, as well as letters and quotations in direct speech, the covered material presents itself as rather inconsistent. In addition to the 'classical' language of the Middle Kingdom, both Old Egyptian as well as Late Egyptian influences are thus occasionally taken into consideration, and the illustration of representative examples takes priority over the grammatical in-depth analysis as it was – or presently is – done for specific genres.

New information is exemplified by numerous Egyptian quotes; exercises at the end of each chapter provide further references for the discussed grammatical phenomena and allow for both revision and practice. The comparison of similar or alternative constructions further aims at imparting a feeling for Ancient Egyptian. For reasons of convenience, the vocabulary necessary for the exercises, along with the words used in the given examples, are arranged into a word list at the end of the book; the basic translation, however, may occasionally have to be adapted to the actual context.

The variety of samples presented in the following chapters is meant to acquaint the reader with both the grammatical features of Middle Egyptian as well as the Egyptian manner of expression. However, the rigorous selection of examples necessitated by the scale of a book is inevitably subject to the author's perception, and others might have made different choices. Due to the limitation of genuine quotations, sample sentences may further employ grammatical constructions that

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have not been introduced beforehand; annotations and cross-references, however, point the reader to the respective paragraph(s).

At this point I would also like to mention friends and colleagues who had an essential part in the realisation of this book. I am deeply grateful to my Chinese friend's family, who 'adopted' me as one of their own and thus laid the basis for my comfortable life in a foreign country. I am also indebted to Wu Yuhong, the former head of *IHAC*, who made it possible for me to become a regular member of staff. My students provided significant feedback on perspicuity, and many discussions with colleagues helped to structure the complex matters more clearly. In this regard I owe particular thanks to Adam Marshall, who patiently also answered my questions concerning English wordings, and to Helen Gibson, who revised the entire manuscript. My special thanks are due to Wayne Horowitz, for suggesting the ms. for the LANE series, to Gonzalo Rubio, for accepting it for the series, to the referees, who provided meaningful feedback, and to Jim Eisenbraun, who had a careful look at the layout. Finally, many thanks go to all those who, in one way or another, helped with the realisation of this book.

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INTRODUCTION

0.1. THE LANGUAGE FAMILY

Ancient Egyptian belongs to the family of Afroasiatic, also known as Hamito-Semitic languages. Comprising almost 360 languages spread over the eastern Mediterranean, northern Africa, and western Asia, this phylum can be subdivided into six main branches:

Egyptian: an autonomous, now extinct, main branch of the Afroasiatic phylum.

Semitic: a family of 64 languages, which in ancient times covered the area from the western Mediterranean to Mesopotamia and from Ethiopia to Anatolia. Modern branches are still alive in the Near East, northern Africa, and at the Horn of Africa.

Berber: a group of 24 languages nowadays spoken in disjunct areas of northern Africa, from the Atlantic coast to the oasis of Siwa and from the Mediterranean Sea to Mali and Niger. Although no written sources prior to the nineteenth century are attested, Berber might trace back to sundry words and names in Ancient Egyptian sources.

Cushitic: comprising 45 languages spoken in northeast Africa, northeast Sudan, Eritrea, Djibouti, Somalia, and areas of Ethiopia and Kenya.

Chadic: overall 195 languages and dialects spoken in the area around Lake Chad.

Omotic: a family of 31 languages attested in western and south-western Ethiopia, along the shores of the Omo River.

The common features of Afroasiatic languages include a nominal feminine suffix *-at**,** a nominal prefix m-**,** an adjectival *-ī, and a preference for a fusional morphology, i.e., while a consonantal root carries the lexical information, multiple grammatical, syntactic, or semantic changes are denoted by different patterns of vocalisation in combination with affixes.

0.2. THE LANGUAGE HISTORY

Covering a time span of round about 4000 years of productive history, Ancient Egyptian underwent considerable changes that allow for the scientific distinction of different stages based on a comparative investigation of grammatical features and vocabulary as reflected in the sources. At all times, however, the spoken language considerably diverged from the written language learned in school. Therefore, the different stages of Egyptian are by no means clearly distinct but rather define a system that allows the speaker to express himself within a range from highly formal and carefully organized language that closely follows the

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standard language to highly informal and loosely structured language that employs colloquial expressions, and often departs from standard norms. Higher registers of speech, such as religious texts, literature, or royal declarations, thus tend to preserve a rather conservative language, which was regarded as classical, while letters and direct speech likely reflect spoken language.

I. EARLIER EGYPTIAN [THE LANGUAGE OF THE OLD AND MIDDLE KINGDOM, IN VARIOUS FORMS ATTESTED UNTIL THE END OF ANCIENT EGYPTIAN CIVILISATION]

The earlier stages of the Egyptian language are characterised by

- the absence of an article, e.g., Ø *s3*, 'a son / the son'.
- a preference for synthetic structures, i.e., words are variable and typically contain more than one morpheme. The nominal features of number and gender, for instance, were expressed by endings attached to the noun stem, e.g., Ø *s3.w*, '[the] sons' [pl.], or Ø *s3.wt*, '[the] daughters' [f, pl.], while a pronominal possessor was constructed as a suffix pronoun following a possible ending, e.g., Ø *s3.wt=f*, 'his daughters'.
- the VSO word order in verbal sentences, e.g., *m3=k* [V + s] *pr=k* [O], 'you shall see your home'.

I.a. Archaic Egyptian [about BC 3200 – BC 2600]

The earliest known attestations of the Egyptian writing system date back to shortly before BC 3200 and relate to the royal tombs of Abydos and early tombs at Saqqara: ivory labels with the names and quantities of goods, seals and seal impressions with proper names, titles, or the names of institutions, as well as administrative remarks written on pottery. Consisting of only words and titles, however, it may be disputed whether these inscriptions reflect a codified language with grammar and orthography.

The further development of written Egyptian is closely connected to the commemoration of the dead. While tombstones of the first dynasty barely record the name of the deceased, examples from the Second Dynasty add an offering list in order to supply the deceased with food and other goods; tomb inscriptions from the Third Dynasty further record the various titles of the tomb owner, whose life was probably commemorated by his son during the funeral. A biography from the end of the Third Dynasty finally provides the first example of a connected text and thereby marks the beginning of proper Old Egyptian.

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I.b. Old Egyptian [about BC 2600 – BC 2000]

The language of the Old Kingdom is primarily represented by private tomb inscriptions [such as biographies, appeals to the living, threats and blessings, statements concerning the righteous acquisition of the tomb or the fair payment of workers, arrangements with the priests who conducted the funeral service] and royal decrees, as well as few administrative documents and private letters. A text corpus recorded in the pyramids of the fifth and sixth dynasty, however, likely represents an even earlier stage of Egyptian, as it considerably differs from contemporary texts in both orthography and grammar.

I.c. Middle Egyptian [about BC 2000 – BC 1300]

The language of the Middle Kingdom is closely related to Old Egyptian, and a corpus of religious spells, known as the Coffin Texts, bears witness to the transition. Numerous pieces of literature were produced at this time, and the fine language of the twelfth dynasty is commonly regarded Classical Egyptian, almost consistently making use of Middle Egyptian grammar and orthography, while post-classical Middle Egyptian as reflected in literature, biographies, letters, and administrative documents shows different degrees of Late Egyptian influence.

I.c.1. Late and Neo-Middle Egyptian [about BC 1300 – AD 400]

In the higher registers of speech, most prominently as the language of religious texts such as rituals, hymns, and myths, Middle Egyptian remained in use until the end of ancient Egyptian culture. Coexisting with later stages of the language in a state of diglossia, it eventually developed into the rather 'artificial' Neo-Middle Egyptian of the Greco-Roman period. Just like medieval Latin as a medium of scholarly exchange, it maintained the basic structure of the classical language, but features characteristic peculiarities. From the second century AD, the quality of inscriptions began to suffer from fading knowledge, until the rise of Christianity eventually displaced the 'pagan' writing system as such. The last known hieroglyphic inscription dates to the year AD 394.

II. LATER EGYPTIAN [THE LANGUAGE OF THE NEW KINGDOM AND THE LATE PERIOD]

The stages of later Egyptian are characterized by

- the use of a defined or undefined article, e.g., *wꜥ rꜥ(m)č*, 'a man', *nꜣ ḫbś.w*, 'the cloths'.

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- a preference for analytic features, i.e., the nominal features of number and gender are usually expressed by a preceding article or other determiners. The respective morpheme thus became superfluous and tends to be omitted, e.g., ***p3 śčỉ n(.ỉ) t3 nbṭ(.t)***, 'the scent of the tress of hair', ***p3y=f śn***, 'his brother', ***t3y(=ỉ) šᶜ(.t)***, 'my letter'.
- periphrastic patterns of the structure SVO.

ME	DEMOTIC	COPTIC
* (*ỉḫ*) *čṭ=n n=f*	* *my ỉr.n čṭ n=f*	ⲙⲁⲣⲉⲛⲭⲟⲟⲥ ⲛⲁⲩ 'let's say to him'

II.a. Late Egyptian [about BC 1300 – BC 700]

Apart from influences on the written language, proper Late Egyptian is primarily evidenced in records of the daily business, such as letters and administrative documents. Especially during the Ramesside era, however, also historical texts and even pieces of literature were composed in Late Egyptian.

The orthography of Late Egyptian is strongly influenced by phonetic changes and a preference for analytic structures on the one side and the use of the hieratic script in almost all proper Late Egyptian sources on the other. While the former resulted in the frequent omission of specific endings with nouns and adjectives, the latter mainly influenced the spelling of individual words with superfluous signs and meaningless endings.

II.b. Demotic [about BC 650 – fifth century BC]

By the time of the early Saite dynasty, Late Egyptian had developed into Demotic, a term that refers to both a stage of the ancient Egyptian language and a new writing system, which was better suited to denote the actually spoken language. First attested around BC 650 in the delta, the new script spread along with the growing influence of the Saites and eventually prevailed in Upper Egypt as well. For a period of about 400 years, Demotic is exclusively found in administrative, legal, and business documents. After the Macedonian conquest, however, it developed into the language of the native Egyptians in contrast with the Greek-speaking government based in Alexandria. The last evidenced demotic inscription dates to the year AD 452.

II.c. Coptic [about first to eleventh century AD]

The final stage of Egyptian language is first attested in magical spells of the first century AD. Feeling the need to record the very sound of the words, these sources employ the twenty-four Greek characters in a rounded form, along with six additional signs derived from the demotic script. Later, during the third century AD, early Egyptian Christians adopted the new writing

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system for their translations of the Bible and thus lay the groundwork for Coptic literature, which extended into the eleventh century AD.

The indication of vocalic qualities, now, also allows for the distinction of different regional dialects, the existence of which can only be assumed for earlier times as well. By the fourth century AD, SAHIDIC was firmly established as the 'standard language', which was employed for the vast majority of native Coptic literature composed between AD 325 and AD 800. It may have originally been a regional dialect from the area around Hermopolis; linguistic criteria, however, advocate a location in the eastern delta. AKHMIMIC, the phonologically most archaic dialect, was spoken in the area around the Upper Egyptian city of Akhmin and flourished from the third to the fifth century AD. For an even shorter period of time, SUB-AKHMIMIC is attested in the same area. All attested written sources for this dialect are translations of Manichaean and Gnostic literature, mainly found in the area of Assiut.

In northern Middle Egypt, around Lake Fayyum, FAYYUMIC is evidenced in written sources from the fourth to the eleventh century AD. OXYRHYNCHITE is the dialect of Oxyrhynchos and surrounding areas. It shows similarities with FAYYUMIC and is attested in manuscripts from the fourth and fifth century.

The western Nile Delta is the origin of the BOHAIRIC dialect, which is first attested in manuscripts from the fourth century; most sources, however, date from the ninth century and later, when the BOHAIRIC dialect gained more than regional importance. In the eleventh century, BOHAIRIC was adopted as the liturgical language of the Coptic Church, and in this function, it remained till the present time.

0.3. DECIPHERING ANCIENT EGYPTIAN

During Greek and especially under Roman rule, knowledge of hieroglyphic declined, until it was eventually confined to the temples. Even most of the Greek historians who commented on the matter had no understanding of their nature but thought of the hieroglyphs as symbolic signs or allegories. Clement of Alexandria [about AD 150 – AD 215], for instance, speaks of mystical signs forming hymns to the king, and the Egyptian-born Greek philosopher Plotinus [AD 205 – AD 270] interpreted the hieroglyphic sign system entirely from the viewpoint of his esoteric philosophy, seeing a complex idea connected to each hieroglyphic sign. Both Diodorus Siculus [first century BC], who travelled in Egypt during BC 60 and BC 57, and Plutarch [about AD 46 – after AD 119], indeed, give correct explanations of individual signs, but they, too, have a wrong idea of the conception of the writing system, as Diodorus explicitly negates the phonetic character of the sign system.

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There must have been, however, numerous works on the hieroglyphic writing system in late antiquity. Ammianus Marcellinus [about AD 330 – AD 395], for instance, refers to a *Book of Hermapion* and gives a direct quote of his Greek translation of an inscription on a Roman obelisk, while the writings of a Byzantine monk named Tetzes mention the *Hieroglyphica*, written by the philosopher, historian, and grammarian Chaeremon [first century AD].

The only preserved copy of such a book was written by Horapollon, a Greek Egyptian who probably lived in the fifth century AD. Originally composed 'in the native language', i.e., Coptic, his *Hieroglyphica* contains descriptions and allegoric explanations of approximately one hundred hieroglyphic signs that likely trace back to a genuine source comparable to the Sign Papyrus from Tanis, as form and description of the signs are often precise and correct. Horapollon himself, however, was certainly not literate in hieroglyphic, but his allegoric interpretations of hieroglyphs follow the Greek tradition.

Once a Greek version of Horapollon's *Hieroglyphica* had been rediscovered on the island of Andros in 1409, its publication in 1505 [in Greek] and 1515 [in Latin translation] inspired a new interest in hieroglyphic writing. Renaissance artists even designed new hieroglyphs, modelled both on Horapollon's descriptions and from their own imagination, although genuine examples of Egyptian inscriptions were available on obelisks in Rome. Influenced by Marsilio Ficino's [1433 – 1499] translation of the *Corpus Hermeticum*, a collection of occult, theological, and philosophical texts that likely date from the middle of the first to the end of the third century AD, newly invented hieroglyphs, now, became wisdom-laden symbols in architecture, drawings, and paintings.

The comprehensive literature influenced by Horapollon's *Hieroglyphica* culminated in Pierio Valeriano's *Hieroglyphica*, a concise Renaissance dictionary of symbols that was published in 1556, at a time when the initial excitement over hieroglyphs had already subsided.

Books of Michele Mercanti [*De gli obelischi di Roma*, Rom, 1589] and Lorenzo Pignorio [*Vetustissimae tabulae aeneae sacris Aegyptiorum simulacris coelatae accurata explìcatio*, Venice, 1605], eventually mark the beginning of a scientific approach to the understanding of hieroglyphics. As a result of his work on Coptic manuscripts, Athanasius Kircher published the first Coptic grammar in 1636; and in 1643, he stated his hypothesis that the hieroglyphic script represents an earlier stage of the same language. Kircher further believed that the hieroglyphic signs record a phonetic system. Regarding their phonetic values as rather superficial, however, Kircher too was primarily interested in the supposed symbolic meaning of individual hieroglyphs.

Napoleon's expedition to Egypt from 1798 to 1801 finally prepared the ground for the decipherment of Ancient Egyptian. In the great *Description de l'Égypte*, scientists and artists published their drawings of monuments, artefacts, and papyri, as well as flora and fauna of modern Egypt, and thus provided a basis for the work.

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More important, however, was the discovery of a tri-script stone near Rahina in the Nile Delta, recording a royal decree of Ptolemaios V. As the readable Greek version clearly stated that the document set forth the same text in the sacred [hieroglyphic] script, the popular [demotic] script, and Greek, the so-called Rosettana offered the first chance for a direct comparison between the hieroglyphic or demotic script and a well-known writing system, and copies of the inscriptions were available just two years later.

The basic methodology for the task was outlined in 1802 by Silvestre de Sacy, a French orientalist experienced in the decipherment of dead languages: First, the proper names are to be identified by comparing the unknown script with the readable version; then, the phonetic values of the respective signs are to be clarified on the basis of the sound in the known language. A detailed comparison between the different versions of the text further allows for the identification of the position of individual words in the unknown script, and through the substitution of the respective signs with the phonetic values found in the first step, one gets to words in the unknown written language – in this case Coptic words.

Focussing on the demotic text, de Sacy and the Swedish diplomat Johan David Åkerblad achieved preliminary success in the identification of names. Åkerblad further assigned phonetic values to a number of signs, and although many of these later turned out to be wrong, he identified first Coptic words as well as the suffix of the third masculine singular.

In 1814, the English physicist Thomas Young started his work on the demotic text, and applying a mathematical method, he made great progress in identifying Greek words with their counterparts in both the demotic and hieroglyphic script within a few months. He also succeeded in proving that at least the proper names were written in phonetic signs, and that demotic and hieratic signs trace back to hieroglyphic signs. He published a dictionary of 200 signs – many of them correct – and became the leading scholar in his field, when he published the entry for Ancient Egyptian in the Encyclopaedia Britannica in 1819.

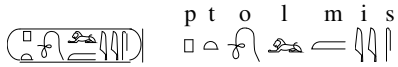
The task of complete decipherment was eventually accomplished by Jean-François Champollion [1790 – 1832]. Tutored by his older brother and influenced by his passion for languages, philosophy, and the Ancient Near East, Champollion had mastered six oriental languages by the age of sixteen, when he moved from Grenoble to Paris in 1806. There he took lessons with de Sacy and learned Arabic and Coptic from Rufa'il Zakhûr [known in France as Raphaël de Monachis, 1759 – 1831], an Egyptian-born monk, who was teaching oriental languages. At the same time, Champollion practiced his oral Coptic with Geha Cheftitchi, a Coptic-speaking monk residing at the Church of Saint-Roach, before he accepted a position as an assistant professor of history at the Grenoble in 1810.

After two years of work on the Rosettana and the pDenon, Champollion had found basic connections between the Coptic language and the demotic script, and giving a lecture at the Académie de Dauphiné in 1810, he postulated the unity of

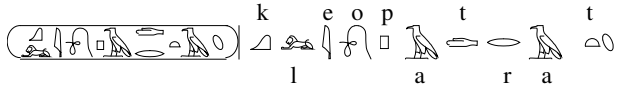
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the pharaonic writing systems [hieroglyphic, hieratic, and demotic] and the probable phonetic values of the hieroglyphic signs.

After years of political turbulences and professional setbacks, Champollion returned to Paris in 1821. By that time, he was sure that the hieroglyphic script was based on a phonetic system, and following the assumption of Jean-Jacques Barthélemy [1716 – 1795] that a cartouche marks the name of a king or a god, he identified the phonetic values in the signs of the name of Ptolemaios in 1822.



New copies of an obelisk bearing the name of Cleopatra not only offered the opportunity to countercheck the results and to find new phonemes,



but they also enabled Champollion to discover the possibility of homophones [/ = ***t***] and the feminine ending  , which relates to the Semitic feminine ending **/*t*/**. Based on these results and newly found names, Champollion successfully identified the phonetic values of other signs and presented a coherent system for the derivation of phonetic values from names in his famous *Lettre à M. Dacier relative à l'alphabet des hiéroglyphes phonétiques*.

In autumn 1822, Champollion had discovered the use of semograms through the analysis of the names of Ramses  and Thutmose  . Associating the sign with the Coptic word **ⲣⲏ**, 'sun', he identified the first cartouche with the Greek **Ραμεσσυς**, and thus read the Egyptian name as *Ra-m-s-s*, [wrongly] postulating the phoneme ***/m/*** for the sign  . In a similar fashion, he identified the signs used in the name Thutmose [Greek **Τουθμωσις**], assuming the phonetic value θωυτ for the hieroglyphic sign of the ibis, which was known as the sacred animal of the god Thoth, and the already known elements  *m* and  *s*. In *Précis du système hiéroglyphique des anciens Egyptiens* [Paris, 1824], he finally presented a coherent explanation of the hieroglyphic script as a combination of the phonetic and semographic use of signs.

Together with the Italian scholar Ippolito Rosellini [1800 – 1843], Champollion led the first scientific expedition to Egypt from 1828 to 1829. Following a meticulously arranged program of study, Champollion copied inscriptions and refined his notes on grammar and vocabulary, while Rosellini produced precise drawings of monuments, reliefs, and wall decorations. Due to Champollion's early death in 1832, however, his *Grammaire égyptienne* [Paris, 1836], the *Dictionnaire égyptien* [1841], and the extensive *Notices descriptives* taken during his expedition to Egypt and Nubia [completed in 1845] were published posthumously.

As Parisian scholars were rather critical of Champollion's work, the continuation of his research on the hieroglyphic writing system fell to the German scholar Karl

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Richard Lepsius [1810 – 1884] in 1833. Despite his being unfamiliar with work on hieroglyphics at that time, Lepsius not only proved Champollion's basic findings correct, but within just four years, he also reached a new level, realising that the majority of hieroglyphic signs represent a phonetic value of more than one consonant and that these multilateral signs may have phonetic complements. He thus completed the task of deciphering the hieroglyphic script, arranged them in a proper order, and with reference to the ground-breaking work of his predecessor, published his reply to a major point of objection against Champollion under the title *Lettre à M. le professeur H. Rosellini sur l'alphabet hiéroglyphique* in 1837.

Especially during his earlier years in Berlin, Lepsius continued his research in the field of Egyptian linguistics and concluded what could be called the 'pioneer stage' of Egyptian philology.

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Part I

Writing System and Word Classes

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CHAPTER 1

THE WRITING SYSTEM AND ITS TRANSLITERATION

1.1. HIEROGLYPHIC

The hieroglyphic writing system is based on pictorial representations of humans, animals, plants, and inanimate objects of the daily life in ancient Egypt, often accomplished in great detail. In contrast to an originally assumed ideographic writing system, however, it represents a combination of semantic and phonetic principles, i.e., a hieroglyphic sign may serve to represent an entire word, but it may also represent a phonetic value.

> Note
> Just like Arabic today, the Ancient Egyptian writing system denotes only the consonantal value of a word, while the vowels have to be filled in by the reader. In order to 'read' Ancient Egyptian, Egyptologists therefore insert an artificial 'e' between the consonants.

Although the semantic system would have allowed for a productive increase of signs, the hieroglyphic writing system was confined to about one thousand pictographs during the Old Kingdom, and about 750 signs during the time covered in this grammar book. Only in Ptolemaic and Roman times, an abundance of new signs was invented, resulting in an almost enigmatic script, the knowledge of which was limited to priestly circles.

1.2. HIERATIC



Along with the monumental variety of hieroglyphic signs, which were typically carved into stone or wood, or painted on plastered walls as a replacement for reliefs, Egyptian scribes employed cursive and more abstract forms to write with a reed brush on papyrus, leather, limestone fragments, or pottery. Almost each hieroglyphic sign thus has a cursive and more abstract counterpart known as the hieratic script.

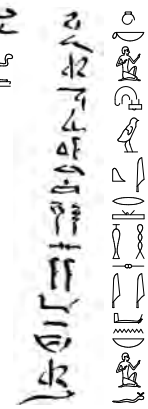


Figure 3: Hatnub, Gr. 14, Hieratic, after G. MÖLLER, Lesestücke, p. 1

Nevertheless, the system differs from the hieroglyphic script in some important respects:

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1. Hieratic was typically written in one direction only, namely from right to left.

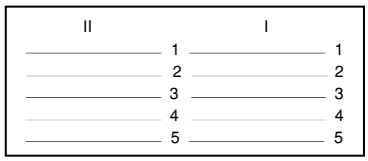


Fig. 4: Hieratic papyrus after 1800

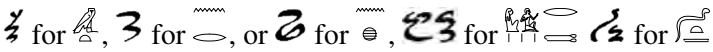
In texts from earlier times, both lines [horizontal] and columns [vertical] are found; from about BC 1800, however, only lines were commonly used. As the papyrus unrolls, these are arranged in columns.

2. The pictorial hieroglyphic signs can often not be clearly recognised in their abstract hieratic equivalents. As the shape of the latter, however, changes over time, it bears important information regarding the date of the handwriting.

hierogl.	5th	6th	10th / 11th	11th / 12th	12th	12th / 13th	13th	Hyksos to early 18th		
	Seth. I	Mernpt. / Seth. II		R. IV	R. IX	22nd	22nd	BC 320	AD 60	

Fig. 5: Development of the hieratic script, after G. MÖLLER, Paläographie, vols. I – III.

3. Common combinations of usually two, only rarely more than two signs can be written in a single stroke of the brush [ligature].



As a result, hieratic texts do not exactly correspond with contemporary hieroglyphic texts, either in the placing of signs or in the spelling of words.



After BC 1800, columns were only used with a particular script known as cursive hieroglyphs, which are most commonly found on Middle Kingdom coffins [Coffin Texts] and on New Kingdom papyri [Book of the Dead]. Their shapes trace back to early hieratic and remained close to the pictorial original.

Hieratic script was used in all kinds of documents, distinguishing a book-hand and an administrative-hand. During the Third Intermediate Period, however, the latter grew into an extremely cursive and abbreviated variant that eventually developed into an early form of Demotic. By the end of the twenty-sixth dynasty, all administrative documents, and during the Ptolemaic Era even

Fig. 6: Cursive hieroglyphs, after E. NAVILLE, Todtenbuch, vol. II, Varianten, p. 22

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pieces of literature, were written in Demotic. At the same time, hieratic became restricted to religious writings, which in this function remained in use until the third century BC.

1.3. Principles of the hieroglyphic writing system

The Ancient Egyptian writing system combines the principles of an ideographic system, which employs a sign to denote a semantic value that is closely related to the depicted object, with a phonetic system, which employs a sign merely to represent a phonetic value. Many signs can actually be used in either way, namely as semograms, which can be further differentiated into logograms and determinatives, or as phonograms.

1.3.1. Logograms

A logogram stands for an entire word that is closely related to the depicted object. The relation between this word and the hieroglyphic sign can be

a) figurative, i.e., the pictographic sign represents the depicted object itself;

 [the sun] for *rʿw* ‘sun’

 [a mountain] for *ḫ̈w* ‘mountain’

b) symbolic, i.e., the pictorial sign represents a typical semantic aspect of the word in question;

 [a head of an ox] for *ỉḥ* ‘ox’

 [a red flamingo] for *ṯšr* ‘red’

 [a giving arm] for *ḫ̈ỉ* ‘to give’

c) rebus-based, i.e., the pictorial sign represents a specific word the pronunciation of which is similar to the depicted object.

 [a lizard, Eg. *ʿšɜ*] for *ʿšɜ* ‘many’

Applied to the English language, the signs  and  could thus stand for the nouns ‘house’ and ‘tag’, respectively [figurative], while  , the sign of a pointing finger, could represent the word ‘there’ [figurative]. In addition, the sign  could stand for ‘sun’ [figurative] as well as ‘son’ [rebus].

1.3.2. Phonograms

If, by convention, only the consonantal stems of the English words in the example above are considered, the signs , , and turn into the mere representation of a sequence of consonants [= ‘*hs*’, = ‘*tg*’, and = ‘*thr*’] that

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can be freely combined to form the consonantal stem of other words, e.g.,  , ‘h^{o}st^{a}g^{e}’, or  , ‘t^{o}g^{e}th^{e}r’.

Ancient Egyptian applied the same principle to a limited number of signs in order to denote a sequence of one to three consonants.

	r	[from  ***r*ʾ** (masc.) ‘mouth’]	in		***r*ʾ**	‘goose’
	ỉr	[from  ***ỉr.t*** (fem.) ‘eye’]	in		***ỉrỉ***	‘to do’
	***ʿnḫ***	[from ***ʿnḫ*** (masc.) ‘sandal-strap’]	in		***ʿnḫ***	‘to live’

Note
The sign  in ***r*ʾ**, ‘goose’, is used as a determinative, **/*n*/** and  **/*ḫ*/** in ***ʿnḫ***, ‘to live’, are used as phonetic complements.

Phonograms thus allow for a larger number of hypothetical spellings. In order to avoid confusion, however, Middle Egyptian largely employs more or less standardised spellings, and not all phonograms can be freely employed in the spelling of different words. Triliteral signs, in particular, are almost limited to words derived from the same semantic root. The phonogram  ***ʿnḫ***, for instance, is usually restricted to words that are related to the semantic aspect of ‘life’, such as  ***ʿnḫ***, ‘[living] person’, ***ʿnḫ***, ‘captive’, i.e., an enemy who was brought back alive,  ***ʿnḫ.t***, ‘grain’, i.e., ‘what keeps one alive’, ***ʿnḫ***, ‘to swear’ [by one’s life], etc.

Note
A group of signs can form a phonetic unit in its own right [monogram];  ***mw*** or  ***nn***, for instance, cannot be traced back to a single sign .

1.3.2.1. Uniliteral signs and the pronunciation of Ancient Egyptian

Throughout the history of Egyptology, different systems were used for the transliteration of hieroglyphic script. The following table shows the system used in this book, along with older transliterations and the phonetic value of uniliteral signs.

MODERN	OLD	NAME	PHON. VALUE	PRONUN-CIATION	SIGN
ȝ	a	aleph	[1] > [ʔ] / [i]	ă	
ỉ* / *j	*å*	yod	[i] > [ʔ]	ĭ or j	
y* / *ỉỉ	*å, j*		[i] as in Engl. ‘yes’	ī	/

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ꜥ	*ā*	ayin	[ʕ] as the Arabic ayin in 'ka'ba'	ā	
w	*u*	waw	initial [w] as in Engl. 'wet;' non-initial [u], as in Engl. 'hue'	w / ŭ, ū	
b	*b*		[b] as in Engl. 'bitter'; sometimes softer, as in Spanish 'Pablo'	b	
p	*p*		[p] as in Engl. 'pet'; sometimes probably [pᶠ], as in Germ. 'Pferd'	p	
f	*f*		[f] as in Engl. 'father'	f	
m	*m*		[m] as in Engl. 'mother'	m	
n	*n*		[n] as in Engl. 'never'	n	
r	*r*		[ɾ] with a single tap of the tongue as in Spanish, 'Pero'; sometimes [l] [dialectic]	r	
h	*h*		[h] as in Engl. 'he'	h	
ḥ	*ḥ*	'dotted h'	[ħ] mute and deep in the throat, as in Arabic 'Ahmad'	ḥ	
ḫ	*χ / kh*	'third h'	voiceless velar fricative [χ] as in Germ. 'ach' or Engl. 'loch'	kh	
ḫ	*χ / kh*	'fourth h'	a voiceless palatal fricative [ç], as in Germ. 'ich'	kh	
s / z	*s*	z / 'first s'	[z] as in Engl. 'zoo'; perhaps [Θ] as in Engl. 'think'	z	
ś / s	*s*	s / 'second s'	sharp [s], as in Engl. 'set'	s	
š	*ś / sh*	shin	[ʃ] as in Engl. 'shot'	sh	
ḳ / q	*ḳ*		ejective [q'] from deep in the throat, as in Arabic qur'ān	ḳ	

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k	*k*		aspirated [k^{h}] as in Engl. ‘kick’; in some word palatalised [k^{j}], as in English ‘cue’	k	
g	*g*		ejective [k’] as in Engl. ‘good’; sometimes palatalised [k^{j}], as in Engl. ‘argue’	g	
t	*t*		aspirated [t^{h}], as in Engl. ‘ten’	t	
č / *č*	*θ, th*	‘second t’	palatalised [t^{j}] or [ʧ], as in Engl. ‘chew’	ch	
ṭ / *d*	*ṭ*		ejective [t’], as in Am. Engl. ‘matter’ or in Brit. Engl. ‘shudder’	d	
ǩ / *d̲*	*t’, tch*	‘second d’	ejective [d^{j}’], as in Brit. Engl. ‘due’	j / dj	
i̯			fictive vowels that are characteristic for certain verb classes		
u̯					

Note
As the Coptic alphabet employs the twenty-four Greek letters [vowels as well as consonants] along with six additional letters taken from the Demotic script, and as part of the Coptic word-stock traces back to Ancient Egyptian words, Coptic words help deduce the pronunciation of the hieroglyphic script.
In addition to the above non-syllabic forms, most of these letters also have syllabic forms with an insignificant resonant sound ^{e}, ^{i}, or the like, usually written with a superlinear stroke. These syllabic forms are found with initial letters, e.g., **ⲛ̄ⲧⲟϥ** – ^{e}ntof, as well as with non-initial letters, e.g., **ϩⲛ̄** – h^{e}n.

MODERN	PRONUN-CIATION	NAME	PHON. VALUE
ⲁ	a, ʔ	alpha	
ⲃ / ⲃ̄	b / ^{e}b	beta	/b/
ⲅ / ⲅ̄	g / ^{e}g	gamma	/g/; mostly in Greek words
ⲇ	d	delta	/d/ only in Greek words
ⲉ	ĕ	epsilon	
ⲍ	z	zeta	
ⲏ	ê	eta	
ⲑ	th	theta	abbr. for t + à
ⲓ / ⲉⲓ	i / y	iota	
ⲕ / ⲕ̄	k / ^{e}k	kappa	

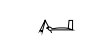
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ⲗ / ⲋ	l / ^{e}l	lambda	
ⲙ / ⲙ̄	m / ^{e}m	mu	
ⲛ / ⲛ̄	n / ^{e}n	nu	
ⲝ	ks	ksi	
ⲟ	o	omicron	
ⲡ / ⲡ̄	p / ^{e}p	pi	
ⲣ / ⲣ̄	r / $_{e}$r	rho	
ⲥ / ⲥ̄	s / ^{e}s	sigma	
ⲧ / ⲧ̄	t / ^{e}t	tau	
ⲩ / ⲟⲩ	u / w	upsilon	
ⲫ	ph	phi	abbr. for ⲡ + ϩ
ⲭ	kh	khi	
ⲯ / ⲯ̄	ps	psi	abbr. for ⲡ + ⲥ
ⲱ	ō	omega	
ⲱ / ⲱ̄	š / ^{e}š	shai	
ϥ / ϥ̄	f / ^{e}f	fai	
ϩ / ϩ̄	h / ^{e}h	hore(h)	
ⲭ / ⲭ̄	j / ^{e}j	djandja	
ϭ / ϭ̄	ǧ / ^{e}ǧ	kyima	
ⲧ	ti	ti	

1.3.2.2. BILITERAL SIGNS

	*ꜣꜣ*		*ꜣw*		*[ꜣb]*
	*ꜣb / mr*		*ꜣb*		*ꜣḫ*
	*ꜣḫ*		*[ꜣś] / [wś]*		*ỉw*
	*ỉb*		*ỉm*		*ỉm*
	*ỉn*		*ỉn*		*ỉn*
	*ỉr*		*ỉs*		*ỉs*
	ꜥꜣ		*ꜥꜣ*		*ꜥb*
	ꜥb		*ꜥb*		*ꜥḥ / [ỉḥ]*
	*ꜥḳ*		*ꜥč / [ꜥṯ]*		*ꜥč*
	*wꜣ*		*wꜥ*		*ww*
	*wp / [ỉp]*		*wn*		*wn*
	*wr*		*wč / [wṯ]*		*[wč]*
	*bꜣ*		*bꜣ*		*bḥ*

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	*bs*		*pꜣ*		*pr*
	*pḥ*		*pḫ* / [*pṯ*]		*mꜣ*
	mꜣ		*mꜣ*		*mỉ* / [*mr*]
	mỉ		*mỉ*		*mw*
	mm		*mn*		*mn*
	*mr*		*mr*		*mḥ*
	*mś*		*mt*		*mt*
	mṯ		*mč̣*		*nỉ*
	nw		*nw*		*nb*
	*nm*		*nn*		*nḥ*
	*nś*		*nč̣*		*rw*
	rś		*hb*		*ḥꜣ*
	*ḥw*		*ḥb*		*ḥp*
	ḥm		*ḥm*		*ḥn*
	*ḥn*		*ḥn*		*ḥr*
	*ḥḥ*		*ḥs*		*ḥč̣*
	*ḥč̣*		*ḫꜣ*		*ḫꜣ*
	*ḫᶜ*		*ḫw*		*ḫm*
	*ḫt*		*ḫꜣ*		*ḫn*
	ḫn		*ḫr*		*sꜣ* / [*gb*]
	*sp* / *śp*		*sꜣ* / *śꜣ*		*sḥ*
	śꜣ / *sꜣ*		*śꜣ*		*św*
	śf		*śm*		*śn*
	*śk*		*śt*		*śt* / [*śč̣*]
	śč̣ / [*śt*]		*šꜣ*		*šꜣ*
	*šw*		*šm*		*šn*
	*šś*		*šṯ*		*ḳn*
	*ḳś*		*ḳṯ*		*kꜣ*
	*kp*		*km*		*gm*
	*gś*		*tꜣ*		*tꜣ*

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	tỉ		*tp*		*tp*
	*tm*		*čꜣ		*čs*
	ḏꜣ		*ḏw*		*ḏb*
	ḏr		*ḏṯ*		*ḏḏ*

1.3.2.3. TRILITERAL SIGNS

	*ỉꜣm* / [*ỉmꜣ *]		*ỉꜥb*		*ỉwn*
	ỉmỉ		*ỉśw*		*ỉṯr*
	ꜥwt		*ꜥbꜣ*		*ꜥpr*
	*ꜥnḫ*		*ꜥrḳ*		*ꜥḥꜣ*
	*ꜥḥꜥ*		*ꜥšꜣ*		*wꜣḥ*
	*wꜣś*		*wꜣḏ*		*wbn*
	wḥꜣ		*wḥꜥ*		*wḥm*
	*wśr*		*wśḫ*		*wḏb*
	*bꜣś*		*bỉꜣ*		*bỉt*
	pẖr		*mꜣꜥ*		*mꜣꜥ*
	mꜣw		*mꜣč*		*mśn*
	mḏḥ		*nfr*		*nḫb*
	nḏm		*rwḏ* / [*rwṭ*]		*ḫnt*
	ḫḳꜣ		*ḫtp*		[*ḫtm*]
	*ḫḏḏ*		*ḫpr*		*ḫnt*
	*ḫnt*		*ḫrw*		*ḫśf*
	*ḫśf*		*ẖnm*		*śỉꜣ*
	śbꜣ		*śpr*		*śmꜣ*
	śmꜣ		*śnḏ*		*śḫm*
	*śšm*		*śšr* / *ššr*		*štp*
	*śčꜣ*		*šmꜥ*		*šmś*
	šsp		*ššr*		*ḳrś*
	*kꜣp*		*tỉw*		*ṯwꜣ*
	*ṯšr*		*ṯbn*		*ḏbꜣ*

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1.3.3. DETERMINATIVES [CLASSIFIERS]

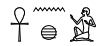
As the omission of vowels results in countless homographs, i.e., lexemes that share the same spelling but differ in meaning, the Ancient Egyptian writing system often employs semograms to indicate the semantic class to which a lexical item belongs. The 'walking legs', 𓂝, for instance, can indicate 'movement', while the sun-disk ⊙ signals words that somehow belong to the category 'time'.

 ***prị*** 'go forth'  ***hꜣị*** 'to descend'

 ***hrw*** 'day'  ***tr*** 'time'  ***wršụ*** 'to spend the day'

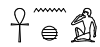
Signs used in this fashion would best be called [lexical] classifiers; in Egyptology, however, they are commonly known as 'determinatives'. They have no phonetic value, and as in the examples above, they always appear last in the spelling of a word.

Determinatives thus not only allow for the distinction of possible homographs

 ***ʿnḫ*** '[living] person' [DET.: A SITTING MAN]

 ***ʿnḫ*** 'captive' [DET.: A MAN WITH HIS ARMS TIED UP IN THE BACK]

 ***ʿnḫ.t*** 'grain' [DET.: GRAIN]

 ***ʿnḫ*** 'swear' [DET.: ACTIONS WITH THE MOUTH]

but also provide an important reading aid, as every determinative marks the end of a word. Not every word, however, is spelled with a determinative.

1.3.3.1. GENERIC DETERMINATIVES

The following table shows a list of commonly used determinatives.

	male person		female person
	eat; drink; think; speak; feel		lift; carry
	group of people		young; child; sit
	official; man in authority		old; weak; lean upon
	exalted person; deceased		deceased
	enemy; deceased [as a dangerous being]		mummy; likeness; shape
	high; rejoice; support		praise
	force; labour; effort		weak; weary; sit
	lie down; dead; bury		hair; mourn

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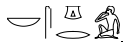
	eye; actions of the eye		actions and conditions of the eye
	nose; smell; joy; contempt		ear; actions and conditions of the ear
	tooth; action of the teeth		force; labour; effort
	offer; present		arm; cease
	envelop; embrace		flesh; limb
	walk; run; move		move backwards; return
	leg; foot; actions and conditions of the foot		phallus; beget; urinate
	cattle		savage
	animals; skin		fish
	birds; insects		small; bad; weak
	god; king		goddess; queen
	snake; worm		tree
	plants; flowers		wood; tree
	corn		grain
	wine; fruit; garden		sky; above
	sun; light; time		night; darkness
	star; hour		road; travel; position
	desert; foreign country		sand; mineral; pellet
	land		irrigated land
	sheet of water		water; liquid; actions connected to liquids
	foreign country or person		town; village; Egypt
	building		door; open
	stone		air; wind; sail
	boats; ships; navigation		sacred bark
	box; coffin		shrine; mat
	fire; heat; cook		knife; cut

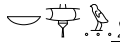
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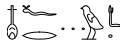
	cultivate; hack up		rope
	cup		pots
	vessel; ointment, anoint		festival
	copper; bronze		textiles; cloths; linen; bind; document
	cake; offering		abstract things; book; writing
×	break; divide; cross		

1.3.3.2. GROUP DETERMINATIVES

A determinative cannot only indicate the meaning of an individual word, but it may also follow an entire phrase, most commonly if an expression designates a person or a group of persons based on a particular quality.

Peas B_1, 60  ***nb śgr*** 'Lord of Silence'

BD 125 [Schluss], Nu 77  ***nb čꜣw*** 'Lord of Breath' [see sect. 3.2.2.1.]

BD 99, Nu 31  ***nfr.w kꜣ(.w)*** 'those with beautiful *kas*' [see sect. 5.4.]

IV : 28, 15  ***nśwt.yw tp(.ỉ)w-ꜥ*** 'former kings' [see sect. 7.3.]

IV : 968, 15  ***wṭi̯.w ḳn*** 'those who cause trouble' [see sect. 33.2.1.1.]

1.3.4. SUMMARY

As both logograms and determinatives are employed on a semantic level, either representing a word that is closely related to the object represented by the hieroglyphic sign or indicating the semantic class of a lexical unit, they can commonly be classified as semograms. There is, in fact, no absolute distinction between the two subcategories, but a determinative can also be employed as an abbreviation for a noun or an action and thus serve as an 'irregular' logogram.

 ***śčr*** 'to sleep' [regular] ABBR.: 

 ***swr*** 'to drink' [regular] ABBR.: 

Phonograms, on the other hand, disregard the semantic implication of the pictorial sign and merely represent a phonetic value of one to three consonants.

As many signs, however, can be employed in different ways, the semographic use of a hieroglyphic sign is often indicated by a stroke , especially if a sign serves as a logogram.

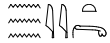
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 as a logogram:  ***tp*** ‘head’

 as a phonogram in  ***tp*** ‘upon’

 as a determinative in:  ***mḥꜣ*** ‘back of the head’

 as a logogram:  ***mw*** ‘water’

 as a phonogram in:  ***mwy.t*** ‘urine’

 as a determinative in:  ***nwy*** ‘flood’

This so-called semogram stroke has to be distinguished from a stroke that is merely used as a ‘space-killer’ and particularly found with small or long broad signs.

 ***rꜣ-pw*** ‘or’  ***hꜣi̯*** ‘to descend’

1.4. Peculiarities of the Hieroglyphic Writing System

1.4.1. Phonetic Complements

The phonetic value of a multiliteral sign can be specified by one or more uniliteral [only rarely also by biliteral] signs, i.e., these so-called phonetic complements have no bearing on the pronunciation. Such complementation, however, is not arbitrary, but as a rule, a possible specification of the first consonant precedes the multiliteral sign, while a possible complement on the last consonant follows the multilateral sign. A possible middle consonant may be added to either side.

Biliteral signs are commonly complemented to the rear. Any unilateral sign following a biliteral sign is thus most likely to be considered a phonetic complement.

AB [+ B] [VERY COMMON]

 ***ḫꜣ*** [+ ꜣ] [DET.: FORCE] = ***ḫꜣ*** ‘to break’

 ***nḥ*** [+ ***ḥ***] + ***ḥ*** [DET.: TIME] = ***nḥḥ*** ‘eternity’

 ***w*** + ***ḳꜣ*** [+ ꜣ] [DET.: MOVEMENT] = ***wḳꜣ*** ‘to proceed’

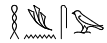
This general rule bears particular importance for the various verb classes that have both a base stem and a geminated stem [see sect. 10.2.2.2.].

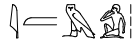
BASE STEM	GEMINATED STEM
 ***mꜣ*** [+ ꜣ] = ***mꜣ***	vs.  ***mꜣ*** [+ ꜣ] + ꜣ = ***mꜣꜣ***
 ***wn*** [+ ***n***] = ***wn***	vs.  ***wn*** [+ ***n***] + ***n*** = ***wnn***

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In fewer cases, but still common, a biliteral sign is complemented to either side.

[A +] AB [+ B] [COMMON]


[*ḥ* +] *ḥn* [+ *n*] + *ś* [DET.: BAD] = *ḥnś* ‘[to be] narrow’


[*i̯* +] *i̯m* [+ *m*] [DET.: FEEL + PL. DET.] = *i̯m.w* ‘lamentation’


[*mꜣ* +] *mꜣᶜ* [+ ᶜ] [PHON. DET.] = *mꜣᶜ* ‘real’

The complementation of a multiliteral sign only to the front, however, is obsolete and rare in Middle Egyptian. Most examples either trace back to earlier times or arise from a desire to fill an empty space, as in the following examples, which employ a uniliteral sign above a broad narrow sign.

[A +] AB [OBSOLETE AND RARE]


[*ẖ* +] *ẖw* + *s* [DET.: FORCE] = *ẖwsi̯* ‘to stir’


[*t* +] *tm* = *tm* ‘Atum’


ẖ [+ *n* +] *nm* + *ś* [DET.: SIT] = *ẖnmś* ‘to be friendly’

The same basic rules apply to triliteral signs, which are commonly complemented either to the rear

ABC [+ C] [VERY COMMON]


wḫm [+ *m*] [DET.: ABSTRACT] = *wḫm* ‘to repeat’


ẖnm [+ *m*] [DET.: ABSTRACT] = *ẖnm* ‘to unite with’


kꜣp [+ *p*] [DET.: FORCE] = *kꜣp* ‘to fumigate’

ABC [+ B + C] [VERY COMMON]


nfr [+ *f* + *r*] = *nfr* ‘[to be] good’


ᶜnḫ [+ *n* + *ḫ*] = *ᶜnḫ* ‘to live’

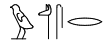

śḫm [+ *ḫ* + *m*] = *śḫm* ‘to be mighty’

or to either side.

[A +] ABC [+ B + C] [COMMON]


[*ś* +] *śḫm* [+ *ḫ* + *m*] = *śḫm* ‘to be mighty


[*ṯ* +] *ṯmč* [+ *m* + *č*] [DET.: ABSTRACT] = *ṯmč* ‘to unite’


[*w* +] *wśr* [+ *ś* +*r*] = *wśr* ‘to be strong’

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[A + B] ABC [+ C] [LESS COMMON]

 [*ḫ* + *ś* +] *ḫśf* [+ *f*] [DET.: FORCE] = *ḫśf* ‘to repel’

 [*ḫ* + *r* +] *ḫrw* [+ *rw*] + *y* [DET.: FORCE] = *ḫrw.y* ‘opponent’

[A +] ABC [+ C] [LESS COMMON]

 [*ꜥ* +] *ꜥḥꜥ* [+ *ꜥ*] [DET.: MOVE] = *ꜥḥꜥ* ‘to stand [up]’

 [*p* +] *pḫr* [+ *r*] [DET.: MOVE] = *pḫr* ‘to go around’

[A + B +] ABC [OBSOLETE AND RARE]

 [*ḫ* + *p* +] *ḫpr* = *ḫpr* ‘to come into being’

 [*ḥ* + *b* +] *ḥꜣb* = *ḥꜣb* ‘festival’

1.4.1.1. DOUBLE COMPLEMENTATION

A biliteral sign serving as a phonetic complement can itself be complemented by a uniliteral sign.

 *wbꜣ* [+ *b* + *bꜣ* + *ꜣ*] [DET.: ABSTRACT] = *wbꜣ* ‘to open’

 *ḫpr* [+ *pr* + *r*] = *ḫpr* ‘to come into being’

 [*mꜣ* +] *mꜣꜥ* [+ *ꜥ*] [DET.: ABSTRACT] = *mꜣꜥ* ‘real’

Except for the root *mꜣꜥ*, however, which is usually spelled as in the last example, bilateral signs are rarely found as complements specifying the consonantal stem of a word.

Double complementation is most commonly found at the end of a word and particular frequent with the biliteral sign  *nw*. The spelling  , for instance, often occurs as a phonetic unit for the stem *nw*.

 *nw* ‘these’  *nw* ‘time’  *nw* ‘to be weak’

 *nw* ‘to see’  *nw* ‘hunter’  *nw* ‘to care for’

Masculine nouns ending in  /*n*/ or  /*r*/ often employ the biliteral signs *nw* and *rw* to represent the contracted spelling of the last consonant of the stem and the masculine ending *.w* [see sect. 2.4.1.1.].

 *ḫn* [+ *n* + *nw*] + *w* [DET.: BUILDING] = *ḫnw* ‘residence’

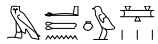
 *ỉ* + *t* + *r* [+ *rw*] + *w* [DET.: WATER] = *ỉtr.w* ‘river’

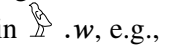
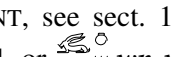
 *ḫꜣ* + *rw* [+ *w*] [+ DETS.: FOREIGN COUNTRY] = *ḫꜣr.w* ‘Syria’

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The spelling ***nw*** further occurs with the plural number of nouns ending in the consonant /***n***/ [see sect. 2.4.2.]**,**

 ***r*** + ***n*** [+ ***nw***] + ***w*** [DET.: SPEAKING] = ***rn.w*** ‘names’

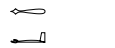
 ***m*** + ***č*** + ***n*** [+ ***nw***] + ***w*** [DET.: ROAD] = ***mčn.w*** ‘roads’

and even verb stems ending in ***n*** occasionally employ the biliteral sign ***nw*** if the particular form ends in ***.w***, e.g.,  ***m śḫčn.w***, ‘do not irritate’ [NEGATIVAL COMPLEMENT, see sect. 11.2.2.],  ***śmn.w***, ‘being recorded’ [STATIVE, see sect. 21.2.], or  ***wn.w***, ‘who [pl.] exist’ [perfective participle, see sect. 33.2.1.1.].

The biliteral sign  ***tw*** can represent the combination of a final stem consonant /***t***/ and the masculine ending /***w***/.

 ***ḫt*** [+ ***ḫ*** +***t***] + ***tw*** [DET.: STAIRS] = ***ḫt.w*** ‘terrace’

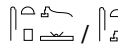
Note
The hieratic script, as a rule, tends to employ more phonetic complements than the monumental hieroglyphic script. A semogram in combination with a semogram stroke, however, is usually not complemented at all.
The arrangement of phonetic complements may be influenced by calligraphic considerations [cf. below].

 ***ꜥ3*** [+ ***ꜥ***] for [***ꜥ***] + ***ꜥ3*** = ***ꜥ3*** ‘great’

 [***p*** + ***t*** +] ***pt*** for [+ ***p***] ***pt*** [+ ***t***] = ***p.t*** ‘sky’

 ***nḳ̌*** [+ ***n*** + ***ḳ̌***] for [***n*** +] ***nḳ̌*** [+ ***ḳ̌***] = ***nč*** ‘to consult’

 ***mr*** [+ ***m*** + ***r***] for [***m*** +] ***mr*** [+ ***r***] = ***mr*** ‘[to be] ill’

 / [***ś*** + ***t*** + ***p***] for [***ś*** + ***t*** +] ***śtp*** [+ ***p***] = ***śtp*** ‘to select’

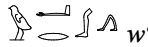
1.4.2. PHONETIC DETERMINATIVES

A limited number of hieroglyphic signs represent a phonetic value that is derived from the depicted object in the same way as has been described for logograms, but neither can they freely engage in the spelling of words [like phonograms] nor do they commonly represent an entire word by themselves [like semograms]. Known as ‘phonetic determinatives’, such signs typically follow the full spelling of an entire word the consonantal stem of which is identical with the determinative, which may precede as well as follow a possible ending. In either case, however, a phonetic determinative precedes a generic determinative.

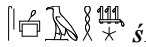
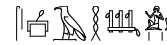
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 : PHON. DET. ***wʿr*** [through  ***wʿr.t*** ‘leg’]

 ***wʿr.t*** ‘district of the necropolis’  ***wʿr.t*** ‘administrative division’

 ***wʿr*** ‘to flee’

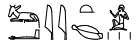
 : PHON. DET. ***śꜣḫ*** [through  ***śꜣḫ*** ‘toe’]

 ***śꜣḫ*** ‘*[astron.]* Orion’  ***śꜣḫ*** ‘neighbours’

 ***śꜣḫ*** ‘to enfeoff [with fields]’

 : PHON. DET. ***ỉwʿ*** [through  ***ỉwʿ***, ‘meat on the bone’, ‘haunch’]

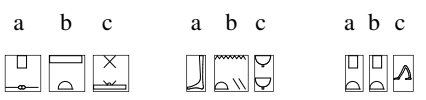
 ***ỉwʿ.w*** ‘heir’  ***ỉwʿ.t*** ‘inheritance’

 ***ỉwʿ.yt*** ‘troops’

Note
Most of these hieroglyphic signs are [or at least were] also attested as generic determinatives [in an earlier stage of Ancient Egyptian]. Serving as a representation of a phonetic unit rather than as a categoriser, they are thus called ‘phonetic determinative’.

1.4.3. WRITING DIRECTION

Hieroglyphic texts can be written in columns [vertical] as well as in lines [horizontal], from right to left or from left to right. For a pleasant appearance, groups of hieroglyphic signs are further arranged in full or half squares, making use of the entire height of the line or the entire width of a column. The width and height of such a square thus depends on the width and height of the widest / highest sign.



 ***ỉ.nčˇ*** [+ ***čˇ***] ***ḥr=č***

 ***ỉmn.t*** [DET.: DESERT]

 ***nfr*** [+ ***f*** + ***r***]***.t***



In addition to the regular reading direction, which is usually indicated by animals and humans facing the beginning of the text, Egyptian writings are thus to be read from right to left / left to right [columns, cf. BH I, pl. 8, B 5 – 6 / A 1, left] or from top to bottom [lines, cf. VII : 14, 21 / 15, 7, below].

 […] ***n ḫpr nh.w m mšˁ=ỉ*** […]
 ***ṯwꜣ n=ỉ nčr sꜣ nśwt***

‘No loss had occurred among my army, […]
and the son of the king thanked me.’

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Some texts, however, disregard this general rule in order to 'encrypt' their content. The following example shows the heading of a religious book in plain writing [first line] besides the encrypted version in a parallel version [second line].

Amduat : 1, A II 1  *śḫw n(.i) šf ṭ.w pn*

'summary of this book'

Two coordinated words are occasionally written in what is known as a 'split column', i.e., side by side in one column. In the following example [A], this is the case with the masculine and the feminine form of the Egyptian word for enemies [ *ḫft(.iw)* /  *ḫft(.w)t*], i.e., the qualifying suffix pronoun  *=k*, 'your' [see sect. 4.2.1.3.1.], is valid for both nouns.

The same is true for example [B], which employs a split column with barley [ *it*] and emmer [ *bṭ.t*], both of which are qualified by the adjective  *nb*, 'all',



CT I : 10 d, B_1P A: *m3ᶜ-ḫrw=k r ḫft(.iw)=k ḫft(.w)t=k nb*
'May you triumph over your male and female enemies.'

BH I, pl. 8, A 8 B: *nb.w it nb bṭ.t nb(.t) nb.w (i)ḫ.t nb(.t)*
'the lords of all barley and all emmer, the lords of all things'

and a third example constructs a noun with two different possessive pronouns to form a balanced sentence of the structure

'My [NOUN] is the [NOUN] of X' [see sect. 14.4.2.]



CT VII : 509 h, B_4L *mᶜk.t=i mᶜk.t rᶜw*
'My protection is the protection of Ra.'

1.4.4. CALLIGRAPHY

As the hieroglyphic script strives for a pleasant appearance and arranges individual words and expressions in graphic squares, the order of individual signs may differ from the actual pronunciation [graphic transposition]. Small signs, for instance, tend to be placed under the breast of a bird sign,

 *t + w* for  *wt*  *t + 3* for  *3t*

while thin vertical signs often precede a bird sign that they ought to follow.

 *wḏ [+ w]* for  *wḏ* 'command'

 *ḥ + 3 + t* for  *3ḥ.t* 'field'

In a group consisting of a low broad sign between two small signs, the small signs can further be placed side by side above the long sign,

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 *ḥ + t + f* for  *ḥft* ‘in front of’

while a small sign that is supposed to precede or to follow two thin vertical signs can be placed between them.

 *ś + śbꜣ + ꜣ* for  *śbꜣ* ‘star’

 *rṯ + ḫr + rṯ* for  *ḫr rṯ(.wỉ)* ‘under the feet’

 *ḥ + ḫr + b* for  *ḫr(.ỉ)-ḥ(ꜣ)b* ‘lector priest’

 *ỉ + t + ỉ* for  *yt* [mostly in columns]

1.4.5. DEFECTIVE AND ABBREVIATED SPELLINGS

The hieroglyphic script does not necessarily reflect the full consonantal stem of a word, but some nouns regularly show defective spellings.

 *(ꜣ)ś.t* > ⲏⲥⲉ ‘Isis’  *wn(m)* > ⲟⲩⲱⲙ ‘to eat’

 *r(m)č* > ⲣⲱⲙⲉ ‘people’  *ḥ(n)ḳ.t* > ϩⲛ̄ⲕⲉ ‘beer’

More frequently, however, the weak consonants  *y* and  *w* are lost in the end of a word, while  *ꜣ* tends to be omitted between two consonants.

 *šnč.yt* →  *šnč(.y)t*  *hrw* →  *hr(w)*

 *hꜣb* →  *ḥ(ꜣ)b*  *hꜣỉ* →  *ḥ(ꜣ)ỉ*

Note

The specification of only the middle consonant in the spelling  *ḥḳ(ꜣ)*, which is frequently used instead of the regular  *ḥḳꜣ*, indicates that also at the end of a word,  *ꜣ* was no longer prominently pronounced.

Stereotyped phrases and established wordings further occur in abbreviated spellings. The most common of these are:

 *ʿnḫ(.w) wčꜣ(.w) śnb(.w)* [ABBR.: *ʿ.w.ś.*]
‘may he live, be prosperous and healthy’ [ABBR.: l.p.h.]

 *čṯ-mṯw* ‘to be recited’  *wčč(.t)-mṯw* ‘command’

 *pr.t-ḫrw* ‘funeral offering’  *čꜣs-pḫr* ‘vice versa’

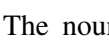
 *ḫr.t-nčr* ‘necropolis’  *ḫr.t-hrw* ‘daily provision’

 *ỉtỉ-nčr* ‘god’s father’ [a priestly title]

 *ḥꜣ.tỉ-ʿ* [a title, not translated]

 *mꜣʿ-ḫrw* ‘true of voice’, ‘vindicated’

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The noun  *jtj*, 'father', is often found in abbreviated spellings such as *(j)tj* or even  *(j)tj*.

1.4.6. ORTHOGRAPHY

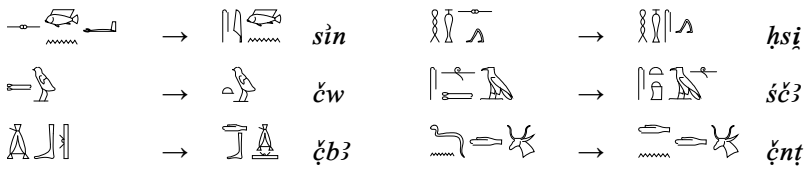
Although the hieroglyphic script has no strict 'orthography', Middle Egyptian largely employs 'standard spellings'. Unorthodox spellings such as  [CT I : 55 b, $B_{15}C$] for  *nčr*, 'god', *ḫpr* [e.g., CT I : 314 b, B_2L] or *ḫpr* [e.g., VII : 3, 9; CT I : 12 d, B_4Bo] for *ḫpr*, 'to come into being', or even [CT I : 76 c, T_1C] for or *wnm*, 'to eat', are thus rare and largely limited to archaic and archaising texts. The use of phonetic complements and determinatives, however, has a wider range, and slightly different spellings of words may occur even within one textual witness.

Due to its pictorial nature, the Egyptian writing system further employs rebuses, i.e., not only the phonetic value of the signs but also their arrangement is to be read. The compound preposition  *m-ḫnw*, 'in[side of]', for instance, can be spelled as  , namely as a group showing 'water [*mw*] is beneath [*ḫr*] a *nw*-pot', in Egyptian *mw-ḫr-nw* [acronym] [cf. the English rebus $\frac{\text{stand}}{\text{I}}$ = 'I understand'. In a similar fashion, the sign , i.e., ' [*n*] is inside [*m*] [*jw*]', is used as a cryptogram for *jmn*, the name of the god Amun [retrograde] [cf. the English rebus: neMANed = man in need'.]

Such cryptic orthographies as well as the use of alternative phonetic values of hieroglyphic signs are attested as early as the Old Kingdom [E.DRIOTON in *Mélanges Maspero 1,2*, MIFAO 66.2, Cairo, 1935 – 1938, pp. 697 – 704; for a MK example, cf. BH II, pl. 14]. Except for the group *m-ḫnw*, however, they are only found in enigmatic writings, which abound in religious texts of the New Kingdom and eventually culminate in the Ptolemaic writing system.

1.4.7. PHONETIC CHANGES

Over time, the pronunciation of consonants and entire words were subject to minor changes, resulting in various spellings of respective verbs in Middle Egyptian. As the phonetic value of the graphemes  *s*, *č*, and *ḏ* were no longer distinguished from *ś*, *t*, and *ṯ*, spellings with the latter consonants occur next to the older orthography.



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While *s* and *ś* frequently interchange, the palatalised consonants *č* and *ḏ̌* almost exclusively occur with original spellings. Due to confusion, however, some archaising texts replace an original *t* or *ṯ* with a wrongly assumed conservative spelling with *č* or *ḏ̌*, respectively. At the same time, they often show an increased use of phonetic complements or even employ uniliteral signs in the place of a multi-literal sign.

 for  *śtp*

 for  *p(ꜣ)ḫ.t*

 for  *śḏ̌m*

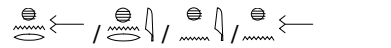
 for  *ṯm*

 /  for  *ḫpr*

[1] IV : 247, 8 [2] IV : 287, 5 [3] IV : 1854, 18 [4] IV : 1854, 20 [5] VII : 3, 9; CT I : 12 d, B4Bo
[5] CT I : 314 b, B2L.

Particularly at the end of a word, an older consonant *r* often developed into *i̯* or went entirely missing, and along with the 'standard' orthography of respective words, Middle Egyptian spellings may either show both consonants or omit the last consonant. In any case, however the transliteration commonly agrees with the older spelling.

 *swr*

 *ḫnr* / *ḫn(r)*

 *śꜣr* / *śꜣ(r)*

1.4.8. SYLLABIC ORTHOGRAPHY

As the Egyptian writing system denotes only the consonantal value of a word, the so-called 'syllabic spelling' was used to hint at the original pronunciation of foreign words or proper names, indicating which vowels were to be inserted between the consonants. As a rough guideline for the transliteration of syllabic orthography, only the first consonant of the biliteral signs is to be considered.

 *krkmš* 'Carchemish'  *ḫrb* 'Aleppo'

 *mrkbt* 'chariot'  *mryn* 'Mariannu'

1.4.9. STRUCTURAL SIGNS AND TEXT-CRITICAL SYMBOLS

Transliteration not only reflects the phonetic value but also the structure of a word. Its most basic part attainable by analysis of its component parts is the root, the carrier of semantic information, which may be identical with the stem, the simplest form of a word. More often, however, the stem is formed from the root by various modifications. Nouns, for instance, may be built with a nominal prefix [see

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sect. 2.2.], e.g.,  ***mswr***, ‘drinking bowl’, from  ***swr***, ‘to drink’, and especially verbs often derive different stems from one root: namely a base stem, e.g.,  ***mꜣ***, ‘to see’,  ***ꜣḫ***, ‘to be glorious’, or  ***ḫtỉ***, ‘to retreat’, and a geminated stem [duplication of the second or third consonant of the root], e.g.,  ***mꜣꜣ***, a causative stem with a prefix /***ś***/, e.g.,  ***śꜣḫ***, ‘to make glorious’, or a duplicated stem, which often implies emphasis or repetition, e.g.,  ***ḫtḫt***, ‘to nullify’ [for this and other derivations, see sect. 10.2.]. Other possible means of modification such as changing or lengthening vowels can only be deducted from later stages of the language.

In transliteration, a dot separates the stem from possible endings indicating a nominal feature, or other inflectional affixes,

 ***mr*** [adj., 2-RAD] ‘[to be] ill’

 ***mr.Ø*** [n., masc.] ‘illness’, ‘disease’

 ***mr.t*** [n., fem.] ‘illness’, ‘evil’

 ***mr.t*** ‘one [fem.] who is ill’ [see sect. 33.2.1.1.]

 ***n mr.t ỉr.t=f*** ‘when his eye had not yet been injured’ [see sect. 29.3.1.]

while the sign **=** separates a suffix pronoun [see sect. 4.2.1.] from the stem or a possible ending.

 ***mr.t=f*** ‘his illness’  ***mr=f*** ‘when he is ill’

Several text critical signs further reflect the state of preservation of the Egyptian source:

[…]	Destroyed in the original, but restored by the editor.
⌜…⌝	Destroyed in the original, but traces visible. / Partly destroyed.
⟨…⟩	Omitted in the original by mistake, and filled in by the editor.
(…)	Unwritten in the original, and added by the editor.

The same set of critical signs is sometimes found in hieroglyphic text editions; usually, however, the following set of hatchings is used:

 Destroyed in the original.

 Partly destroyed in the original.

 Damaged parts of the text.

 tr Damaged in the original, but traces [tr. / sp.] visible.

[] Destroyed in the original and restored by the editor.

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CHAPTER 2

NOUNS

2.1. IN GENERAL

2.1.1. DEFINITION

Nouns are words that designate concrete or abstract things and display certain types of inflection [e.g., number], have a specific distribution [e.g., they may follow a prepositions, but not, say, an adverb], and perform a specific syntactic function [e.g., as the subject or object of a sentence].

The word class be can sub-classified into the following categories:

2.1.1.1. PROPER NOUNS / COMMON NOUNS

Proper nouns refer by name to a specific person, place, thing, or a set of things that is deemed unique, either in general [e.g., 'Egypt', 'Karnak', 'Amun'] or in a given context [e.g., 'the residence', in Egyptian inscriptions]; common nouns, on the other hand, refer to a group or class of entities of the same kind [e.g., 'country', 'city', 'god']. On a formal level, both sub-classes can be distinguished by the patterns of article usage, as common nouns can either be undefined or defined by a determiner.

2.1.1.2. DEFINED NOUNS / UNDEFINED NOUNS

The status of a noun as defined or undefined indicates whether it refers to an arbitrary entity of the denoted class of items [undefined noun, e.g., 'a man', 'any god'] or to a specific, identifiable entity or class of entities [defined noun]. While proper nouns and unique nouns are defined by themselves, any noun can be defined by a determiner such as a definite article [rare in Middle Egyptian, where a noun is usually defined merely by the context; e.g., 'There once was [a] peasant […]. Now [said] peasant came along the public road.'] or a demonstrative pronoun [e.g., 'this man'], by an indication of possession [e.g., 'my son'], or by an attributive relative clause [e.g., 'the ennead who resides in Karnak'].

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2.1.1.3. CONCRETE NOUNS / ABSTRACT NOUNS

A concrete noun denotes a [set of] concrete object[s] with physical attributes [e.g., 'book', 'kiss'], whereas abstract nouns denote a property, a state or a conception which cannot be seen, touched, or felt [e.g., 'wisdom', 'love'].

2.1.1.4. COUNTABLE NOUNS / UNCOUNTABLE NOUNS

Furthermore, it can be distinguished whether the denoted item is treated as a separable entity [e.g., 'one country' – 'three countries'; 'an ideology' – 'different ideologies'] or as an entity without natural bounds [e.g., 'some time', 'a lot of water', 'a cup of tea'].

2.1.1.5. COLLECTIVE NOUNS

A noun can lastly designate a group of countable items as an entity in its own right [e.g., 'soldiers' – 'army', 'police officers' – 'the police']. Depending on whether emphasis is laid on the entire group or on its individual members, such collective nouns can be constructed in the singular as well as the plural number [e.g., 'The police *are* investigating the crime', versus, 'The police [force] *is* in charge of crime investigation'].

2.1.1.6. NOUN EQUIVALENTS

The term 'noun equivalent' refers to members of different word classes [apart from nouns] that show nominal features and thus can take the syntactic position of a noun.

2.1.1.6.1. PRONOUNS IN ABSOLUTE USE

Certain personal pronouns [see sect. 4.2.3.] as well as demonstrative pronouns [see sect. 4.4.4.] can thus serve as noun equivalents.

2.1.1.6.2. NON-ATTRIBUTIVE ADJECTIVES

If an adjective is used by itself, i.e., without an antecedent, it can designate a group of equal entities by a common feature [e.g., 'the rich and the poor'] or something / somebody by a particular aspect of quality [e.g., 'a rich one', 'something bad']. Such adjective nouns agree in number and gender with their referent, i.e., the designated person, group, or object [see sect. 5.2.2.].

Note
Apart from members of the particular word class 'adjective', there are other adjectival forms and constructions that can serve as noun equivalents, namely: adjectives derived from nouns or prepositions [see sects. 7.2.1. and 7.2.2.], adjectival conversions of the verb, i.e., participles and the verbal adjective [see sect. 33.2.6.], relative forms [see sect 33.6.], and adjective clauses with the relative adjective [see 32.3.].

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2.1.1.6.3. CLAUSES AND EXPRESSIONS USED AS NOUNS

An entire clause can take the syntactic position of a noun [see chapters 34 and 35], and fixed expressions are occasionally used as nouns in their own right [e.g.,  ***tp-ḥr-mɜ́ś.t***, lit.: 'head on the knee' for 'mourning'].

2.2. DERIVED AND PREFIXED NOUNS

Nouns may be derived from members of other word groups, such as verbs or adjectives. In Ancient Egyptian, such nouns were formed by different modifications of the stem, including vocalisation, endings, and prefixes.

nomen actionis [the action as a noun]

	***šm.t***	'movement'		***šmỉ***	'to walk'
	***ḫnt.yt***	'voyage south'		***ḫntỉ***	'to sail south'

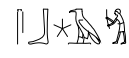
nomen agentis [the agent of an action]

	***ḫn.w***	'oarsman'		***ḫnỉ***	'to row'
	***śkɜ***	'ploughing ox'		***śkɜ***	'to plough'

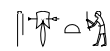
nomen patientis [the patient of an action]

	***čɜs.t***	'troops'		***čs***	'to tie', 'to join'
	***mrw.tỉ***	'a well beloved'		***mrỉ***	'to love'

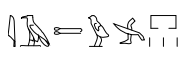
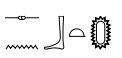
nomen acti [the result of an action]

	***śbɜ.yt***	'teaching'		***śbɜ***	'to teach'
	***mtr***	'testimony'		***mtr***	'to be present'

nomen instrumenti [the instrument for an action]

	***śt.w***	'arrow'		***śtỉ***	'to shoot'
	***bḥn.t***	'knife'		***bḥn***	'to cut'

nomen loci [the place of an action]

	***ỉɜčw***	'shambles'		***ỉɜč***	'be injured'
	***snb.t***	'rampart'		***snb***	'to overstep'

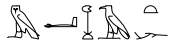
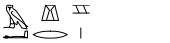
nomen qualitatis [derived from adjectives]

	***mr.t***	'pains'		***mr***	'to be painful'
	***ḳɜɜ***	'hill'		***ḳɜỉ***	'to be high'

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Note
As Ancient Egyptian is a root-inflected language, the entries of the dictionary are arranged in word families, i.e., the words are sequenced after their stem as the carriers of a words' basic meaning, disregarding possible endings. Due to the lack of written vowels and the frequent omission of semi-consonantal endings, however, different members of one word family can outwardly look alike, and the actual word class can often only be known from the context and the syntax.

As other Semitic languages, Ancient Egyptian employs the nominal prefix  ***m*** to derive nouns from different word classes;

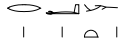
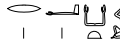
	***m*:*swr***	'drinking bowl'		***swr***	'to drink'
	***m*:*ḫ³.t***	'scale'		***ḫ³i̯***	'to measure'
	***m*:*ḫnt***	'forehead'		***ḫnt***	'in front of'
	***m*:*ḫr***	'low land'		***ḫr***	'under'

other nouns are formed by means of a nominaliser such as

 ***bw*** [with adjective: abstract nouns];

	***bw*-*i̯ḳr***	'excellence'		***i̯ḳr***	'excellent'
	***bw*-*m³ᶜ***	'truth'		***m³ᶜ***	'true'

 ***rʾ*-ᶜ** [with another noun: conditions and actions];

	***rʾ*-ᶜ-*ḫt***	'fight'		***ḫt***	'wood[en tool]'
	***rʾ*-ᶜ-*k³.t***	'[process of (?)] construction'			
				***k³.t***	'work'

 ***ś.t*** [with another noun: abstract nouns].

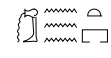
	***ś.t*-*ḥr***	'supervision'		***ḥr***	'face'
	***ś.t*-*nś***	'tongue'		***nś***	'tongue'

2.3. ENDINGS AND VOCALISATION

While all members of a word family belong to the semantic field expressed by the word stem, a determinative usually hints at the actual meaning of different masculine or feminine nouns derived from the same verb,

	MASC.: ***.Ø / .w***		FEM.: ***.t / .wt***	
	 ***ᶜḥ³***	'fighter'	 ***ᶜḥ³.t***	'battle ship'
from	 ***ᶜḥ³***	'to fight'		

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 *wʿb* ‘*wʿb*-priest’  *wʿb.t* ‘tomb’

from  *wʿb* ‘[to be] pure’

 *ḥr.w* ‘upper part’  *ḥr.t* ‘sky’

from  *ḥr* ‘on’, ‘upon’

The latest stage of Ancient Egyptian further indicates that there were particular patterns for the vocalisation of derived nouns.

VOCALISATION PATTERN: *sa<u>d</u>ăm*

 *ʿnḫ* [*ʿˇnắḫ*] ‘oath’ > ⲁⲛⲁϩ (A)

from  *ʿnḫ* [*ʿắnˇḫ*] ‘to live’ > ⲱⲛϩ̄ (S)

 *ḥpt* [*ḥˇpắt*] [a measurem.] > ϩⲧⲟⲡ (S)

from  *ḥpt* [*ḥắpˇt*] ‘to embrace’ > ϩⲱⲧⲛ̄ (S

 *ḳṯ* [*ḳắṯ*] ‘character’ > ⲃⲟⲧ (S)

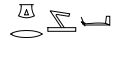
from  *ḳṯ* [*ḳắṯ*] ‘to build’ > ⲕⲱⲧ (S)

VOCALISATION PATTERN: MASC.: *ădmuw* FEM.: *ădmut*

 *ʿšw.t* [*ʿắšwt*] ‘crying’ > ⲁⲓⲱⲉ (S)

from  *ʿš* [*ʿắš*] ‘to cry’ > ⲱⲱ (S)

 *grg.t* [*gắrgˇt*] ‘catch’ > ⲃⲟⲣⲃⲥ (S)

from  *grg* [*gắrˇg*] ‘to catch’ > ⲃⲱⲣⲃ (S)

 *wmt* [*wắmtˇ(y)*] ‘thickness’ > ⲟⲙⲧ(ⲉ) (S)

from  *wmt* [*wắmˇt*] ‘to be thick’ > ⲟⲩⲙⲟⲧ (S)

The examples are taken from J.OSING, Die Nominalbildung des Ägyptischen, 2 vols. Mainz, 1976.

2.4. THE NOMINAL FEATURES

2.4.1. GENDER

2.4.1.1. IN GENERAL

All nouns express a specific gender [masculine / feminine] by a particular ending. A possible masculine ending, however, often remains unwritten.

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MASCULINE: . Ø [i.e., zero] /  or  ***.w*** FEMININE: ***.t***

Some nouns derive their grammatical gender from the natural sex,

 ***s*.Ø** ‘man’  ***ḥm.t*** ‘woman’

 ***ỉtỉ*.Ø** ‘father’  ***mw.t*** ‘mother’

other nouns are gender variable and agree with their referent.

 ***śn*.Ø** ‘brother’  ***śn.t*** ‘sister’

 ***nčr*.Ø** ‘god’  ***nčr.t*** ‘goddess’

Often, however, the grammatical gender is arbitrary.

 ***ḥrw*** ‘day’  ***mčʒ.t*** ‘book’

Note

With some nouns, an apparent ‘ending’ ***.t***, in fact, belongs to the stem of a masculine noun.

 ***ḫt*** [masc.] ‘wood’  ***wmt*** [masc.] ‘thickness’

 ***mḫnt*** [masc.] ‘forehead’

2.4.1.2. PARTICULAR REMARKS ON GENDER

Names of countries and cities are grammatically treated as feminine, disregarding their ‘real’ gender. The following example thus employs the feminine adjective  ***ḫs.t*** to qualify the masculine proper name  ***k(ʒ)š***, ‘Kush’ [see sect. 5.2.1.].

IV : 89, 8  ***k(ʒ)š ḫs.t*** ‘the vile Kush’

Cf. the feminine suffix pronouns in reference to the city of Kadesh in IV : 689, 7 – 15, qu. p. 173.

The feminine gender is further employed with collective or abstract nouns, e.g.

 ***ḫt.wt*** ‘furniture’  ***ḫn.yt*** ‘navy’  ***nfr.t*** ‘good things’

 ***ḫt*** ‘wood’  ***ḫnỉ*** ‘to row’  ***nfr*** ‘good’

IV : 1090, 14  ***nʒ ḥṯ(.t)=k św ḥr=ś***

‘that for what you are going to punish him’

For the gender-neutral demonstrative pronoun ***nʒ***, see sect. 4.4.3.3.

For the feminine pronoun ***=ś*** in reference to the non-attributive perfective relative ***ḥṯ=k***, see sect. 33.3.2.3. with 33.3.6 (α).

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n wṯi̯.n(=i̯) m-śꜣ bw-čw mśč.w r(m)č(.w) ḫr=ś HTBM I, pl. 49 [EA 614], 7 – 8

'I did not strain after evil on account of which men are hated.'

For the NEG. PERFECT *n wṯi̯.n=i̯* expressing habitual action, see sect. 25.7.1.1.

For the attributive perfective passive participle *mśč.w*, see sect. 33.2.1.1. with 33.2.3.2.

A compound subject or antecedent including both the masculine and the feminine gender, on the other hand, is grammatically treated as masculine.

 *nčr(.w) nčr(.w)t i̯m(.i̯)w ꜣbč.w* CG 20748, g 2

'the gods and goddesses who are in Abydos'

For the attributive nisba *i̯m(.i̯)w ꜣbč.w*, see sect. 7.3.



m rnp.t tn nfr m ḥrw pn nfr CT III : 8 b, S_1C

'in this good year, on this good day'

In the split column, the prep. *m* [see sect. 6.2.] and the attributive adjective *nfr* [see sect. 5.2.1.] are valid for both *rnp.t* and *ḥrw*.

Note

By the time of Middle Egyptian, the feminine ending ⌓ *.t* was no longer pronounced, but the Coptic language indicates that the omission of the ending resulted in an open syllable,

 *śn* * sǎn > COPT.: ⲥⲁⲛ 'brother'

 *śn.t* * sā́nat > COPT.: ⲥⲱⲛⲉ 'sister'

 *nfr* * nā́fir > COPT.: ⲛⲟⲩϥⲉ 'good' [masc.]

 *nfr.t* * nǎ́frat > COPT.: ⲛⲁϥⲣⲉ 'good' [masc.]

occasionally realised as 𓏺 [cf. sect. 11.1.2], while the ending of a feminine noun is usually treated as a part of the 'orthography'. A 'free' feminine ending can therefore be omitted if it is evident from the context. This is particularly true for attributive adjectives [see sect. 5.2.1.], but feminine participles [see sects. 33.2.1.1. and 33.2.1.2.] as well as a 'feminine' INFINITIVE [see sect. 11.1.2.] may also omit a non-syllabic ⌓ *.t* as well. A suffix pronoun, however, 'protects' the ending, as this, together with the pronoun, forms a distinct syllable, cf. ME  *čr.t* > COPT. ⲧⲱⲣⲉ / ⲧⲟⲟⲧ=, 'hand'. In rare cases, the suffix is therefore preceded by a superfluous ⌓ *.t* representing the pronounced ending in addition to the 'standard' orthography of the feminine noun.

 *mw.t{t}=i̯* 'my mother' CT III : 336 g, S_1C

 *pr.t{t}=č* 'your descendants' IV : 249, 2

 *wꜣ.t{t}=n* 'our path' Peas B_1, 38 – 39

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2. ZwZt : 74, 8  *r(m)ḳ̌(.w){t} =f ỉḫ(.w)t{t} =f ꜣḫ(.w)t{t} =f*

'his people, his property, and his fields'

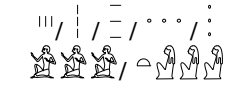
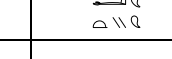
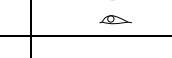
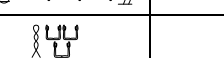
2.4.2. NUMBER

Ancient Egyptian distinguished three grammatical numbers: the singular, the plural, and the dual. While both the plural and the dual number were pronounced with specific endings,

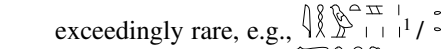
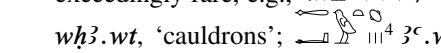
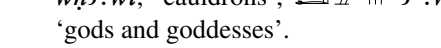
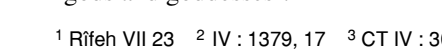
	MASC.	FEM.
DUAL	*.wỉ*	*.tỉ*
PLURAL	*.w*	*.wt*

the hieroglyphic writing system indicates the number of a noun in different ways, namely

- by a spelled-out ending,
- by a number determinative,
- by trebling / doubling the determinative,
- by trebling / doubling a semogram.

SINGULAR		DUAL		PLURAL	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
.Ø / .w	*.t*	*.wỉ*	*.tỉ*	*.w*	*.wt*
					
					
					
					
					
					
					

Note

The realisation of the semi-consonantal plural ending with feminine gender is exceedingly rare, e.g.,  *ỉḫ.wt*, 'cultivated lands';  *wḥꜣ.wt*, 'cauldrons';  *ꜣᶜ.wt*, 'swellings';  *nčr(.w) nčr.yt*, 'gods and goddesses'.

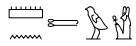
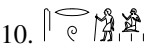
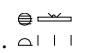
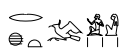
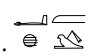
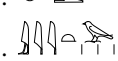
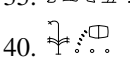
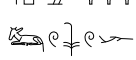
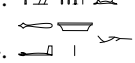
[1] Rîfeh VII 23 [2] IV : 1379, 17 [3] CT IV : 305 b, B9C[b] [4] pEb 108.19 [5] CG 20775, o 1.

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The Coptic language further indicates that the plural ending often effected a change of the syllabic structure.

masc. sing.		*ỉtỉ̯*	(* jắtij)	>	COPT.: ⲉⲓⲱⲧ
pl.		*ỉtỉ̯(.w)*	(* jắtjaw)	>	COPT.: ⲉⲓⲟⲧⲉ
masc. sing.		*ḥ3b*	(* hắʔb(vw)	>	COPT.: ϩⲱⲃ
pl.		*ḥ3b(.w)*	(* haʁbúwaw)	>	COPT.: ϩⲃⲏⲩⲉ
fem. sing.		*rnp.t*	(* rắnpat)	>	COPT.: ⲣⲟⲙⲡⲉ
pl.		*rnp(.w)t*	(* ranpắwwat)	>	COPT.: ⲣⲙⲡⲟⲟⲩⲉ

EXERCISE

1. 	2. 	3. 	4. 	5. 
6. 	7. 	8. 	9. 	10. 
11. 	12. 	13. 	14. 	15. 
16. 	17. 	18. 	19. 	20. 
21. 	22. 	23. 	24. 	25. 
26. 	27. 	28. 	29. 	30. 
31. 	32. 	33. 	34. 	35. 
36. 	37. 	38. 	39. 	40. 
41. 	42. 	43. 	44. 	45. 
46. 	47. 	48. 	49. 	50. 
51. 	52. 	53. 	54. 	55. 
56. 	57. 	58. 	59. 	60. 

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CHAPTER 3

NOUN PHRASES

3.1. DEFINITION

A noun phrase is a syntactic unit consisting of a head noun and one or more modifiers; on sentence level, it can take the place of a noun, e.g., as a constituent in a clause.

3.2. DIFFERENT KINDS OF NOUN PHRASES

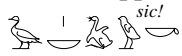
3.2.1. APPOSITIONS

An apposition is a grammatical construction, in which two usually adjacent nouns or noun phrases that have an identity or similarity of reference stand in the same syntactical relation to the rest of a sentence. In the example, 'Caesar, the conqueror of Gaul, was murdered in BC 44', both Caesar and the noun phrase, 'the conqueror of Gaul', designate the same person, and either phrase can function as the grammatical subject of the sentence. 'The conqueror of Gaul', is therefore said to stand in apposition to 'Caesar'.

Three appositive constructions can be distinguished in Middle Egyptian:

3.2.1.1. [NOUN PHRASE]$_1$ [NOUN PHRASE]$_2$

A more general noun [phrase] can be constructed with a more specific noun [phrase] in apposition so as to specify the first noun [phrase] in regard to its nature,



sꜣ nb čꜣ.w=k 'each son, your male one' Siût I 270

the individual members of a group of people,


r(m)č nb rḫ.w mỉ ḫm.w Hat Gr 12, 8

'everybody, the wise one as well as the ignorant one'

For the non-attributive perfective participles *rḫ.w* and *ḫm.w*, see sect. 33.2.1.1. with 33.2.6 (γ).

For the preposition *mỉ*, see sect. 6.2.

a particular object made of a material named in the first noun position,


ḥḳ̌ ṯbḥ.w n(.ỉ) (ỉ)ḫ.t-nčr 'cult objects [made] of silver' IV : 635, 14

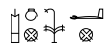
Lit.: 'Silver, [namely] objects of the cult'.

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or the particular location within a broader area.

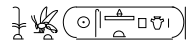
IV : 80, 15  *šmᶜ.w ȝbw* ‘Elephantine [in] Upper Egypt’
Lit.: ‘Upper Egypt, [namely] Elephantine’.

Note
If a particular location is constructed with a broader area in direct juxtaposition, the latter, indeed, represents a nisba adjective qualifying the first noun [see sect. 7.3.].

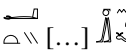
IV : 951, 4  *ỉwn.w šmᶜ(.ỉ)* ‘the Upper Egyptian Heliopolis’

3.2.1.2. [TITLE] [PROPER NOUN] / [PROPER NOUN] [TITLE]

A title or any other designation of a person can be specified by a proper noun [phrase] in apposition,

Sin R 6  *nśwt-bỉ.tỉ (śḫtp-ỉb-rᶜw)*
‘the King of Upper and Lower Egypt, Sehetepibre’

Irtysen, pl. I, 6 
[Louvre C 14] *sẖȝ.w ḳś.tỉ ỉr.t(ỉ)-śn*
‘the scribe and sculptor, Irtysen’

IV : 864, 6 – 9  […] 
(ỉ)r(.ỉ)-pᶜ(.t) ḫȝ.tỉ-ᶜ śḳȝ.wtỉ-bỉ.tỉ śmr wᶜ.tỉ […] *ỉnị̈-ỉtị̈=f*
‘the *(ỉ)r(.ỉ)-pᶜ(.t)* and *ḫȝ.tỉ-ᶜ*, seal bearer of the King of Lower Egypt, sole companion, […] Antef’

CG 20426, g  *mnᶜ.t=f ỉᶜ-ỉb* ‘his wet-nurse, Iaib’
For the suffix *=f* in *mnᶜ.t=f*, see sect. 4.2.1.3.1.

while a noun [phrase] in apposition to a proper noun emphasises a particular aspect of the individual or the object in question and often serves as an epithet.

Sin B 206  *mnč.w nb wȝś.t* ‘Month, Lord of the Theban Nome’

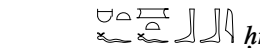
IV : 964, 17  *wśỉr ḫnt(.ỉ) ỉmn.tỉw*
‘Osiris, Foremost of the Westerners’

V : 48, 8  *ḫr.w nčˇ ỉtị̈⟨=f⟩* ‘Horus, the protector of his father’

Note
Constructed with a suffix noun in reference to the antecedent, the participle nouns  *mrị̈* [masc.] /  *mrị̈.t* [fem.] follow a noun in apposition so as to express the notion of ‘beloved’ [see the second note in sect. 33.2.3.2].

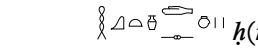
CG 20426, k  […]  *ḫnmś=f mrị̈=f* […] *ḳśr.n-ptḥ*
‘his beloved friend […], Djeserenptah’
Lit.: ‘his friend, his beloved, […] Djeserenptah’.

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 *ḥm.t=f mrı̯.t=f bbì* ‘his beloved wife, Bebi’ CG 20426, d

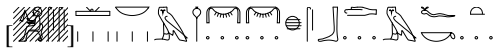
Lit.: ‘his wife, his beloved, Bebi’.

Influenced by the tabular notation of measured items, measurements and numbers appear to be constructed in apposition to the measured or counted object. In spoken Egyptian, however, the number preceded the counted object [see sect. 9.1.4.3.].

 *ḥ(n)ḳ.t ṯś* 2 ‘two jars of beer’ Peas B_1, 115

3.2.1.3. [NOUN PHRASE]$_1$  *m* [NOUN PHRASE]$_2$

An apposition can alternatively be constructed with the *m* of predication [see sect. 6.2.] so as to introduce the particular members or items in a group of entities

 IV : 744, 11 – 12

špśś(.w) nb(.w) m ḥḳ̌ nbw ḫśbḳ̌ mfkȝ.t

‘all kinds of precious things, [such] as silver, gold, lapis lazuli, and turquoise’

 IV : 742, 4 – 5

ʿḳ r ỉp.t-rś.t m tʾ ḥnḳ.t ỉwȝ(.w) wnḳ̌.w(w) kȝ(.w) ȝpṯ(.w) śnčr ỉrp

‘that what entered [i.e., was delivered to] Luxor, [namely] bread and beer, *ỉwȝ*-oxen, *wnḳ̌.w*-oxen, bulls, poultry, incense, and wine’

 CG 20026, c 7 – 9

ỉ ʿnḫ.w tp.ỉw tȝ m ḥm(.w) nčr ḥm(.w)t nčr […] *n(.ỉ)w rʾ-pr pn*

‘O you living ones who are (still) upon earth
[such] as priests and priestesses […] of this temple’

For the attributive nisba phrase *tp.ỉw tȝ*, see sect. 7.3.

Note

In fewer cases, the apposition is constructed without the preposition.

 2. ZwZt : 63, 6

ỉ ʿnḫ(.w) tp(.ỉ)w tȝ sḫȝ.w(w) ḫr(.ỉw)-ḥ(ȝ)b ḥm(.w)-nčr n(.ỉ)w pr-nbw

‘O you living ones who are (still) upon earth,
scribes, lecturer priests and priests of the temple of *The Gold* [i.e., Hathor].’

or to specify the preceding noun by a particular quality. The latter construction is frequently employed with non-attributive adjectives, participles, or relative forms in absolute use [see sects. 5.2.2., 33.2.6., and 33.3.6.]. In the English translation, such appositions are usually best rendered as relative clauses.

 *sȝ=čn m śȝȝ śn=čn m ỉḳr* Neferti Pet 6

‘a son of yours, a wise one, a brother of yours, an excellent one’ /
‘a son of yours who is wise, a brother of yours who is excellent’

Lit.: ‘a son of yours as a wise one, a brother of yours as an excellent one’.

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Ptah Pr 15.6 – 15.7 

ḥm.t m šps.t wnf.t ỉb rḫ.t.n nỉw.t(ỉw)≠ś

‘a woman, a voluptuous and cheerful one,
who is known to her fellow citizens’

Lit.: ‘a woman [as] a voluptuous one, one who is cheerful,
and one whom her [fellow] citizens know’.

3.2.1.4. NEGATION OF APPOSITIONS

The continuous negation  *n-ỉś* can precede an apposition in order to mark a strong contrast.

Ptah Pr 6.1 

ḳ3ỉś.w […] *m ḥwrw n-ỉś mỉ.tw≠k*

‘a disputant […] a poor fellow, not your equal’

The construction can be regarded as a negated adverbial phrase *m mỉ.tw≠k* with an omitted preposition m of predication.

For *n-ỉś* as the negation of adverbial phrases, see sect. 8.4.

3.2.2. GENITIVAL CONSTRUCTIONS [POSSESSIVE RELATIONSHIP AND SIMILAR CONSTRUCTIONS]

A genitive construction involves two nouns: the head [or modified] noun, also called the ‘nomen regens’, and the dependent [or modifier] noun, also called the ‘nomen rectum’, which expresses a certain property of the head noun. In English, such a genitival construction can be expressed in two different ways, namely by placing the modifier in the genitive case, e.g., ‘the king’s son’, or by a postmodifying construction with the linking word ‘of’, e.g., ‘the son of the king’. In either case, the head noun, ‘son’, is modified by its relation to the dependent noun ‘king’.

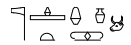
Lacking specific case forms, Middle Egyptian always constructs the modifier as a qualifying genitival attribute in the second noun position, usually employing a linking word [indirect genitive]. Similar to English compounds such as ‘footpath’ or ‘blackbird’, however, both nouns can alternatively coalesce [direct genitive].

3.2.2.1. DIRECT GENITIVE

Two nouns in juxtaposition can coalesce into an inseparable syntactic unit

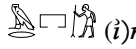
[NOUN]$_1$ [NOUN]$_2$ – ‘[NOUN]$_1$ of [NOUN]$_2$’

pSm 3.21  *pr.t tmś.t* ‘the fruit of the *tmś.t*-plant’

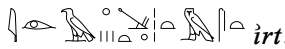
WB III : 184.4  *ḥtp.t nčr* ‘god’s offerings’

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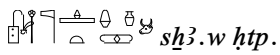
so that any modifier of the first noun can only follow the second noun. In the phrase

 *(i)m(.i)-rʾ pr wr* ‘the great overseer of the house’, Meir V, pl. 18 [39]

the attributive adjective  *wr*, ‘great’ [see sect. 5.2.1.1.], thus follows the entire genitival construction, although it qualifies the first noun  *(i)m(.i)-rʾ*, ‘overseer’, not the second noun  *pr*, ‘house’. The connection between the modified noun and its modifier is, in fact, so close that a direct genitive could even be reigned by a third noun.

 *irt.w pr.t tmś.t* pSm 3.21

‘the colour of the fruit of the *tmś.t*-plant’

 *sẖ3.w ḥtp.t nčr* ‘the scribe of the god’s offerings’ Meir V, pl. 18 [39]

3.2.2.1.1. HONORIFIC TRANSPOSITION

In the written form of fixed expressions and titles, an elevated modifier such as  *nśwt*, ‘king’, or  *nčr*, ‘god’, usually precedes the modified noun.

 *mw.t nčr* ‘mother of the god’  *ḥw.t-nčr* ‘house of the god’ ≈ ‘temple’

 *s3 nśwt* ‘son of the king’  *ḥm.t nśwt wr.t* ‘great wife of the king’

The same is true for the names of deities as a part of proper names.

 *s3-ptḥ* ‘Siptah’ ≈ ‘Son-of-Ptah’ PN I : 282, 1

In the Middle Kingdom, such honorific transposition is further applied to the expression of filiation: While the phrase ‘A  B’ is usually to be understood as ‘A, the son of B’, it has to be read as ‘A’s son, B’ during this period. This can be clearly seen in the *Tale of the Eloquent Peasant*, in which a high official called  *mrw s3 rnśi*, ‘Merusarensi’ [Peas B_1, 20], is referred to as ‘son of Meru’:

 *wčʿ čw čśś≠k s3 mrw* Peas B_2, 133

‘Judge yourself, son of Meru!’

For the IMPERATIVE *wčʿ* with an emphasising enclitic pronoun *čw*, see sects. 31.2.1., 31.3.1. and 31.3.2.
For the adverbial use of the noun *čśś≠*, see sect. 4.3.1.

3.2.2.2. INDIRECT GENITIVE

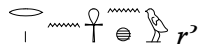
Two nouns can alternatively be linked by the genitival adjective  *n(.i)*, the nisba form of the preposition *n* [see sect. 7.2.1.].

[NOUN]$_1$ *n(.i)* [NOUN]$_2$ – ‘[NOUN]$_1$ of [NOUN]$_2$’

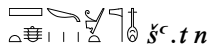
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Like all adjectives, the genitival adjective is grammatically variable and agrees in number and gender with the modified noun, showing the following forms:

MASC.			FEM.		
SING.	PL.	[DUAL]	SING.	PL.	[DUAL]
n(.i̯)	*n(.i̯)w*	*[n(.i̯)wi̯]*	*n.t*	*n.(w)t*	*[n.ti̯]*
					

VII : 33, 15  *r᾽ n(.i̯) ᶜnḫ.w* ‘the mouth of the living’

IV : 1290, 3  *wr.w n(.i̯)w rčn.w* ‘the chiefs of Retjenu’

IV : 139, 5  *šᶜ.t n.t nčr nfr* ‘the slaughtering of the present god’

[gen. auctoris]

IV : 185, 8  *ḥm(.w)t n(.w)t wr(.w)* ‘the wives of the chiefs’

pEb 74.12  *pḥ.wi̯ n(.i̯)wi̯ ḥnw m᾽* ‘the bottom of a new jar’

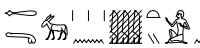
For the attributive adjective *m᾽*, see sect. 5.2.1.

CT V : 295 b, B_6C  *i mr.wti̯ i̯ptwti̯ n.ti̯ rᶜw*

‘O you two beloved of Ra’

For the demonstrative pronoun *i̯ptwti̯* marking the vocative, see sect. 4.4.5.

By the time of the Middle Kingdom, however, the old dual forms had already fallen out of use and only occur in archaic or archaizing texts, while standard Middle Egyptian instead employed the corresponding plural forms. At the same time,  *n(.i̯)* is found with both the singular and plural number of the masculine gender, due to the change from syntactic to analytic structures,

Peas R 7.1  *(i̯)ᶜ᾽(.w) n(.i̯w) śḫ.ti̯ pn* ‘the donkeys of this peasant’

and during the New Kingdom, *n(.i̯)* frequently occurs even with a feminine modifier, reflecting the loss of a pronounced ending *.t* as the morpheme of the feminine gender [see the note in sect. 2.4.1.2].

IV : 765, 16  *k᾽.t rwḏ.t n(.t) ḏ.t* ‘a firm work of eternity’

IV : 1319, 18  *ti̯.t ḏśr(.t) n(.t) nb nčr(.w)*

‘the sacred image of the Lord of the Gods’

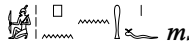
The genitival adjective thus eventually lost all its forms other than the masculine singular, and Late Egyptian documents of the daily life already treat *n.t* and

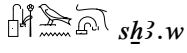
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n(.i)w as graphic variants of *n(.i)* rather than specific forms in agreement with the modified noun.

In spoken language, the indirect genitive formed two separate prosodic units. Any defining or qualifying modifier of the first noun, such as a direct genitive, a demonstrative pronoun [see sect. 4.4.3.], or an attributive adjective [see sect. 5.2.1.1.] thus precedes the genitival adjective.

 *ś.t ḥr.w n.t ʿnḫ.w* 'the Horus-Throne of the living' IV : 137, 12

 *mšʿ pn n(.i) ḥm=f* 'this army of this His Majesty' IV : 140, 6

 *sḫ3.w wr n(.i) (i)m(.i)-rʾ ḫtm.t* CG 20691, b 2 – 3

'chief scribe of the overseer of the sealed things'

 *pr.t 3ḫ.t n.t ḥʿ(.w) nčr* IV : 1276, 14

'the splendid seed of the God's body'

If a noun is constructed with more than one genitival attribute, the genitival adjective may either precede each individual noun

 *ḥ3b nb n(.i) p.t n(.i) t3* IV : 483, 5

'every festival of heaven or earth'

For the primary adjective *nb*, see sect. 5.1. with 5.2.1.

 IV : 765, 10

hrw n(.i) śʿḳ(.t) nčr n(.i) ḥ(3)b.w=f nb(.w) n(.iw) ḫr.t-rnp.t

'on the day of the Entry of the God and all his annual festivals'

For the INFINITIVE *śʿḳ.t* in a noun phrase, see sect. 11.1.5.1.

or a paratactic sequence of coordinated nouns [see sect. 3.2.3.1.].

 IV : 538, 12

hrw n(.i) wp-rnp.t nḥb-k3(.w) hrw tp.i rnp.t pr.t śpṭ.t

'on the day of the New Year's Festival, the Nehebkau-Festival,
the first day of the year, and the emergence of Sothis'

 *ib n(.i) r(m)č(.w) nčr(.w) 3ḫ(.w) m(w)(.w)t* JEA 25 [1939], pl. 20, (1)

'the heart(s) of humans and gods, glorified spirits and deceased' [Oxford QC 1109], 7 – 8

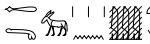
3.2.2.3. SEMANTIC IMPLICATION OF GENITIVAL CONSTRUCTIONS

As there is a great deal of variation in the way different languages employ the genitive case or other genitival construction, the following examples illustrate various semantic relations between the modified noun and its modifier in Middle Egyptian.

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The genitivus possessivus denotes various degrees of belonging, reaching from the expression of ownership

Peas R 7.3  *pr nm.tỉ-nḫt* ‘the house of Nemtinakhte’

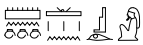
Peas R 7.1  *(i)ʿ3(.w) n(.ỉw) śḫ.tỉ pn* ‘the donkeys of this peasant’

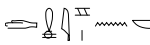
to a close connection between the first noun and a specifying second noun on different semantic levels:

pSm 5.3  *s3 wśỉr* ‘the son of Osiris’ [by nature]

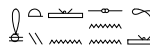
2. ZwZt : 23, 1  *ḫ.t n(.t) nw.t* ‘the body of Nut’

2. ZwZt : 23, 9  *rn n(.ỉ) wnn-nfr* ‘the name of Wennofer’

2. ZwZt : 23, 9  *mn.w n(.ỉw) wśỉr* ‘the monuments of Osiris’ [by consecration]

Peas B1, 58  *ṯmỉ n(.ỉ) nb śgr* ‘the city of the Lord of Silence’

IV : 887, 2  *tỉ.t Rʿw* ‘the image of Ra’ [by similarity]

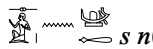
2. ZwZt : 50, 12  *mỉ.tỉ n(.ỉ) snn* ‘a copy of the file’

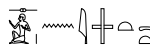
2. ZwZt : 22, 12  *pr(.w) n(.ỉ)w sḫ3.w* ‘the houses of books’ [by function]

IV : 347, 7  *mḳ̌.t ḥʿ(.w) nḳ̌r* ‘the unguent of the God’s flesh’

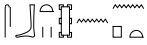
BD 15 B III, B.a. 3  *pśḳ̌.t wśỉr* ‘the ennead of Osiris’ [by belonging]

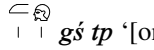
IV : 86, 13  *pśḳ̌.t n.t ỉp.t-ś(.w)t* ‘the ennead of Karnak’

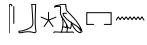
CG 20597, f  *s n(.ỉ) wỉ3 ʿ3* ‘man of the great barque’ [a title]

Stèles, pl. 6 [C 7]  *s n(.ỉ) ỉm.t-ḥ3.t* ‘man of the prow’ [a title]

The genitivus totius qualifies a specific part [modified] as belonging to a whole [modifier],

IV : 1297, 15  *śbtỉ n(.ỉ) npyt* ‘the [city]-wall of Napata’

pEb 47.14  *gś tp* ‘[one] side of the head’

Peas B1, 65 – 66  *śb3 n(.ỉ) pr* ‘the portal of the house’

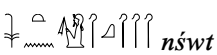
BD 125 [Schluss.], Nu 89 – 90  *bnš n(.ỉ) śb3* ‘the doorpost’

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Note
As a special case, a noun in the singular number can be constructed with the same noun in the plural number so as to form a genitivus comparationis, expressing an implicit superlative [see sect. 5.3.].

 *wr n(.i) wr.w* Peas B1, 84

'the great one of the great ones' ≈ 'the greatest one'

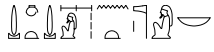
 *nśwt nśwt(.yw) ḥḳ3 ḥḳ3(.w)* 'king of kings, ruler of rulers' IV : 887, 14 – 15

while the genitivus copiae denotes the individual parts or members [modifier] of a whole [modified noun].

 *ḏ3ḏ3.t śḏm.yw* 'the council of judges' 2. ZwZt : 54, 6

 *ḏ3m=i n(.i) ḫrṯ.w* 'my troop of children' Hat Gr 16, 4

For the suffix *=i* in *ḏ3m=i*, see sect. 4.2.1.3.1.

 *ḏ3ḏ3.t n.t nčr nb nčr.t nb.t* BD 18, A.a. 35 – 36

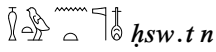
'the tribunal [consisting] of any god or any goddess'

For the primary adjective *nb*, see sect. 5.1. with 5.2.1.1.

The genitivus auctoris denotes the creator or the originator of the modified noun,

 *pr.w n(.i) r3=k* 'the product of your moth' / 'your saying' Paheri, pl. 3

For the suffix *=k* in *r3=k*, see sect. 4.2.1.3.1.

 *ḥsw.t n.t nčr nfr* 'the praise of the present god [i.e., the king]' IV : 1776, 9

 *wḏ nśwt* 'the command of the king' 2. ZwZt : 11, 10

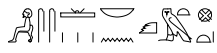
 IV : 887, 6 – 7

pr.t 3ḫ.t n.t ỉtm.w śwḥ.t śbḳ.t n.t ḫrp

'the glorious seed of Atum, the splendid egg of Khepri'

while the genitivus originis denotes its origin.

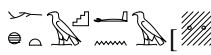
 *s n(.i) ḫ3.t* 'man of the marches' Sin R 66

 *špśś(.w) nb(.w) n(.ỉw) km.t* 'all delicacies of Egypt' Sailor 147

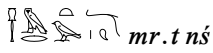
 *bỉ3.yt ḫ3ś.t pwn.t* IV : 329, 1

'wonderful things from the land of Punt'

The genitivus loci specifies the location of the modified noun,

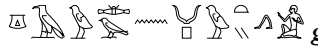
 *ḫt.w ꜥnt.w n(.i)w pwn.t* IV : 319, 17

'the myrrh terraces of Punt'

 *mr.t nś* 'an illness of the tongue' pEb 85.16 – 17

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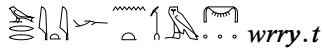
The genitivus inopiae expresses the lack of the noun in the second noun position.

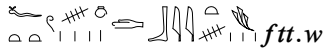
pKah, pl. 31, 8 – 9  *gꜣ.w n(.i) wpw.tỉ* ‘the lack of a messenger’

Dispute 138  *gꜣ.w ꜥḳ-ỉb* ‘the lack of an intimate friend’

The genitivus materiae specifies the material the modified noun is made of,

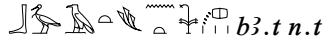
BD 151 part 2, Nu 3 – 4  *čḍb.t n.t śỉn* ‘a brick of clay’

IV : 657, 5  *wrry.t n.t čḍꜥm* ‘a chariot of electron’

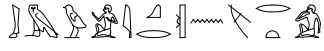
pEb 70.4  *fꜣtt.w n(.ỉ)w ṭb.yt*

‘wound dressings made of *bṭ.yt*-fibres’

while the genitivus qualitatis denotes its quality, quantity, or consistency.

Peas B1, 24  *bꜣ.t n.t šmꜥ* ‘a bundle of Upper Egyptian grain’

pEb 75.12  […] *pḫr.t* […] *n.t wn-mꜣꜥ* ‘a true […] remedy’

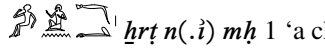
Hat Gr 14, 9  *wḥm.w ỉḳr n(.ỉ) mr(w).t*

‘an excellent and beloved herald’

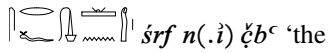
For the attributive adjective *ỉḳr*, see sect. 5.2.1.1.

VII : 10, 14  *s n(.ỉ) m-ḫt* ‘a man of the future’

Hat Gr 14, 13  *s n(.ỉ) rnp(.w)t* 73 ‘a man of 73 years’ ≈ ‘a 73 years old man’

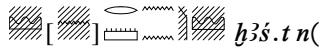
pWest 10.25  *ḫrṭ n(.ỉ) mḥ* 1 ‘a child of one cubit’

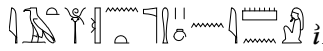
For the construction of the numeral, see sect. 9.1.4.1.

pEb 89.17  *śrf n(.ỉ) čḍbꜥ* ‘the warmth of a finger’

The genitivus appositivus is closely related to a specifying apposition [see sect. 3.2.1.1.] and employs a more general noun in the position of the first noun, while the second noun position is filled with a proper name.

IV : 689, 13  *ṭmỉ n(.ỉ) čmr* ‘the city of Simyra’

IV : 1241, 18  *ḫꜣś.t n(.t) rmnn* ‘the [land of the] Lebanon’

2. ZwZt : 100, 18  *ỉꜣw.t n.t ḥm nčr śn.nw n(.ỉ) ỉmn*

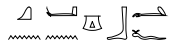
‘the office of the second priest of Amun’

For the ordinal number *śn.nw*, see sect. 9.2.1. with 9.2.2.

Ptah Pr 17.9  *ꜥšꜣ n(.ỉ) ỉy.t* ‘a great number of misfortunes’

The genitivus respectus specifies the respect [modifier] in which a qualifying statement [modified noun] is true [see sect. 5.4.].

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 *ḳn n(.i) g(3)b=f* ‘a strong one of / in respect to his arm’ IV : 414, 17

For the suffix, *=f* in *g(3)b=f*, see sect. 4.2.1.3.1.

 *ḥmw.w n(.i) wnw.t=f* ‘an artist of his métier’ Hat Gr 12, 4 – 5

 *ḥḳ3 ḥw.t* ‘the ruler of the city’ Peas B_1, 221

The genitivus finis specifies the purpose of the modified noun,

 *wśḫ.t n.t ḫn.t* IV : 1241, 17

‘a barque for the procession’ ≈ ‘procession barque’

 *gś.w n(.i) ṯr wḥ3.w* pEb 25.11 – 12

‘ointments for removing a rush [?]’

For the INFINITIVE *ṯr* with the nominal object *wḥ3.w*, see sect. 11.1.3.2.1.

 *śšr.w n(.i) w3ḥ tp t3* 2. ZwZt : 23, 8

‘the manner of enduring upon earth’

while the genitivus causae denotes the reason for an action or a condition.

 *mr n(.i) ỉrr.yt r=f* Peas B_1, 56

‘the grief over what had been done to him’

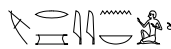
For the non-attributive imperfective passive participle *ỉrr.yt*, see sect. 33.2.1.2. with 33.2.3.2.

The genitivus subjectivus introduces the performer of an implied verbal action, while the genitivus objectivus denotes its logical object. Both constructions are mainly found with the INFINITIVE [see sect. 11.1.3.1.2. and 11.1.3.2.1.] or nouns such as fear or terror.

 *gmi.t ḥm=f ḥr.w pf* IV : 9, 11

‘His Majesty’s, l.p.h., finding that enemy’ [gen. subj.]

For the INFINITIVE *gmi.t*, see sect. 11.1.2.

 *mr.y n(.i) nb=f* ‘a beloved of his master’ Hat Gr 11 a, 9

For the non-attributive perfective participle *mri.y*, see sect. 33.2.1.1. with 33.2.6 (α). [gen. subj.]

 *nr.w ḥm=k* BD 183, A.g. 33

‘the terror of Your Majesty’ [gen. subj.]

 *śnḏ.w nb.t t3(.wi)* Herdsman x + 21 – x + 22

‘the fear of the Mistress of the Two Lands’ [gen. obj.]

 *gmi.t=f ỉn ḥm=f* ‘his being found by His Majesty’ IV : 6, 2

For the introduction of the agent by *ỉn*, see sect. 11.1.3.1.1. [gen. obj.]

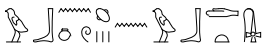
 *3ḫb.t n.t ḫwrw* IV : 122, 15

‘the oppression of a needy one’ [gen. obj.]

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pEb 108.3 – 4  *šś3.w ꜥ3.t n.t mt.w*
[gen. obj.] ‘diagnosis of a swelling of the blood vessels’

The genitivus instrumenti denotes the tool or instrument by which the noun in the first noun position is achieved.

pEb 68.5 – 6  *wbn.w n(.ỉ) wbṯ.t*
‘a wound caused by fire’ ≈ ‘a burn’

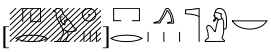
pBM 10059, 12.2  *ḫ.t n(.t) rwy* ‘a fire of straw’

pEb 106.18 
[gen. subj.] *ꜥ3.t n.t śf č*
‘a swelling caused by the *śf č*-disease’

The genitivus attributivus qualifies a more general noun by a specific modifier noun or a modifying prepositional phrase that answers to the question, ‘of which kind?’ In the English translation, it often has to be rendered by an adjectival phrase or an attributive noun.

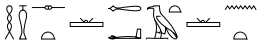
pSm 5.9  *wbn.w n(.ỉ) kf.t* ‘a gaping wound’

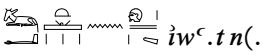
V : 23, 15  *hrw mśw.t=ỉ* ‘the day of my birth’ / ‘my birthday’
For the suffix *=f* in *mśw.t=ỉ*, see sect. 4.2.1.3.1.

2. ZwZt : 26, 3  *hrw(.w) pr.w nčr nb*
‘every processional day of the god’
For the primary adjective *nb*, see sect. 5.1. with 5.2.1.1.

IV : 892, 4  *nbw n(.ỉ) ḥsw.t* ‘the gold of honour’

IV : 421, 2  *wỉ3 ꜥ3 n(.ỉ) tp ỉtr.w* ‘the great river barque’

VII : 28, 10  *ḥsw.t ꜥ3.t n.t ḫr nśwt*
‘great favour as it is with the king’

2. ZwZt : 28, 18  *ỉwꜥ.t n(.t) tp-t3* ‘the worldly inheritance’ [i.e., the rulership’]

3.2.3. COORDINATION OF NOUNS AND NOUN PHRASES

Two or more nouns are said to be coordinated if they are combined into a larger unit that has the same syntactic relation with the surrounding elements as each single noun of the noun phrase.

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3.2.3.1. CONJUNCTIVE RELATION: [NOUN]$_1$ AND [NOUN]$_2$

A conjunctive noun phrase is usually constructed as a paratactic sequence of nouns in direct juxtaposition, and thus can outwardly be indistinguishable from an apposition or a direct genitive.

 ***mś(.w) wr(.w) śn(.w)=śn*** IV : 690, 2

'the children of the chiefs as well as their [i.e., the chiefs] brothers'

For the suffix pronoun ***=śn*** in ***śn(.w)=śn***, see sect. 4.2.1.3.1.

 ***ṯ3b(.w) i3rr(.w)t*** 'figs and grapes' Sailor 47 – 48

Two equal nouns or noun phrases can alternatively be linked by the prepositions  ***ḥnᶜ***, 'together with',

 ***šw ḥnᶜ tfn.t*** 'Shu and Tefnut' pEb 95.8

 BHC verses 12 – 14,

šw tfn.t gbb nw.t ḥnᶜ ỉtỉ(.w) mw(.w)t wnn.yw ḥnᶜ=ỉ S I 3 – 4

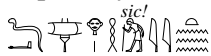
'Shu, Tefnut, Geb and Nut, as well as the forefathers
and the foremothers who were together with me'

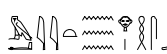
For the periphrasis of the adverbial predicate in an attributive adjective clause, see sect. 33.2.7.

 ***čr.w sm3 ḥnᶜ mỉs.t*** pEb 99.22

'the ends of the lung and the liver'

or, especially in case of a particularly close connection,  ***ḥr***.

 ***čᶜ ḥr ḥw.t*** 'storm and rain' [read for] pWest 11.14

 ***mwy.t ḥr ḥś*** 'urine and excrement' pBln 3038, vs 1.7

 ***nbw ḥr ḥčč*** 'gold and silver' IV : 766, 8

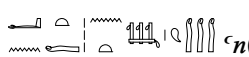
3.2.3.2. DISJUNCTIVE RELATION: [NOUN]$_1$ OR [NOUN]$_2$

A disjunctive relationship of nouns is likewise largely unmarked and merely expressed by the direct juxtaposition of at least two nouns or noun phrases.

 ***swn.w nb wᶜb śḫm.t nb s3.w nb*** pEb 99.2 – 3

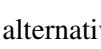
'any physician, any *wab*-priest of Sakhmet, or any conjuror'

For the primary adjective ***nb***, see sect. 5.1. with 5.2.1.1.

 ***ᶜn(.w)t n(.w)t ś3ḫ(.w) čbᶜ(.w)*** pHearst 12.13

'nails of the toes or fingers'

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A clear alternative, however, can be constructed with the particle  /  /  ***r³-pw***, which usually follows the last item of a sequence as closely as possible.

pEb 93.6 – 7  ***rnp.t* 1 *rnp.t* 2 *rnp.t* 3 *r³-pw***
'one year, two years, or three years'
For the construction of the numbers, see sect. 9.1.4.3.

pEb 105.10  ***rnp.(w)t ³bḏ(.w) r³-pw*** 'years or months'

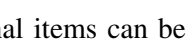
pEb 43.16 
nḳᶜ.wt n(.w)t nh.t ḏ³r.t r³-pw n.t wḥ³.t
'notched figs of the sycamore tree or colocynth of the oasis'

pEb 71.6  ***mrḥ.t ṯb šȝỉ r³-pw***
'the fat of a hippopotamus or a pig'

pBM 10059, 12.2  ***ḫ.t n(.t) rwy n(.ỉ) bṯ.t ỉt r³-pw***
'fire from the straw of emmer or wheat'

pHearst 6.17  ***ḫ.t n.t s s.t r³-pw*** 'the body of a man or a woman'

3.2.3.3. ADDITION AND EXCLUSION: 'APART FROM [NOUN]' / 'EXCEPT FOR [NOUN]'

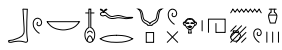
Additional items can be introduced by the compound preposition  ***ḥr.w-r***, 'apart from', 'further',

IV : 702, 10 – 16 […] […] […] […]
***nbw* […] *ḫm(.w) ḫm(.w)t* […] *ỉwȝ(.w) wnḏ.w* […] *ỉṯr kȝ(.w)* […]**
ḥr.w-r ᶜḫᶜ(.w) ȝčp(.w) m ȝbw hbnỉ ỉnm n(.ỉ) ȝbỉ
'gold […], male and female slaves […], oxen and horned cattle […],
a herd of bulls […],
apart from ships laden with ivory, ebony, and panther skins'
For the STATIVE *ȝčp(.w)* in an attributive adverb clause, see sect. 21.10.2.2 (β).

while exclusion is expressed by the compound preposition  ***wpw-ḥr*** preceding the excluded alternative.

BD 148 [rubric], Nu 17 
r(m)č(.t) nb.t wpw-ḥr ḥᶜ(.w)≠k ḏś≠k
'anybody except for yourself'
For the suffix pronoun *≠k* in *ḥᶜ(.w)≠k*, see sect. 4.2.1.3.1.
For the reflexive expression *ḏś≠k*, see sect. 4.3.1.

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 *bw nb nfr wpw-ḫr hnw* pWest 11.20 – 21

'all kind of goods things except for a *hnw*-jar'

3.2.4. OTHER QUALIFYING OR DEFINING NOUN PHRASES

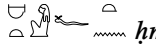
A noun can be further qualified by an attributive adjective [see sect. 5.2.1.],

 *sꜣ=f śmś.w* 'his eldest son' Sin R 12

or it can be defined by a possessive suffix pronoun [see sect. 4.2.1.3.1.],

 *ḫrṯ.w=i* 'my children' Sin B 92 – 93

a demonstrative pronoun [see sect. 4.4.3.],

 *ḥm.t=f tn* 'this his wife' Peas R 1.2

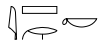
or a defining adjectival adjunct, such as a nisba [see sect. 7.3.], a participle / the verbal adjective [see sect. 33.2.], a relative form [see sect. 33.3.], or a marked relative clause [see sect. 32.2.].

 *bꜣ mnḫ ỉm(.ỉ) nn-nśwt* V : 74, 16

'the splendid ram who is in Herakleopolis' [nisba]

3.3. DIFFERENT STATUSES OF NOUNS

Depending on their syntactic construction, Egyptian nouns can have three statuses, differing in regard to the syllabic structure and accentuation: The status absolutus, i.e., the non-bound form of a noun [cf. (1) *r(m)č* > Copt. ⲣⲱⲙⲉ, 'man', (2) *ḏr.t* > Copt. ⲧⲱⲣⲉ, 'hand'], the status constructus, i.e., the form of a modified noun bound to the modifier noun in a direct genitive construction [cf. Copt. (1) ⲣⲙ̄-, e.g., in ⲣⲙ̄ⲧⲙⲉ, 'villager'], and the status pronominalis, i.e., the form of a noun constructed with a suffix pronoun [cf. Copt. (2) ⲧⲟⲟⲧ=, e.g., in ⲧⲟⲟⲧϥ̄, 'his hand']. Such phonetic and prosodic changes rarely also affect the consonantal structure of the noun as revealed in the script. A noun derived from a VERB 2AE GEM [see sect. 10.2.2.2.], for instance, exhibit two identical consonants in the status absolutus, while the status pronominalis is spelled with only one consonant,

	*ỉššˇ*	[* *ỉ⁻šˇšˇ*]	STAT. ABS.	CT II : 4 a, G1T
	*ỉš=k*	[* *ỉ⁻ššˇk*]	STAT. PRON.	CT IV : 174 f, G1T

and feminine nouns spelled with an ending ⌓ *.t* in the status absolutus

	*ṯp.(w)t*	[* *ṯˇppˇt* < ** *ṯˇpwˇt*]	STAT. ABS.	Peas B1, 157
	*wᶜb.(w)t*	[* *wˇᶜˇbbˇt* < ** *wˇᶜˇbwˇt*]		Siût I 276
	*ʒḏ.t*	[* *ʒˇḏˇḏˇt* < ** *ʒˇḏwˇt*]		Gebrâwi II, pl. 10

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sometimes exhibit the ending  ***.wt*** when constructed with a suffix pronoun.

Peas B_2, 103		***ṯp.wt=f***	[* *ṯ˘pw¯t˘f*]	STAT. PRON.
Siût I 275		***wʿb.wt=f***	[* *w˘ʿ˘bw¯t˘f*]	
Letters, pl. 1 A, 4		***ȝḳ.wt(=i)***	[* *ȝ˘ḳ˘w¯t˘i*]	

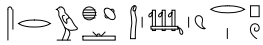
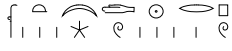
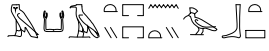
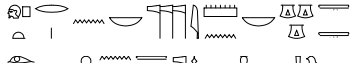
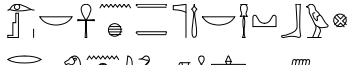
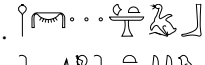
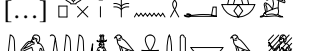
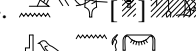
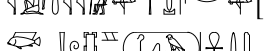
While the semi-vowel */w/* follows the stressed syllable in the status absolutus, the status pronominalis it formed with a syllabic */w/*.

Other feminine nouns form the status pronominalis with the ending  ***.wt***, whereas ***.yt*** is found in the status absolutus.

Heqanakht II, 42		***ḥbś.yt n.t s***	[* *ḥ˘bś¯y˘t <** ḥ˘bś¯w˘t*]
Heqanakht II, 41		***ḥbś.wt=i***	[* *ḥ˘bś˘wt˘i*]

In the status absolutus, the */w/* following the stressed vowel changed into */y/*.

Exercise

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Notes

5. *mỉ rᶜw*: ‘like Ra’.
10. *m* here: ‘as’.
16. *ꜥk*: ‘your’, possessive suffix pronoun qualifying the preceding noun.
17. *ᶜꜣ*: ‘great’, adjective qualifying the preceding noun.
19. *nḫrỉ* and *ḫnm.w-ḥtp(.w)* are Middle Kingdom proper names.
21. *nmỉ*: INFINITIVE used as a noun.
23.  : *ḫr.ỉ-ḥꜣb.t* ‘lector priest’.
25. *ᶜnḫ(.w) wḏꜣ(.w) snb(.w)*: ‘may he live, be prosperous and healthy’.
26. *wr(.t)*: ‘great’, adjective qualifying the preceding noun.
28. *n.tỉ ḥr mn*: attributive relative clause qualifying the preceding noun, ‘who suffers from’.
30. *mꜣᶜ.t*: ‘real’, adjective qualifying the preceding noun.

REFERENCES

1 pHearst 11.17.
2 pBln 3055, 10.7.
3 pKah, pl. 19, 16.
4 Sin B 98.
5 IV : 1227, 20.
6 CG 20170, b 1 – 2.
7 pEb 105.10.
8 CT I : 178 m, B_3Bo.
9 pSm 2.7.
10 IV : 495, 1 – 2.
11 pEb 107.6.
12 pEb 46.22.
13 Hamm 191, 9.
14 I : 99, 11.
15 IV : 322, 10.
16 pWest 4.19.
17 CG 20243, a 1.
18 IV : 636, 1.
19 VII : 30, 19.
20 IV : 1292, 3.
21 Sin B 24 – 25.
22 Hat Gr 17, 7.
23 BD 148, Lepsius, pl. 69, 3.
24 pWest 2.21 – 22.
25 Neferti Pet. 15.
26 Bahari, pl. 86, 1.
27 Neferti Pet 66.
28 pEb 32.21 – 33.1.
29 VII : 8, 17 – 18.
30 pWest 5.16 – 17.

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CHAPTER 4

PRONOUNS

4.1. DEFINITION

Pronouns are words that distinguish the nominal features of number and gender and thus can take the place of a noun or noun phrase. The word class can be subdivided into different kinds of pronouns:

PERSONAL PRONOUNS typically refer to an individual, a defined group of individuals, or the members of a group designated by a collective noun. In their variant forms, they can serve as a constituent in a sentence or as the object of a preposition.

'Paul went home; *he* was tired.' [subject pronoun]

'The cure will take time; the doctor told *me* to be patient.' [object pronoun]

'My little sister cannot read yet, so I read *to her*.' [object of a preposition]

The form of a personal pronoun that indicates possession is commonly called a POSSESSIVE PRONOUN. It can either stand alone or be part of a noun phrase.

'Is this *my* book?' – 'Yes, it's *yours.*'

The INDEFINITE PRONOUNS, on the other hand, typically designate an unidentified, generic, or unfamiliar person or thing.

'Could *anybody* help me?'

'She's *everybody's* darling.'

INTERROGATIVE PRONOUNS ask for a specific referent and take the syntactic position of the constituent in question.

'*Who* committed this crime, and *why* did he do it?'

DEMONSTRATIVE PRONOUNS point to a noun or a person that has already been introduced [anaphoric] or is about to be introduced [cataphoric] so as to distinguish it from others of the same class. If the reference is evident from the context, they can also stand alone [absolute use].

'*That* man committed the crime!'

'*This* is what he told me: that he saw you taking the money.'

'*This* is a very interesting aspect.'

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A REFLEXIVE PRONOUN refers to the subject of the sentence, clause, or verbal phrase in which it stands.

'I went there *myself*.'

'She sees *herself* in the mirror.'

'What did you do to *yourself*?'

A RESUMPTIVE PRONOUN finally repeats or in some way recapitulates the meaning of a prior element.

'The man who committed the crime, I know *him*.'

4.2. PERSONAL PRONOUNS

Middle Egyptian distinguishes three different series of personal pronouns, which mainly differ in regard to their syntax: the suffix pronoun, the enclitic pronoun, and the independent pronoun.

4.2.1. SUFFIX PRONOUNS

4.2.1.1. IN GENERAL

The suffix pronoun has the widest range of use among the Egyptian pronouns. As indicated by the name, it cannot stand by itself, but following any indicator of a nominal or verbal feature as well as a possible determinative, it becomes an inseparable part of the noun, the preposition, or the verb form to which it is attached. In transliteration, the suffix pronoun is separated from the stem or the ending by the structural sign =.

4.2.1.2. FORMS

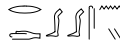
	SINGULAR		PLURAL[1]	DUAL[2]
	MASC.	FEM.	COMM.	
1ST PERS.[3]	REGULAR Ø / / / / / / GODS / KING / / =*i* KING / DECEASED / /		=*n*	=*nj*
2ND PERS.[4]	=*k*	/ =*č*	/ =*čn*	=*čnj*
3RD PERS.	=*f*	/ =*ś*	/ =*śn*	=*śnj*
	[/ /]4 =*tw*		[/ =*ś*(*n*)]5 [/ =*w*]6	

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Notes

[1] The plural forms are attested with and without the plural determinative.

[2] The dual forms are also attested without the dual determinative. By the time of the Middle Kingdom, however, they had already fallen out of use and only rarely occur in archaic texts.

 *rṭ(.wỉ)=śnỉ* 'their [dual] feet' next to CT I : 19 d, B3Bo

 *rṭ.wỉ=śn* 'their feet' CT I : 19 d, B4C

Middle Egyptian employs the plural forms instead.

 *wśḫ(.wỉ) ḥnᶜ ỉs.t=śn* pWest 8.4

'two ships and their crews'

[3] A suffix of the first singular is frequently omitted. The old spellings  ,  , and occur primarily in archaic religious texts. The sign  usually refers to deities, in fewer cases also to the king, to whom the New Kingdom refers by  or . The Coffin Texts, especially, additionally employ  in reference to a revered deceased. The hieratic script largely employs  [masc.] and [fem.] for deities and the king / the queen, respectively.

[4] The use of the impersonal suffix pronoun  *=tw* is restricted in Middle Egyptian.

[5] In postclassical Middle Egyptian, especially as the object of a preposition.

[6] The Late Egyptian suffix of the third plural is occasionally found in sources from the 18th Dynasty onward.

4.2.1.3. USE OF THE SUFFIX PRONOUNS

4.2.1.3.1. CORRESPONDENT WITH THE ENGLISH POSSESSIVE ADJECTIVE [MY, YOUR, ETC.]

Attached to a noun in the status pronominalis, the suffix pronoun expresses possession. As it merges with the noun, it precedes any possible adjunct such as

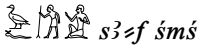
- an apposition,

   *śn.t=ỉ tfn.t* 'my sister, Tefnut' CT II : 4 a, B2L

- a determining demonstrative pronoun [see sect. 4.4.3.],

   *ḥm.t=f tn* 'this his wife' Peas R 1.2

- a qualifying adjective [see sect. 5.2.1.].

   *sꜣ=f śmś.w* 'his eldest son' Sin R 12

The suffix of the first singular can cause some confusion, as it is frequently omitted, and even if spelled out, can often not be distinguished from the determinative for a person or a deity. The group  thus could be read as *sꜣ*,

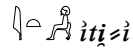
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'son', or as *s3=j*, 'my son'. Middle Egyptian usually avoids such confusion and either employs no determinative at all

CT II : 221 c, S_1C^a

 *s3=j ḥr.w* 'my son Horus'

CT I : 276, $B_{10}C$

 *jtj=j* 'my father'

or clearly distinguishes the suffix pronoun from a possible determinative.

CT II : 221 c, S_1P

 *s3=j ḥr.w* 'my son Horus'

CT I : 276 e, Sq_3C

 *jtj=j* 'my father'

Constructed with a suffix of the first singular, the ending of a masculine noun in the dual number often assimilates into  *.y*;

Sailor 87

 *ḥ.wy=j* 'my arms'

Sin B 16

 *rṯ(.w)y=j* 'my legs'

the suffix pronouns of the second and third singular, on the other hand, sometimes show apparent dual forms when attached to a noun in the dual number or a so-called 'pseudo dual', i.e., nouns ending in  *.wj* or  *.tj*.

2ND SING. MASC. *=k*

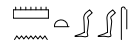
3RD SING. MASC.  *=f*

3RD SING. FEM. *=ś*

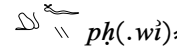
Sin B 63

 *ḥ.wj=f* 'his arms'

pKah, pl. 5, 9

 *mn.t(j)=ś* 'her thighs'

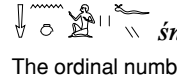
Dispute 65

 *pḥ(.wj)=f* 'his end'

IV : 1290, 5

 *pḥ.t(j)=f* 'his strength'

Dispute 106

 *śn.nw=f* 'his companion'

The ordinal number *śn.nw*, 'second' [see sect. 9.2.1. and 9.2.2.], is wrongfully interpreted as a dual *śn.wj*.

4.2.1.3.2. Pronominal subject of a verbal predicate

An Egyptian verbal predicate consists of two parts: the modified verb stem and a postposed subject expression. As a pronominal subject is typically constructed with the suffix pronoun, the entire group of verb forms that can serve as the predicate of a verbal sentence is called the suffix conjugation [see sect. 22.1.1.].

Sailor 21 – 22

 *śḏṭ=j r=f n=k mj.t(j)t jr.j*

'I shall recount something similar for you.'

For the initial SUBJUNCTIVE *śḏṭ=f*, see sect. 27.3.2.1.

For the further constituents and their order, see sect. 22.2.1.

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4.2.1.3.3. SUBJECT OF A RELATIVE FORM

Suffix pronouns can further serve as a pronominal subject expression in relative forms, the finite adjectival conversions of the verb [see sect. 33.3.].

 ***ṯp.t.n=f*** 'what he has tasted' Sailor 124

For the non-attributive relative perfect ***ṯp.t.n=f***, see sect. 33.3.2.3. with 33.3.6 (α).

4.2.1.3.4. SUBJECT PRONOUN AFTER CERTAIN PARTICLES, THE RELATIVE ADJECTIVE, AND NOUN CLAUSE MARKERS

Middle Egyptian employs various particles to support a preposed pronominal subject [see sect. 12.2.], constructed as either an enclitic personal pronoun or a suffix pronoun, depending on the particle. The most important member of the latter group is the particle  ***ỉw***, which marks a neutral affirmative statement for the relative present time [see sect. 13.4.].

 ***ỉw=k m ḥr.w ḫr(.ỉ)-tp tꜣ(.wỉ)*** IV : 576, 17

'You are Horus, the chief of the Two Lands.' [see sect. 16.3.1.]

A suffix pronoun can further be attached to the variant forms of the relative adjective  ***n.tỉ*** or to the noun clause converters  ***n.t(ỉ)t*** and ***wn.t*** so as to serve as the subject in the subordinated clause [see sects. 32.2.1.1.2. and 34.2., respectively].

4.2.1.3.5. OBJECT OF A PREPOSITION

The suffix pronoun can lastly serve as the pronominal object of a preposition [see sect. 6.1.].

 […]  ***nḥ.tỉ*** […] ***ỉm.wt(ỉ)=śnỉ*** BD 109, A.a. 5 – 6

'the two sycamore trees […] between [the two of] them'

 ***ʿḥʿ.n rč̌ỉ.n=f ḥm=f ḫr ḥꜣ.t=f*** IV : 836, 10

'Then he [i.e., Amun] placed His Majesty in front of himself.'

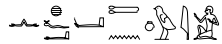
For ***ʿḥʿ.n rč̌ỉ.n=f***, see sect. 23.3.2.1.

4.2.2. ENCLITIC PERSONAL PRONOUNS

4.2.2.1. IN GENERAL

As implied by the name, the enclitic personal pronouns cannot stand alone but rather 'lean' upon the preceding word, with which they form a prosodic unit. Disregarding the morphemic structure reflected in the transliteration, the following example thus employs the biliteral sign ***nw***, which results from the contraction of the subject pronoun  ***=č̌n*** and the object pronoun ***wỉ***.

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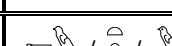
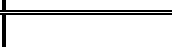
CT VI : 41 c,  *n ḫf ˁ(.w)=čn wỉ*

pGard. II  *n ȝmm=čn wỉ*

'You will not seize me, and you will not grasp me!'

For the NEG. PROSPECTIVE *n ḫf ˁ(.w)=čn* / *n ȝmm=čn*, see sect. 26.3.

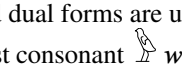
4.2.2.2. FORMS

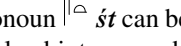
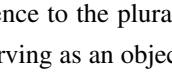
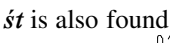
	SINGULAR		PLURAL[1]	DUAL[2]
	MASC.	FEM.	COMM.	
1ST PERS.	 *wỉ*[3]		 *n*	*nỉ*
2ND PERS.	 *čw*	*čn*	 *čn*	*čnỉ*
3RD PERS.	 *św*	*śỉ* / *ś(ỉ)*	 *śn*	*śnỉ*
NEUTRAL	*śt*[4]			
IMPERS.	*tw*			

Notes

[1] All plural forms are attested with and without the plural determinative.

[2] The old dual forms are usually replaced with the corresponding plural forms.

[3] The first consonant  *w* is always spelled out and can be followed by any sign used as a suffix of the first person singular.

[4] The pronoun  *śt* can be regarded as an old feminine form of the third singular that had evolved into a gender-neutral pronoun that usually refers to inanimate objects. In reference to the plural number, it can show the plural determinative. Especially when serving as an object pronoun or as a subject pronoun after the particle  *m=k*, *śt* is also found in reference to groups of gods or persons, taking the place of the regular pronoun  *śn*; e.g., IV : 1234, 13 or IV : 140, 7.

4.2.2.3. USE OF THE ENCLITIC PERSONAL PRONOUNS

4.2.2.3.1. OBJECT PRONOUN

As the suffix pronoun typically serves as the pronominal subject of a verbal predicate, the enclitic pronoun primarily serves as the pronominal object in verb phrases and imperative clauses [see sects. 11.1.3.2.2., 22.2.1., 31.3.1., and 33.2.3.1.].

pEb 1.14  *wḥˁ=č wỉ śfḫ=č wỉ* 'loosen me, release me'

For the initial SUBJUNCTIVE *wḥˁ=č*, see sect. 27.3.1.1.

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As Middle Egyptian, however, has no specific reflexive pronoun, an enclitic pronoun in grammatical agreement with the subject also serves as a reflexive object.

 *ʿḥ.n rḏi.n(=i) wi ḥr ḫ.t=i* Sailor 161

'Then I prostrated myself.'

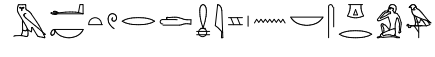
For *ʿḥ.n rḏi.n(=i)*, see sect. 23.3.2.1.

 *ʿḥ ḏsi ḏw* 'Stand up, raise yourself!' CT I : 230, $B_{12}C$

For the IMPERATIVE *ʿḥ* / *ḏsi*, see sect. 31.2.1. and 31.3.1.

4.2.2.3.2. SUBJECT PRONOUN AFTER CERTAIN PARTICLES

The use of the suffix pronoun as a preposed or topicalised subject after certain particles is complemented by the use of the enclitic personal pronoun with other particles, most commonly with the presenting particle  *m=k* [see sect. 12.2.3.], the particles  *šk* and  *ỉšḏ* [see sect. 12.2.4.] and the negating particle  *nn* preceding an adverbial clause [see sect. 12.2.2. and 16.2.2.].

 *m=k ḏw r ṭmỉ n(.ỉ) nb šgr* Peas B_1, 58

'Behold, you are bound for the city of the Lord of Silence.'

For the adverbial sentence pattern, see sect. 16.3.2.

 *ỉšḏ św wtḫ.w* 'He, however, had fled.' IV : 1232, 10

For the noun-stative-construction *św wtḫ.w*, see sect. 21.3.1.1.3.

 nn ḏw ḥꜣ ky mỉ.tw=k Ptah Pr 13.8 – 9

'You will not lag behind another one, your equal.'

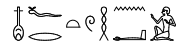
For the negated adverbial sentence pattern, see sect. 16.2.2.

4.2.2.3.3. PRONOMINAL SUBJECT IN NOMINAL OR ADJECTIVAL CLAUSES

Clauses with a nominal or adjectival predicate further employ the enclitic pronoun in the position of the non-initial subject.

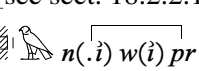
 *ỉnk pw św* 'I am he.' CT VII : 478 l, B_5C

[nominal sentence, see sect. 14.2.2.1.]

 *nfr ḏw ḥnʿ=i* 'You will be good with me.' Sin B 31

[adjectival sentence, see sect. 15.1.]

A particular sentence patterns formed with a bipartite predicate expression consisting of  *n(.ỉ)*, i.e., the nisba form of the preposition *n*, and a noun is employed to denote the belonging of the grammatical subject to the object of the preposition [see sect. 18.2.2.1.].

 *n(.ỉ) w(ỉ) pr ḥr.w* 'I belong to the House of Horus.' CT III : 364 c, S_1C^a

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4.2.2.3.4. *Pronominal vocative in imperative clauses*

Imperative clauses, finally, also employ the enclitic personal pronoun as a pronominal vocative [see sect. 31.3.2.].

Sin B 282  ***wḏ͗ ǯn*** ‘proceed’

4.2.3. Independent personal pronouns

4.2.3.1. In general

The independent personal pronoun serves as a noun equivalent and largely takes the initial position in a clause or sentence. The regular Middle Egyptian forms are built with the focalising element  ***i͗n***, which is also found in the so-called ***i͗n***-construction [see sect. 38.2.2.]. In archaic as well as in archaising text, however, also an older set of forms is found.

4.2.3.2. Forms

	SINGULAR		PLURAL
	MASC.	FEM.	COMM.
1ST PERS.[1]	 ***i͗nk*** [OLD  ***ǯwi͗*** (?)][2]		 ***i͗nn***[4]
2ND PERS.	 ***(i͗)ntk*** OLD  ***ǯwt***	 ***(i͗)ntǯ*** OLD  ***ǯmt***[3]	***(i͗)ntǯn***
3RD PERS.	 ***(i͗)ntf*** OLD  ***śwt***	 ***(i͗)ntś*** OLD  ***śtt***[3]	 ***(i͗)ntśn***

Notes

1 Any sign used as a suffix for the first singular can serve as a determinative after ***i͗nk***.

2 The spelling is rarely attested in the Coffin Texts, following the particles  ***n.t(i͗)t*** [e.g., CT IV : 310 a, M1NY, Amenemhat II / Sesostris II] and ***nn*** [e.g., CT VI : 33 e, S1C, 9th – 10th Dyn.] as a focalised (?) preposed subject.

3 The old feminine form is very rare, as even archaic religious texts largely employ the masculine  ***ǯwt*** instead.

4 Unattested in Middle Egyptian sources.

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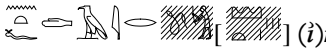
4.2.3.3. USE OF THE INDEPENDENT PERSONAL PRONOUNS

4.2.3.3.1. INITIAL SUBJECT PRONOUN

In a pattern known as the ***ỉnk***-clauses, an independent pronoun serves as the subject in the first noun position, while a noun or noun equivalent in the second noun position serves as the predicate [see sect. 14.3.1.].

 ***ỉnk sꜣ.t=f*** 'I am his daughter.' IV : 368, 15

A particular form of this sentence pattern called the focalised ***ỉnk***-clause [see sect. 14.3.4.] developed into the ***ỉn***-construction with pronominal subject, i.e., a cleft sentence pattern that constructs the performer of a verbal action as an independent personal pronoun on the left side, while a participle phrase or the prospective form of the suffix conjugation takes the right side [see sects. 38.2.2.1. and 38.2.2.1.1.].

 ***(ỉ)ntf ṯꜣr ḫꜣś(.w)t*** Sin R 74

'It is he who subdues the foreign lands.'

In rarer cases, the independent pronoun serves as a topicalised or emphasised preposed subject that replaces the usual construction with an introductory particle.

 ***ỉnk m tꜣ pn ḏ.t*** CT IV : 93 q, B5C

'I will be in this land forever.' [see sect. 16.4.3.]

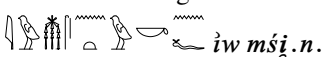
instead of the regular

*  ***ỉw=ỉ m tꜣ pn ḏ.t*** 'I will be in this land forever.'

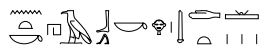
 ***(ỉ)ntk mśḏ.n.tw=k n=f*** IV : 95, 17 – 96, 1

'You have been born for him.' [see sect. 22.6.]

instead of the regular.

*  ***ỉw mśḏ.n.tw=k n=f*** 'You have been born for him.'

The only well attested example of this construction, however, is the [***ỉnk***] [PROSPECTIVE] formation, which lays emphasis on the performer of future action and thereby complements the in-construction [see sect. 38.2.2.1.1.].

 ***(ỉ)ntk hꜣb=k ḥr mṭw.t*** pKah, pl. 31, 6 – 7

'You will send [a letter] in the matter.'

4.2.3.3.2. IN POSSESSIVE CLAUSES

Treated as a noun equivalent, the independent pronoun can further be constructed as the object of the nisba form  ***n.ỉ*** so as to indicate the pronominal possessor in a possessive adjectival phrase [see sect. 18.2.2.1.].

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CT I : 254 f, $B_{10}Ca$  ***n(.i̯) (i̯)ntk hrw wśi̯r***

'To you belongs the day, Osiris.'

Complementary to the introduction of a nominal agent by the preposition  ***i̯n***, this construction is employed to express the pronominal agent of the INFINITIVE [see sect. 11.1.3.1.1.].

IV : 1088, 14  ***m čṭ śt ⟨n(.i̯)⟩-(i̯)ntf r-gś i̯r.i̯-śšm***

'by his saying it besides the functionary'

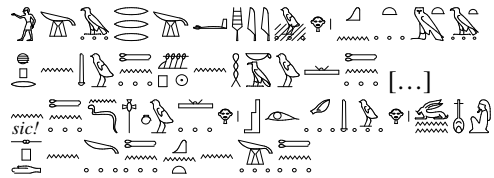
4.2.3.3.3. ANTECEDENT OF A SPECIFYING APPOSITION

Similar to its proleptic use as a topicalised pronominal subject in a verbal clause, the independent personal pronoun is rarely used as the antecedent of a specifying apposition.

Amduat : 505 – 508, Th I 3 – 15 

i̯ nčr(.w) ḫnt(.i̯)w ṯwꜣ.t i̯m(.i̯)w-ḫt nb.t śbꜣ(.w) […]
(i̯)ntčn nčr(.w) ḥčč.w tp(.w) ʿḥʿ.w ḫꜣ(.w)t
(i̯)ntčn nw n(.i̯) nčr(.w)t ḥmi̯.yt m-ḫt ḫpr r bw ḫr(.i̯) ḫꜣ.t≠f m ṯwꜣ.t
ʿnḫ n ḥr(.w)≠čn śrḳ n i̯b(.w)≠čn

'O [you] gods, [you] foremost of the *duat*,
who are in the following of the Mistress of the Stars, […],
you, the gods with shining heads and standing corpses,
and you, the goddesses who retreat in the following of Khepri
to the place where his body is in the *duat*:
life for your faces, and breathing for your hearts.'

Amduat : 408 – 411, U 45 – 63 

i̯ nm.tiw (i̯)r(.i̯w) nm.t ʿḥʿ.y.w ḥr ḳn.t m(w)t.w
ḫpr n mṭw≠čn šsp n ḥkꜣ.w≠čn […]
(i̯)ntčn nčč.w-ḥr wśi̯r śčm(.w) mṭw ḥr wnn-nfr
śpṭ n ṭś(.w)≠čn ḳn.t n nm(.w)t≠čn

'O [you] executioners who belong to the shambles,
who stand at the punishment [?] of the dead:
emergence for your words, receiving for your magic […].
You, who worship Osiris, who interrogate because of Wennofer:
sharpness for your knives, and strength for your shambles.'

Cf. the emphasising use of the pronoun in Late Egyptian.

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 KRI II : 110, 9

ḏṯ.n ḥm=f n=śn św ǯnỉ (i)ntf pȝ ḫr n(.i) ḫtȝ

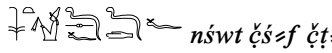
'His Majesty said the them, "Where is he, he, the fallen one of Hatti?"'

For *św ǯnỉ*, see sect. 16.4.1.

4.3. EGYPTIAN EXPRESSIONS FOR 'SELF'

4.3.1.  /  *ḏś=* 'SELF' / 'OWN'

As Middle Egyptian has no reflexive pronoun in its own right, the notion of 'self' or 'own' is expressed by means of the noun / *ḏś=*, 'self', and a suffix pronoun in agreement with the antecedent / referent. In its most common use, / *ḏś=* is constructed in apposition to lay emphasis on the antecedent noun or pronoun.

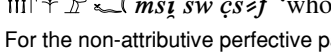
 *nśwt ḏś=f ḏṯ=f* 'The king himself said.' IV : 364, 10

For the PERFECTIVE *ḏṯ=f* after a topicalised subject, see sect. 24.3.2. subject

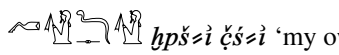
 *ḫpr.n=ỉ ḏś=ỉ ḥnᶜ nw.w* BD 85, Nu 4

'I myself came into being together with Nun.'

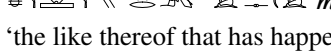
For the PERFECT *ḫpr.n=f* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

 *mśị św ḏś=f* 'who gave birth to himself' BD 15 A III, A.g. 12

For the non-attributive perfective participle *mśị*, see sect. 33.2.1.1. with 33.2.6 (γ). refl. object

 *ḫpš=ỉ ḏś=ỉ* 'my own strength' IV : 186, 16, poss. suffix

 *(ỉ)tị=k ḏś=k* 'your own father' CT I : 248 e, $B_{10}C^{c}$

 *mỉ.t(i)t ỉr.ỉ ḫpr m-ᶜ=ỉ ḏś=ỉ* Sailor 22 – 23

'the like thereof that has happened to me myself' prep. phrase

For the prepositional adverb *ỉr.ỉ*, see sect. 8.2.3.1.

For the attributive perfective participle *ḫpr*, see sect. 33.2.1.1.

 / *ḏś=* can further stand alone so as to serve as a qualifying adverbial phrase 'by oneself' [cf. the adverbial use of nouns of time, sect. 8.3.2].

 *ḥwn.w nǯr.ỉ ḫpr ḏś=f* BD 15 A II, L.a. 12

'divine youth, who came into being by himself'

For the attributive perfective participle *ḫpr*, see sect. 33.2.1.1.

 *sn n=k ḳ(ȝ)r(.w)t ḏś=śn* IV : 116, 8

'May the door bolts open for you by themselves.'

For the initial SUBJUNCTIVE *sn ḳ(ȝ)r(.w)t*, see sect. 27.3.2.1.

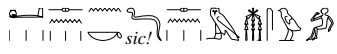
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Bubastis, pl. 34 A, 5  *wn.ỉn ḥm=f ḥr ḥwỉ.t=śn ḏśf=f*

'Now, His Majesty was slaying them [all] by himself.'

For *wn.ỉn* [NOUN] *ḥr ḥwỉ.t*, see sect. 20.2.2.1.

Examples for the absolute use of  / *ḏśf=* as a constituent, however, are exceedingly rare.

IV : 1656, 11  *ḥnk=śn n=k ḏ⟨ś⟩=śn m mś.w=śn*

'They shall present themselves and their children to you.'

For the initial SUBJUNCTIVE *ḥnk=śn*, see sect. 27.3.1.1.

pWest 7.8  *ḏśf=k ỉr=f ḏṭ=f-ḥr.w sȝ=ỉ*

'you yourself, Djedefhor, my son'

4.3.2. OTHER EXPRESSIONS

In far fewer cases, the notion of 'self', 'own' is expressed by  *ḥᶜ(.w)=*, 'body', 'person', and a suffix pronoun in agreement with the antecedent / referent. In standard Middle Egyptian, this construction is exclusively found as the object of a preposition, usually in reference to an antecedent noun or pronoun;

Peas B_1, 113 – 114 

ỉrỉ gr.t ᶜnḫ śḫ.tỉ pn m ḥᶜ(.w)=f

'but keep this peasant himself alive'

For the IMPERATIVE *ỉrỉ* and its construction, see sects. 31.2.1. and 31.3.1.

standing alone, however,  *ḥᶜ(.w)=* itself can take the place of a pronoun.

BD 137 A [rubric], Nu 31  *ḥr-nb wpw-ḥr ḥᶜ(.w)=k ḏśf=k*

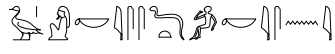
'anybody but you yourself'

Amduat : 256, U 25  *(ỉ)ntčn ᶜḥȝ.w ḥr ḥᶜ(.w)=ỉ*

'It is you who fight for me.'

For the *ỉn*-construction *(ỉ)ntčn ᶜḥȝ.w*, see sect. 38.2.2.1.

An exceptional case finally employs a genitive construction with the noun  *ỉm*, 'shape', to express the notion of 'own'.

CT I : 106 c, B_1P  *sȝ=k ỉś śḏ.tỉ=k ỉś n(.ỉ) ỉm=k*

'as [he is] your son, the own child'

For the subordination of the nominal clause, see sect. 14.8.1.

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4.4. Demonstrative pronouns

4.4.1. The different series

Middle Egyptian demonstrative pronouns are an incoherent set of forms that had developed at different times and behave in parts as adjectives, in parts as nouns [shaded grey in the table]. Each series consists of a consonantal stem, namely *p-* and *t-* for the masculine and feminine gender, respectively, and *n-* as a common gender, combined with an individual deictic element [*-w*, *-n*, *-f*, *-ỉ*]. The adjectival gender-specific adjectival forms of the first, second, and third series originally had both plural and dual counterparts, while the gender-neutral *n*-forms served as noun equivalents. By the time of the Middle Kingdom, however, the adjectival plural and dual forms were obsolete and only used in archaic or archaising texts, while standard Middle Egyptian employed the nominal *n*-forms instead.

The Middle Egyptian forms

	FIRST [*-w*] THIS [OBSOLETE]	SECOND [*-n*] THIS [CLOSER]	THIRD [*-f*] THAT [MORE DISTANT]	FOURTH [*-ỉ*] THE [WEAK]
MASC. SING. [*p-*]	*pw* MK *pwy*	*pn*	*pf* later *pfỉ*	/ *pỉ*
FEM. SING. [*t-*]	*tw* MK *twy*	*tn*	*tf* later *tfỉ*	*tỉ*
COMM. [*n-*]	*nw*	/ *nn*	*nf* later *nfỉ*	*nỉ*

The old adjectival forms of the plural and dual

		PLURAL	DUAL
FIRST	MASC.	/ *ỉpw*	*ỉpwỉ*
	FEM.	/ *ỉptw*	*ỉptwỉ* / *ỉptwtỉ*
SECOND	MASC.	*ỉpn*	*ỉpn(ỉ)*
	FEM.	*ỉptn* / *(ỉ)ptn*	*ỉptnỉ* / *ỉptntỉ*
THIRD	MASC.	*ỉpf*	*ỉpf(ỉ)*
	FEM.	*ỉptf*	*ỉptf(ỉ)*

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4.4.2. CONSTRUCTION OF THE DEMONSTRATIVE PRONOUNS

4.4.2.1. ADJECTIVAL FORMS

The gender-specific forms of the first, second, and third series [including the old plural and dual forms] follow the noun as closely as possible, in agreement of number and gender. Only a direct genitive or a suffix pronoun can separate the demonstrative pronoun from its antecedent;

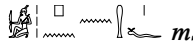
pEb 1.5 

m ḳʿḥ.w=i ỉpn m ỉwf=i pn m ʿ(.w)t=i ỉptn

'in these my shoulders, in this my flesh, or in these my limbs'

CT VII : 111 l, $Sq_{10}C$  *ỉr.t ḥr.w tw* 'this Eye of Horus'

other adjuncts such as an indirect genitival attribute or a qualifying adjective [see sect. 5.2.1.1.] follow the demonstrative pronoun.

IV : 140, 6  *mšʿ pn n(.ỉ) hm=f* 'this army of His Majesty'

BHC verse 309, S I 91  *nčr.wỉ ỉpwỉ ʿ3.wỉ* 'these two great gods'

4.4.2.2. NOMINAL FORMS

All nominal demonstrative pronouns precede the noun. While the gender-specific forms agree in number and gender with the noun that follows in apposition,

CT V : 111 f, T_1C  *pf3 nčr* 'that god'

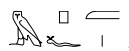
pKah, pl. 5, 27  *tf3 pḫr.t* 'that remedy'

2. ZwZt : 18, 13  *p3 t3 ḳśr* 'this sacred land'

Siût I 315  *t3 3ḥ.t* 'this field'

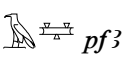
Note

The forms of the third series behave inconsistently, as  *pf* and *tf* occasionally precede a noun [possibly a defective spelling for *pf(3)* and *tf(3)*],

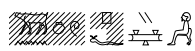
CT VI : 408 p, $S_{10}c$  *m pf(3) gś* 'on that side'

CT VI : 403 a, T_1L  *r pf(3) gś śḫ.t m3k.t*

'to that side of the field of the ladder'

while  *pf3* and *tf3* sometimes follow a noun in apposition, possibly for emphasis.

sic!

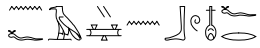
Ipuwer 10.11  *ḫnw pfy šps.ỉ* 'the residence, that noble one'

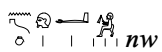
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 *hrw pf3 n(.i) iw≠n-mn≠n* CT IV : 193 d, BH_1Br

'on the day, namely on that one of [the festival] We-endure'

the gender-neutral forms take the first noun position in an indirect genitival construction so as to denote the plural number. Especially in texts from the New Kingdom, however, the genitival adjective tends to be omitted.

 *nf3 n(.i) bw-nfr* 'those good things' Neferti Pet 30

 *nw ⟨n(.i)⟩ tp(.iw)-ʿ* 'those ancestors' IV : 1061, 9

4.4.3. DEMONSTRATIVE PRONOUNS AS DETERMINERS

4.4.3.1. FIRST SERIES [*-w*]

By the time of the Middle Kingdom, the forms of the first series of the demonstrative pronouns were obsolete and only used in archaic and archaising texts, along with the Middle Kingdom by-forms  *pwy* and *twy*.

 *hrw pw* 'this day' CT IV : 325, L_1Nb_4

 *hrw pwy* 'this day' CT IV : 285 b, T_2Be

 *mʿḥʿ.t tw* 'this tomb chapel' CG 20153, a

 *i3w.t twy* 'this office' pWest 9.11

 *nw n(.i) nčr(.w)* 'these gods' pEb 2.5

 *nčr.wi ipwi* 'these two gods' CT III : 23 a, B_5C

 *rh.ti (i)ptwti nb.t(i) p* CT III : 351, S_1Ca

'these Two Ladies, the mistresses of Pe'

The archaic Coffin Texts further employ  / *pi* and / *ti*, the Old Egyptian variants of *pw* and *tw*.

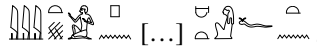
CT III : 86 i, B_1L		CT III : 86 i, B_9C
 *ḫt pw*	next to	*ḫt py* 'this tree'
CT III : 208 e, B_1Bo		CT III : 208 e, T_1C
 *śwḥ.t tw*	next to	*śwḥ.t ty* 'this egg'

4.4.3.2. SECOND [*-n*] AND THIRD [*-f*] SERIES

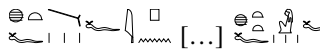
Classical Middle Egyptian most commonly employs the forms of the second series as a demonstrative pronoun that corresponds to both 'this' and 'that' in

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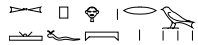
English grammar. In contrast to the latter, however, the pronoun is also used with nouns that are already determined, for instance by a suffix pronoun.

Peas R 1.5  *śḫ.tỉ pn […] ḥm.t=f tn*
'this peasant […] this his wife'

Peas B_1, 40  *nꜣ n(.i) (i)ʿꜣ(.w)* 'these donkeys'

CT I : 46 a, B_1P  *ḫft.i(w)=f ỉpn […] ḫft(.w)t=f ỉptn*
'these his male enemies and […] these his female enemies'

The forms of the third series usually imply a certain distance,

JEA 48 [1962], pl. 2  *čꜣs pf ḥr(.i) rꜥ wr(.w)*
[London UC 14333], 16 'that proverb in the mouth of the great ones'
For the attributive nisba phrase *ḥr(.i) rꜥ*, see sect. 7.3.

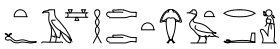
JEA 4 [1917], pl. 9, 4  *ḏw pf n(.i) pr ḥr.w n(.i) ḫt.w mfkꜣ.t*
'that mountain of the House of Horus of the Turquoise Terrace'

CT VII : 30 u, T_3Be  *ʿḳ=i r bw pf rḫ.n=i*
'I enter to that place I know'

and often refer to something commonly known that is either venerated or despised.

Ipuwer 10.8  *sic!* *ḫnw pf špś.i* 'that noble residence'

BD 86, Nu 6  *śtḫ pf sꜣ nw.t* 'that Seth, the son of Nut'

BD 86, Nu 2  *tfꜣ ḥtṯ.t sꜣ.t rʿw* 'that Hededet, the daughter of Ra'

IV : 520, 12  *nfꜣ ⟨n(.i)⟩ ỉm.ỉw-ḫt šmś.w ḥr.w*
'those who are in the following of Horus'
For the attributive nisba phrase *ỉm(.ỉw)-ḫt šmś.w*, see sect. 7.3.

If the second and the third series are used side by side, the former usually corresponds with the English 'this', while the latter corresponds with 'that'.

Sailor 152 
ḥkn.w pf čṭ.n=k ỉnỉ.t(w)=f
bw pw wr n(.i) ỉw pn
'That oil of which you said it would be brought,
it is the main product of this island.'
For the attributive relative perfect *čṭ.n=k*, see sect. 33.3.2.3. with 33.3.5 (α).
For the PROSPECTIVE *ỉnỉ.tw=f* in an object clause, see sect. 35.2.1.1. with 35.1.2.

CT V : 187 d, B_5C  *nčr(.w) ỉpn wn.w ḥr pf(ꜣ) gś n(.i) ỉtr.w*
'these gods who are on that side of the river'
For the periphrasis of the adverbial predicate in an attributive adjective clause, see sect. 33.2.7.

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4.4.3.3. FOURTH SERIES [-*ỉ*]

The demonstrative pronouns of the fourth series are first attested in proper names and Old Kingdom quotations of colloquial speech. In Middle Egyptian, they have a very weak deictic force and usually refer to something previously mentioned

 *pỉ t᾽ ḥ(n)ḳ.t* ‘the said bread and beer’ Siût I 323 – 324

 *tỉ ỉḥ.t* ‘the said field’ Siût I 323

or precede a noun that is further determined, for instance by a relative clause or a genitive construction.

 *pỉ t᾽ ḥ(n)ḳ.t čč.w=śn n=ỉ* Siût I 289

‘the bread and beer that they present to me’

For the attributive imperfective relative *čč.w=śn*, see sect. 33.3.2.1. with 33.3.5 (α).

 *śčm.n=ỉ nỉ ⟨n(.ỉ)⟩ hỉb.n=k ḥr=ś* pCairo JE 71583, 1

‘I have heard what you have sent about.’

For the initial PERFECT *śčm.n=ỉ*, see sect. 23.5.3.

For the non-attributive relative perfect *hỉb.n=k*, see sect. 33.3.2.3. with 33.3.6 (δ).

 *mčn ỉm pỉ wnn ḥr km.t* Sin B 26

‘the leader thereof, one who had been to Egypt’

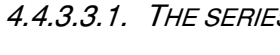
For the prepositional adverb *ỉm*, see sect. 8.2.3.1.

For the periphrasis of the adverbial predicate in an attributive adjective clause, see sect. 33.2.7.

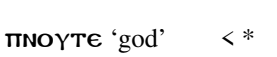
 *nỉ n(.ỉ) wḥᶜ(.w) ỉbw* IV : 815, 1

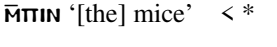
‘the fishermen of Elephantine’

 *pỉ r᾽-pr n ỉbč.w* ‘the temple of Abydos’ 2. ZwZt : 8, 18

4.4.3.3.1. THE SERIES  *pỉy, tỉy, nỉy*

Although the second and the third series remained in use in the higher registers of speech, the colloquial language made use of only the fourth series. Due to its weak deictic force, this soon developed into the defined article that merged with its noun into a single prosodic unit

ⲡⲛⲟⲩⲧⲉ ‘god’ < *  *pỉ-nčr* ⲡⲭⲟⲉⲓⲥ ‘o lord’ < * *pỉ-nb*

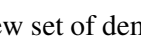
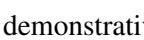
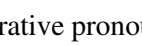
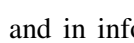
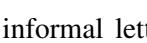
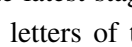
ⲙ̄ⲡⲓⲛ ‘[the] mice’ < *  *nỉ-⟨n(.ỉ)⟩-pn.w*

that could engage in a genitival construction.

 *nỉ n(.ỉ) mw n(.ỉ) pỉ-š* ‘the water of the lake’ pWest 6.13

 nb n(.ỉ) tỉ śpỉ.t ‘the lord of this nome’ Peas R 10.3

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In order to express a stronger deictic force, 𓏺 ***y*** was added to the stem, resulting in a new set of demonstrative pronouns:  ***pꜣy***,  ***tꜣy***,  ***nꜣy***. Both the article and the new demonstrative pronouns are well attested in Late Egyptian and remained in use until the latest stage of Ancient Egyptian. In quotations of direct speech and in informal letters of the eighteenth dynasty, however,  ***pꜣy***,  ***tꜣy***, and  ***nꜣy*** are also attested in post-classical Middle Egyptian.

IV : 654, 15

 ***tꜣ ỉn.t*** ‘the valley’

next to

IV : 654, 15; sim. pKah, pl. 32, 3

 pꜣy sp ‘this time’

4.4.4. Demonstrative pronouns in absolute use

The ***n***-forms of the first, second, and third series originally served as gender-neutral noun equivalents of the singular number. Middle Egyptian thus shows a strong preference for these forms if a demonstrative pronoun is used without an antecedent.

IV : 27, 17  ***ḏṯ.n(≠ỉ) nn ḫr≠ḏ*** ‘I have told you this.’

For the initial PERFECT ***ḏṯ.n≠f***, see sect. 23.5.3.

pKah, pl. 36, 24  ***m≠k śwt nꜣ pw ḏṯ.y≠ỉ***

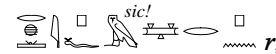
‘But behold, this is what I will say.’

For the sentence pattern, see sect. 14.2.2.1.

For the non-attributive perfective relative ***ḏṯ.y≠ỉ***, see sect. 33.3.2.2. with 33.3.6 (α).

Especially if a distinction ‘this […] that’ is to be expressed, however, also the masculine and feminine forms of the second and the third series are constructed as adjective nouns in absolute use.

pEb 99.21  ***nn m-ḫt nf*** [All his limbs go forth], ‘this after that’

IV : 119, 17  ***rḫ≠ỉ pfꜣ r pn*** ‘as I know this from that’

For the [unmarked] PRESENT ***rḫ≠ỉ*** in a circumstantial adverb clause, see sect. 25.6.1.

4.4.5. Demonstrative pronouns marking the vocative

In idiomatic fashion, Middle Egyptian also employs demonstrative pronouns to mark the vocative, either with or without a preceding particle. The construction is largely restricted to religious texts and best rendered as ‘[O] you [NOUN / NAME]’. Most of the examples employ  ***pw*** / ***tw*** or ***pwy*** / ***twy***.

V : 172, 2  ***ḥkꜣ.y pw*** ‘you magician’

CT IV : 385 a, B3C  ***ỉ kꜣ(.w) ỉpw*** ‘O you bulls.’

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 *ỉ.nḏ ḥr=k wsỉr s3 pw tp.ỉ n(.ỉ) gbb* Cat. Abydos no. 1122, 3e reg. 1

'Greetings, Osiris, you first-born of Geb.'

For the attributive nisba adjective *tp.ỉ*, see sect. 7.3.

 *bḥs pwy n(.ỉ) ḥr.w* 'O you calf of Horus.' pKah, pl. 6, 20

In later times, the second and the third series are found as well;

 *ỉ.nḏ ḥr=k nčr pn šps.ỉ ꜥ3 mnḫ* BD 185, P.d. 5 – 6

'Greetings, you august, great, and excellent god.'

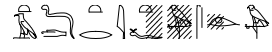
For the attributive adjectives *šps(ỉ)*, *ꜥ3*, and *mnḫ*, see sect. 5.2.1.1.

 *ỉ (ỉ)tỉ=ỉ pf ỉm(.ỉ) ḫr.t-nčr* CT I : 160 f, $C_{12}C^{b}$

'o you my father, who is in the necropolis'

For the attributive nisba phrase *ỉm(.ỉ) ḫr.t-nčr*, see sect. 7.3.

use of the fourth series, however, is rare.

 *t3 čṯ.t r ỉtỉ=ś wsỉr* pBln 3027, 2.7

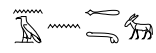
'you [fem.] who said to her father Osiris'

For the non-attributive participle *čṯ.t*, see sect. 33.2.6 (γ).

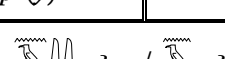
4.5. POSSESSIVE ARTICLE, POSSESSIVE PRONOUN, AND POSSESSIVE PREFIX

The transition from the Old Kingdom to the Middle Kingdom goes along with the first changes from a synthetic to an analytic structure of the language. If a noun is determined by a pronoun of the fourth series, it is thus occasionally spelled without any ending indicating number or gender,

 *śḫm.t t3 ỉtn(.t)* 'Sakhmet, the [female] sun-disk' IV : 1767, 10

 *n3 n(.ỉ) (ỉ)ꜥ3(.w)* 'the [said] donkey[s]' Peas B_1, 40

while a possessive suffix pronoun may be dislocated to the left and attached to the determiner. The resultant pronoun, built of a deictic element in grammatical agreement with the noun and a suffix pronoun in agreement with the possessor, is called the possessive article.

	MASCULINE	FEMININE
SINGULAR	 *p3y=*  *p3(y)=*	 *t3y=*  *t3(y)=*
PLURAL	 *n3y=* / *n3(y)=*	

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During the Middle Kingdom, this form was largely restricted to lower textual registers, such as administrative documents, letters, and quotations of direct speech, which reflect the colloquial language of the time.

CT I : 160 f, $C_{12}Cb$

 *(ỉ)tḫ.i=ỉ pf* ‘that my father’

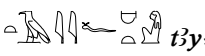
pKah, pl. 13, 26

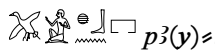
 *pꜣy=ỉ ỉtḫ.i* ‘my father’

Peas R 1.2

 *ḥm.t=f tn* ‘this his wife’

pWest 4.4 – 5

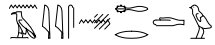
 *tꜣy=f ḥm.t* ‘his wife’

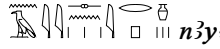
IV : 1164, 14  *pꜣ(y)=ỉ bḫn* ‘my mansion’

2. ZwZt : 85, 5  *tꜣ(y)=n km.t* ‘our [part of] Egypt’

2. ZwZt : 86, 9  *pꜣ(y)=čn śḫr* ‘your [pl.] plan’

The plural forms are, once more, constructed as the first noun in an indirect genitive construction,

pKah, pl. 12, 10  *nꜣy=ś n(.ỉ) ḫrṭ.w* ‘her children’

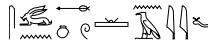
IV : 687, 11  *nꜣy=śn ⟨n.ỉ⟩ ỉrp* ‘their wine’

and like the underlying pronoun, the possessive article merges with the noun, i.e., it can engage in genitive constructions

2. ZwZt : 7, 12 

tꜣ ḥw.t nčr n.t pꜣy=k nčr

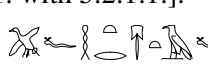
‘the temple of your god’

pBln 9785, 13 

śwn(.t) nꜣy=f ⟨n.ỉ⟩ ỉḫ(.w)

‘the price of his oxen’

or serve as a mere determiner rather than exercising a deictic force. In the following example, it consequently precedes the nouns  *ḥtr* and *mrkbt*, but not the noun *ḫᶜ(.w)*, as this is already defined by the primary adjective *nb* [see sect. 5.1. with 5.2.1.1.].

IV : 1311, 11 – 12 

pꜣ(y)=f ḥtr tꜣ(y)=f mrkbt ḫᶜ(.w)=f nb n(.ỉw) ᶜḥꜣ

‘his team of horses, his chariot, and all his weapons’

Closely related to the possessive article is the possessive pronoun. It is likewise built of the demonstrative pronoun and a possessive suffix pronoun, but unlike the former, it stands alone.

pWest 4.6  *ỉnḏ.i n=k pꜣy=k* ‘Seize the one that is yours.’

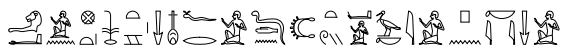
For the IMPERATIVE *ỉnḏ.i* with the ethical dative *n=k*, see sects. 31.2.1., 31.3.1., and 31.3.2.

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 *pȝy=i tȝ ḥnᶜ pȝy=k* ‘my land and yours’ 2. ZwZt : 94, 11

Informal Middle Egyptian texts further anticipate the Late Egyptian use of the possessive prefix, which can be explained as a demonstrative pronoun in grammatical agreement with the referent and a nominalised nisba phrase  *n(.i)* [NOUN] [cf. the note in sect. 18.2.2.1.1]: ‘the one(s) belonging to [NOUN]’.

	MASCULINE	FEMININE
SINGULAR	 *p(ȝ)-n(.i)*	*t(ȝ)-n.t*
PLURAL	 *nȝ-n(.iw)*	

 pBln 10463, 1

ḥȝ.tî-ᶜ niw.t rś.t śn-nfr ⟨ḥr⟩ čḏ.t n ᶜḥ.wtî bȝkî p(ȝ) n(.i) kî-śn

‘the *ḥȝ.tî-ᶜ* of the Southern City, Sennefer, says to the tenant farmer Baki, the one of Kisen [i.e., his son]’

For the PROGRESSIVE [NOUN] ⟨*ḥr*⟩ *čḏ.t*, see the note in sect. 20.1.1.1 with 20.7.2.

 IV : 1393, 9

wrry.t ᶜḥȝ n(.i) ḥm=f t(ȝ) n.t ᶜmw rn=ś

‘a war chariot of His Majesty named The-one-from-Amu’

For the attributive adverb clause NOUN *rn=ś*, see sect. 14.8.2.

 *rčḏ.i bȝk im iwt nȝ n(.i) pr ḥčč* pKah, pl. 35, 19

‘The humble servant had those of the treasury come.’

For the causative formation *rčḏ.i* [S]$_1$ *iwt* [S]$_2$, see sect. 27.6.1.1.

 *p(ȝ) n(.i) čnî* ‘He-of-Thinis’ 2. ZwZt : 2, 20

 *t(ȝ) n.t ᶜȝm.w* ‘the-Asiatic-one’ pHearst 11.12

4.6. INTERROGATIVE PRONOUNS

Middle Egyptian distinguishes between two different interrogative patterns: questions for corroboration [‘yes-no-questions’], which are marked by an interrogative particle [see sect. 12.2.8.], and questions for specification [‘wh-questions’], which replace the constituent in question with an interrogative pronoun.

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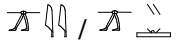
4.6.1. TREATED AS NOUNS

 ***pw-tr / ptr / pty***, ‘who?’

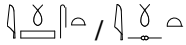
- in nominal sentences [see sect. 14.7.2.].

 ***m***, ‘who?’, ‘what?’

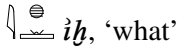
- in nominal sentence [e.g., BD 40, Nu 2 and CT III : 59 b, B_3C, qu. p. 225]
- as the object in a verbal sentence [e.g., Ipuwer 2.9, qu. p. 440]
- rarely used as the subject of a verbal predicate [e.g., pRhind 22, qu. p. 642]
- in the ***ỉn***-construction [see sects. 38.2.2.1. and 38.2.2.1.1.]
- in noun phrases [e.g., pRhind 30, qu. p. 151].
- in interrogative adverbial phrases [e.g., Ptah Pr 9.6 and 2. ZwZt : 94, 7, qu. p. 345; BD 125 [Schluss.], Nu 99, qu. p 440; Sin B 43 – 44, qu. p. 631;].

 ***sy***, ‘which?’, ‘which one?’, ‘who?’

- in nominal sentences [e.g., BD 125, Nu 106 – 107, CT IV : 246 b B_5C, and BD 122[1], Nu 2, qu. p. 225].
- followed by a noun in apposition [e.g., CT V : 46 a, $B_4C = G_1T = A_1C$, qu. p. 256].
- in interrogative adverbial phrases.

 ***ỉššt***, ‘what?’

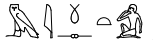
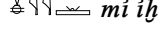
- in nominal sentences [e.g., Peas B_1, 169, BD 175, Ani 16, and V : 171, 1, qu. p. 226; CT VI : 250 g, $S_{10}C^a$, qu. p. 647; Peas B1, 160, qu. p. 657]
- in interrogative adverbial phrases [e.g., CT V : 83 a, T_1C, qu. p. 631; CT I : 141 f – 142 d, B_4L, qu. p. 654]
- used as the object in a verbal sentence [CT VI : 250 g, * $S_{10}C^a$, qu. p. 648]

 ***ỉḫ***, ‘what’

- rarely used in interrogative adverbial phrases [e.g., IV : 1344, 9 and IV : 646, 15, qu. p. 256]

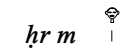
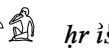
4.6.1.1. INTERROGATIVE ADVERBIAL PHRASES

As with any other noun, a nominal interrogative pronoun can be reigned by a preposition to form an interrogative adverbial phrase.

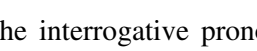
	***m m***		***m ỉššt***			‘whereby?’
	***n m***					‘to whom?’
	mỉ m		***mỉ ỉššt***		***mỉ ỉḫ***	 ***mỉ sy***	‘how?’
	r m		***r ỉššt***		***r ỉḫ***		‘to what purpose?’

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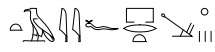
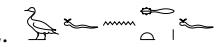
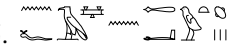
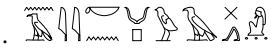
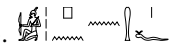
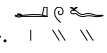
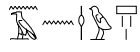
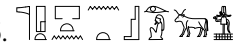
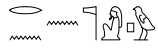
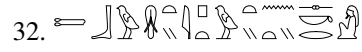
 ***ḥnᶜ m*** ‘with whom?’

 ***ḥr m***  ***ḥr ỉšśt***  ***ḥr ỉḫ***  ***ḥr sy*** ‘why?’

4.6.2. TREATED AS ADVERBS

The interrogative pronoun  ***čnỉ***, ‘where’, ‘wherefrom’, ‘whereto’, is found in adverbial [e.g., BD 42, C.a. 22, BD 40, L.b. 6, pWest 9.4, qu. p. 255 f] and verbal sentences [e.g., BD 122, Nu 2, qu. p. 631].

Exercise

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Notes

10. / 14. ***nb***: ‘every’; adjective qualifying the preceding noun.
34. ***m***: here, ‘in’; ***m wśr***: ‘as *Strong One*’.

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REFERENCES

1 CT II : 89 a, M_3C.
2 CG 20088, g 4.
3 CG 20025, u 10.
4 IV : 665, 3.
5 pEb 1.5.
6 IV : 687, 14.
7 pEb 47.18.
8 Peas B_1, 140.
9 IV : 849, 16.
10 IV : 670, 14.
11 IV : 768, 15.
12 VII : 9, 6.
13 Peas B_1, 118.
14 IV : 1799, 16.
15 pEb 108.20.
16 Siût I 301.
17 IV : 565, 9.
18 pWest 8.4.
19 IV : 658, 5.
20 2. ZwZt : 7, 10.
21 BD 125 [Schluss], Nu 78.
22 pEb 30.15 – 16.
23 IV : 140, 16.
24 pWest 8.1.
25 2. ZwZt : 18, 17.
26 CG 20040, a 16 – 17.
27 CG 20564, a 11.
28 V : 15, 7.
29 IV : 6, 11.
30 pKah, pl. 5, 27.
31 CT III : 348 c, S_2C.
32 CT III : 49 a, B_2L.
33 Sailor 128.
34 pWest 10.9.

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CHAPTER 5

ADJECTIVES

5.1. DEFINITION

The word class 'adjective' refers to words that specify the attributes of a noun and usually fulfil four criteria: they can occur within a noun phrase [attributive adjective, see below; e.g., 'a beautiful woman'], they can serve as a predicate in a clause [predicative adjective, see sect. 15.1.1.1.1.; e.g., 'The woman is beautiful.'], they can be graded by an intensifier [see sect. 8.7.2.; e.g., 'The very beautiful woman', 'This woman is very beautiful'], and they can specify the extent of application by different degrees of comparison [see sects. 5.3. and 8.7.1.; e.g., 'Margret is more beautiful than her sister. She is the most beautiful woman.']

Egyptian words that fit these criteria can be distinguished into three groups:

PRIMARY ADJECTIVES

The only primary Egyptian adjective is  ***nb***, 'all', 'every', which functions as a determiner of its antecedent.

SECONDARY ADJECTIVES

The majority of Egyptian adjectives trace back to the perfective passive participle of adjective verbs [see sect. 33.2.1.1.].

DERIVED ADJECTIVES

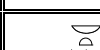
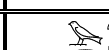
A third group of adjectives is derived from nouns or prepositions and will be discussed in a later chapter [see chapter 7].

All Egyptian adjectives except for the primary adjective  ***nb*** are syntactically treated as nouns, i.e., more than one adjective in conjunctive relation can qualify a noun.

5.1.1. ENDINGS OF PRIMARY AND SECONDARY ADJECTIVES

Adjectives are grammatically variable and express the nominal features of gender and number in the same way as nouns. The masculine plural form fairly often shows the full ending  /  ***.w***, which is almost never found with the feminine gender. In either case, however, the plural number is often indicated only by the plural determinative.

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	SINGULAR		DUAL		PLURAL	
	PRIM.	SEC.	PRIM.	SEC.	PRIM.	SEC.
MASC.	 *nb*	 *wr*	./.	 *wr.wỉ*	 *nb.w*	 *nfr.w*
FEM.	 *nb.t*	 *wr.t*	./.	 *wr.tỉ*	 *nb(.w)t*	 *wr(.w)t*

5.2. SYNTACTIC FUNCTIONS OF ADJECTIVES

5.2.1. ATTRIBUTIVE ADJECTIVES

Adjectives most commonly follow a noun, the antecedent, as an apposition in grammatical agreement.

Sailor 1  *šmś.w ỉḳr* ‘an excellent retainer’ masc. sing.

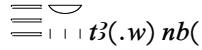
CG 20318, b 4  *ꜣḫ.t ꜣḫ.t mtw.t ỉḳr.t* fem. sing.
sic!
‘a beneficial field and an excellent seed’

BD 127 A, T.d. 12  *nčr.wỉ wr.wỉ ꜥꜣ.wỉ* masc. dual
‘the two great and important gods’

IV : 374, 10  *tḫn(.wỉ) wr(.wỉ)* ‘two great obelisks’

IV : 365, 4  *bḫn.tỉ wr.tỉ* ‘two great doorways’ fem. dual

CT I : 50 a, B3Bo  *pśḏ.t(ỉ)=f ỉptntỉ wr.tỉ ꜥꜣ.tỉ*
‘these his two great and important enneads’

IV : 773, 4  *tꜣ(.w) nb(.w)* ‘all lands’ masc. pl.

IV : 422, 10  *ꜥꜣ(.w)=ś wr.w* ‘its great doors’

IV : 1687, 2  *mn.w(w) nfr.w ꜣḫ.w* ‘beautiful and splendid monuments’

CT I : 86 b, B1P  *wꜣ(.w)t nfr(.w)t* ‘beautiful ways’ fem. pl.

IV : 56, 1  *bḫn(.w)t wr.yt* ‘great pylons’

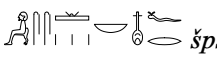
In spoken Egyptian, attributive adjectives had likely become invariable, and as number and gender were already determined by the antecedent, the spelling of the adjective sometimes shows no ending at all, either for the plural or for the feminine gender.

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 *ꜣpṯ(.w) čṯꜣ(.w)* ‘fat birds’ Peas R 15.3

 *(i)ḫ(.w)t mr(.wt)* ‘bad things’ Sailor 124

 *ꜥꜣ.t nb(.t) špś.t* ‘every [kind of] gem-stone’ IV : 1391, 2

 *špśś(.w) nb(.w) nfr(.w)* Sailor 165
‘all kinds of wonderful delicacies’

Note
The construction of a qualifying adjective as a noun in apposition also affects the choice of a referencing pronoun. The following example, for instance, employs the suffix of the third person in reference to the adjective noun,

 *ỉnk bꜣk ꜣḫ n(.ỉ) nb=f* IV : 208, 6
‘I was a servant, a faithful one of his master.’
For the sentence pattern *ỉnk* [NOUN], see sect. 14.3.1.

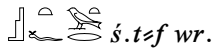
while the English translation would employ the first person in reference to the speaker.

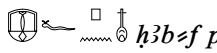
‘I was a faithful servant of my lord.’ / ‘I was my master’s faithful servant.’

5.2.1.1. ATTRIBUTIVE ADJECTIVES IN NOUN PHRASES

Adjectives, like all appositions, follow the noun as closely as possible, i.e., only a possessive suffix pronoun, a modifier constructed in the direct genitive, or a possible demonstrative pronoun defining the antecedent can separate the noun from a qualifying adjective;

 *hꜣw=f nb* ‘all his relatives’ IV : 1398, 6

 *ś.t=f wr.t* ‘his great place’ IV : 421, 10

 *ḥꜣb=f pn nfr* ‘this his nice feast’ IV : 836, 7

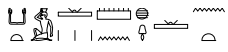
 *ỉꜣṯ.t twy wr.t* ‘this great net’ BD 153 B, P.b. 3

an indirect genitive construction, however, is split by an attributive adjective qualifying the modified noun.

 *(i)m(.ỉ)-rꜣ śḫ.tỉw mnḫ n(.ỉ) pr nśwt* Sin B 244
‘the capable overseer of field workers of the palace’ [qualifying the entire phrase]

 *(i)m(.ỉ)-rꜣ ś.t nb(.t) n.t ḫnw* Titles I : 240, no. 880
‘the overseer of every department of the residence’ [qualifying the nomen rectum]

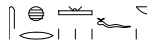
 *n.t-ꜥ nb(.t) n.t ḫnw* ‘every custom of the residence’ IV : 770, 1

 *kꜣ.t mnḫ(.t) n.t čḏ.t* ‘a splendid eternal work’ IV : 421, 12

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In a sequence of more than one adjective qualifying a noun in apposition, the primary adjective precedes any other adjective,

IV : 1291, 12  *ḫ3ś(.w)t nb(.wt) bšč(.w)t* 'all rebellious foreign lands'

IV : 767, 14  *śḫr(.w)=f nb(.w) nfr.w* 'all his good plans'

CG 20103, g 3  *(i)ḫ.t nb.t nfr.t wꜥb.t* 'everything good and pure'

while the sequence itself is treated as a coordinated noun phrase, i.e., a clear alternative can be expressed by the particle  *rʾ-pw* to express a clear alternative.

pBln 3038, 12.3  *mnḫ wnm.ỉ ỉ3b.ỉ rʾ-pw*

'the right or the left breast'

For the nisba-adjectives *wnm.ỉ* and *ỉ3b.ỉ*, see sect. 7.2.

A qualifying expression that is valid for both nouns, however, usually follows the first noun.

pEb 78.4  *pḥr.t n.t ḫḃꜥ mr=f śḥ rʾ-pw*

'a remedy for a finger that pains or a toe' /
'a remedy for a finger or a toe that pains'

For the [unmarked] PRESENT *mr=f* in an attributive adverb clause, see sect. 25.6.2.

5.2.2. NON-ATTRIBUTIVE ADJECTIVES

All secondary and derived adjectives can stand alone and serve as noun equivalents in their own right, designating an individual entity or a class of entities, the referent, based on an inherent quality. Some of these adjective nouns developed into commonly used nouns with distinct masculine and feminine derivations distinguished by means of a determinative.

 *wr* 'great'

 *wr* 'chief'

 *wr.t* 'uraeus'

 *wr.t* [the Eye of Horus]

 *wr.t* [the Red Crown]

 *nfr* 'good, beautiful'

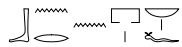
 *nfr.w* 'good things'

 *nfr.t* 'young woman'

 *nfr.t* [a kind of dress]

 *nfr.t* [the White Crown]

Note
The English translation of adjectives in absolute use often requires a 'dummy' referent such as 'one', 'person', or 'thing', e.g., 'a venerated one', 'something good'.

HTBM II, pl. 23  *ỉnk bnr n(.ỉ) pr nb=f*

[EA 581], 2nd reg. 14 'a pleasant one of his master's household'

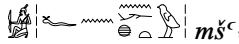
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Non-attributive adjectives thus allow for an emphasised qualification of a noun, namely as the modified noun in a genitivus totius,

 *ḥwrw n(.i) rḫt.i* Peas B1, 200

'a wretched one of a fuller' ≈ 'a wretched fuller'

as the modifier in a genitivus qualitatis,

 *mšᶜ=f n(.i) nḫt.w* IV : 654, 14

'his army of strength' ≈ 'his strong army'

or as an apposition introduced by the  *m* of predication [see sect. 3.2.1.3.].

 *t3 w3.t m nfr.t (mn ḫpr rᶜw)* IV : 814, 17

'the good path of Menkheperre'

Lit.: 'the path, namely the good one of Menkheperre'.

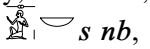
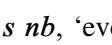
5.2.2.1. EXPRESSIONS FOR 'EVERYBODY' / 'EVERYTHING', 'SOMEBODY' / 'SOMETHING', 'ANYBODY' / 'ANYTHING'

As the primary adjective  *nb*, 'every', 'all', cannot stand by itself, Middle Egyptian employs various expressions to convey the notion of 'everyone'. Together with the prefix  *bw*, for instance,  *nb* forms the abstract nominal expression  /  *bw-nb*, 'everybody'.

 *ỉb.w n(.i) bw-nb* 'everybody's shelter' 2. ZwZt : 60, 2

 *bw-nb ḥr ṯw3 nčr* 'Everyone was praising god.' JEA 48 [1962], pl. 2

For the PROGRESSIVE [NOUN] *ḥr ḳw3*, see sect. 20.1.1.1. with 20.2.1. [London UC 14333], 5

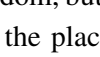
More frequently, however, a specific noun is generalised by the primary adjective, namely  *s nb*, 'every man', 'everybody' and  *(i)ḫ.t nb.t*, 'everything'.

 *s nb ḥr ḥpt śn.nw=f* Sailor 6

'Everybody is embracing his fellow.'

For PROGRESSIVE [NOUN] *ḥr ḥtp*, see sect. 20.1.1.1. with 20.2.1.

 *(i)ḫ.t nb.t nfr.t* 'every good thing', 'everything good' CG 20024, b 2

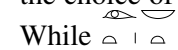
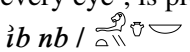
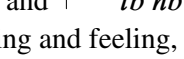
Since the Middle Kingdom, but especially in later times, parts of the human body can pars pro totum take the place of the noun  *s*, 'man'. While  / *ḥr-nb*, 'every face', serves as a common place,

 *śčm(.w) pᶜ.t ḥnmm.t rḫ.yt ḥr-nb* IV : 20, 9

'Listen, you *pᶜ.t* and *ḥnmm.t*, you *rḫ.yt* and everybody.'

For the IMPERATIVE *śčm(.w)* and its construction, see sects. 31.2.1. and 31.3.2.

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the choice of the particular noun is in other cases influenced by the verbal action. While  ***ỉr.t nb.t***, ‘every eye’, is preferred with verbs of seeing,  ***r³ nb***, ‘every mouth’, and  ***ỉb nb*** / ***ḥ³.tỉ nb***, ‘every heart’, are thus used with verbs of speaking and feeling, respectively.

HTBM VIII, pl. 21  ***ỉr.t nb(.t) m³=śn ỉm=k***

[EA 826], ‘all eyes see by you [i.e., the sun]’

2nd reg. 6 – 7 For the [unmarked] PRESENT ***m³=śn*** after a topicalised constituent, see sect. 25.4.1.

Neferti Pet 45  ***r³ nb mḥ(.w) m mrỉ wỉ***

‘Every mouth is full of, “Love me!”’ / ‘Everybody only says, “Love me!”’

For the noun-stative-construction ***r³ nb mḥ(.w)***, see sect. 21.3.1.2.1.

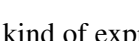
For IMPERATIVE ***mrỉ*** with a pronominal object, see sects. 31.2.1. and 31.3.1.

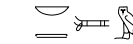
Sin B 131 – 133 

ḥ³.tỉ nb m³ḫ(.w) n=ỉ […] ***ỉb nb mr(.w) n=ỉ***

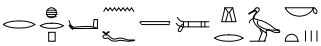
‘Every ***ḥ³.tỉ***-heart was burning up for me […],
and every ***ỉb***-heart was in pain for me.’ /
‘Everyone feared for me […], and everybody was anxious about me.’

For the noun-stative-construction ***ḥ³.tỉ nb m³ḫ(.w)*** / ***ỉb nb mr(.w)***, see sect. 21.3.1.1.2.

A third kind of expression is derived from the verb  ***tm***, ‘to be complete’, namely ***tm.w***, ‘mankind’, ***t³-tm.w***, ‘[the people of] the entire word’, ‘all humankind’, and ***t³(.wỉ) tm(.w)***, ‘[the people of] the entire Two Lands’, ‘all Egyptians’.

HTBM II, pl. 37  ***nb t³-tm(.w) ḥr(.ỉ)-tp t³(.wỉ)-tm.w***

[EA 580], 3 ‘lord of mankind and overlord of the people of the Two Lands’

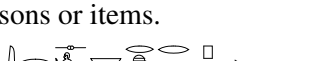
IV : 1723, 2  ***r ḫrp n=f t³-tm(.w) ḫr b³k(.w)t ỉr(.ỉ)***

‘in order to direct all mankind with their tributes to him’

For ***r ḫrp*** as a non-finite purpose clause, see sect. 20.5.2.

For the prepositional adverb ***ỉr.ỉ***, see sect. 8.2.3.1.

 ***s***,  ***(ỉ)ḫ.t nb.t***, as well as ***(ỉ)ḫ.t*** are also used in reference to arbitrary persons or items.

CT III : 292 d, B3L  ***ỉr s nb rḫ r³ pn*** ‘as for anyone who knows this spell’

For the attributive perfective participle ***rḫ***, see sect. 33.2.1.1.

CT I : 65 a, B3Bo  ***(ỉ)ḫ.t nḏm(.t)*** ‘something sweet’

CT VII : 509 i, B5C  ***(ỉ)ḫ.t nb.t ḫpr.t(ỉ)=ś(ỉ) r=ỉ***

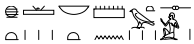
‘anything that should come about against me’

For the attributive verbal adjective ***ḫpr.t(ỉ)=ś(ỉ)***, see sect. 33.2.1.3.

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Note

Used as the head of a noun phrase,  ***(i)ḫ.t*** can almost serve as a nominal prefix.

 ***(i)ḫ.t nb.t mn.t s*** pEb 71.4

'anything painful of a man' / 'any malady of a man'

 CT VII : 15 n, T3C

mꜣ.n≠i śiꜣ wpi⟨.n⟩≠f rˀ≠i ḏṯ≠f (i)ḫ.t mꜣˁ n nb tm

'I have seen Sia; he opened my mouth that it might speak the truth to the Lord-of-All'

For the initial PERFECT ***mꜣ.n≠i***, see sect. 23.5.3.

For the SUBJUNCTIVE ***ḏṯ≠f*** in a purpose clause, see sect. 27.5.1.

5.2.2.2. INTERROGATIVE ADJECTIVES

In addition to the interrogative pronouns, Middle Egyptian employs the interrogative adjective  ***wr***, 'how much', in order to ask for the quantity or the extent of an item.

5.2.3. PREDICATIVE ADJECTIVES

Secondary adjectives can further precede a noun or a pronoun in order to serve as the predicate in an adjectival sentence [see sect. 15.1.1.1.1.]. Although there is no reason to assume that derived adjectives could not be used in the same way, examples are exceedingly rare [see sect. 15.1.1.1.2.].

 ***nfr śḏm*** 'Hearing is good.' Sailor 182

For the INFINITIVE ***śḏm*** as the grammatical subject, see sect. 11.1.5.4.

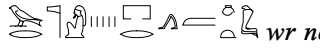
5.3. EXPRESSION OF COMPARATIVE AND SUPERLATIVE

Adjectives distinguish three different degrees of comparison: the positive, the comparative, and the superlative. While the positive denotes an absolute degree of quality [e.g., 'Mark is a brave man.'/ 'Susan is a generous person.'], the comparative and the superlative express the degree of a quality that is inherent to the antecedent / the referent as one member of a coherent class of people or items in relation to a specific member or group of members of the same class [comparative, e.g., 'Mark is braver than his brother.' / 'Susan is more generous than her sisters.'], or in relation to all other members of its class [superlative, e.g., 'Mark is the bravest of all men.' / 'Susan is the most generous woman I know.'].

The examples above illustrate the expression of the comparative and the superlative by different means of modification, namely by the inflection of the adjective [comp.: *-er*, superl.: *-est*] and a periphrastic construction with a preposed modifier [comp.: *more,* superl.: *most*]. Ancient Egyptian adjectives, however, were not modified at all; they merely denote an absolute degree of quality, while the

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extent of their application is either implied, for instance by an adjective preceding a coherent group of entities,

Cat. Abydos no. 1122, 3e reg. 1 – 2  *wr nčr(.w) 5 prị m nw.t*

'greatest of the five gods who emerged from Nut'

For the construction of the cardinal number, see sect. 9.1.4.3.

or expressed by syntactic constructions that are also found with regular nouns. While the comparative notion is thus expressed by means of an adverbial phrase and will be discussed in a later chapter [see sect. 8.7.1.], the superlative is most commonly constructed as a genitivus comparationis, i.e., an adjective noun of the singular number is modified by the same adjective noun of the plural number,

Peas B_1, 84 / IV : 410, 11

 / 

wr n(.ỉ) wr.w / *wr wr(.w)*

'the great one of the great ones' ≈ 'the greatest one'

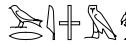
a construction that is also found with common nouns.

IV : 1292, 4, W  

nśwt nśwt.yw / *wr wr(.w)*

'king of kings, greatest of the great ones.'

A particular quality of the referent can alternatively be viewed as outstanding in reference to a group of equals introduced by the adjectival conversion of the prepositions  *m*, 'amongst', or *ḥr-tp*, 'atop of'.

VII : 39, 6  *wr ỉm(.ỉ) śᶜḥ(.w)*

'the great one amongst the nobles' ≈ 'the greatest of the nobles'

VII : 55, 2  *wr ḥr(.ỉ)-tp wr(.w)*

'the great one atop of the great ones' ≈ 'the greatest one'

Note

In fewer cases, an adjective clause with the relative adjective  *n.tỉ* takes the place of the nisba [see sect. 32.1.3.].

IV : 893, 16  *pȝ ȝbw ᶜȝ n.tỉ ỉm≠śn*

'the biggest elephant among them'

For the demonstrative pronoun *pȝ* functioning as an definite article, see sect. 4.4.3.3.

For non-attributive adjective clause *n.tỉ ỉm≠śn*, see sect. 32.2.1.1.1.

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5.4. THE *nfr ḥr*–CONSTRUCTION

In order to qualify a person or item in regard to a distinctive part of a whole, Middle Egyptian frequently employs the genitivus respectus, consisting of a variable adjective noun in agreement with the referent [modified noun] and a common noun indicating the respect in which the adjectival qualification is true [modifier]. While a bare noun is usually constructed as a direct genitive, the indirect genitive is preferred if the modifying noun is defined by a possessive suffix pronoun.

IV : 546, 17



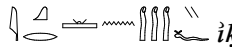
wʿb ʿ(.wi)

‘one with pure hands’

Lit.: ‘a pure one regarding the hands’.

versus

Neferti Pet 10



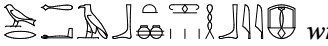
ỉḳr n(.ỉ) ḏbʿ(.w)≠f

‘one whose fingers are skilful’

Lit.: ‘an excellent one regarding his fingers’.

Note

While the first noun position can also be filled with other adjectival forms that can serve as a noun equivalent, such as a non-attributive participle / verbal adjective [sect. 33.2.1.1. – 33.2.1.3., respectively, with 33.2.6 (γ).] or a derived adjective [see sect. 7.2.1. and 7.2.2.], more than one noun can follow the adjective.



wr ʿ3b.t ḥ(3)b.y(t) Siût I 228

‘one who is rich with donations and festival offerings’

The *nfr ḥr*–construction syntactically behaves like any other adjective, i.e., it either follows an antecedent noun in apposition, agreeing with its antecedent in number and gender,



śm wʿb ḏbʿ(.w) ‘a *sem*-priest with pure fingers’ CG 20538, c 7



IV : 343, 10 – 12

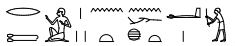
(ḥ3.t-špś(.w)t-ḫnm(.t)-ỉmn] ʿ3.t ʿ3b.t wʿb.t šb.w

‘Hatshepsut, great in regard to offerings and pure regarding [offering]-meals’



nḏśś ḳn n(.ỉ) g(3)b≠f ‘a commoner whose arm is strong’ IV : 414, 17

or it stands alone, agreeing in number and gender with its referent.



r(m)ǯ(.t) n.t nḫt ʿ ‘people with a strong arm’ VII : 47, 17

[genitivus qualitatis]



ỉ wśḫ nmt(.w)t ‘O Wide-Striding-One’ BD 125, Nu 21



pWest 5.9 – 10

s.t ḥm(.w)t 20 *m nfr(.w)t n(.w)t ḥʿ(.w)≠śn* ‘20 women with beautiful bodies’

Lit: ‘20 women, namely beautiful ones in regard to their bodies’.

For the construction of the cardinal number see sect. 9.1.4.3.

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5.5. EGYPTIAN EQUIVALENTS OF OTHER ENGLISH ADJECTIVES

5.5.1. 'OTHER'

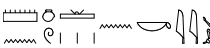
In order to mark an object or a person as distinct from one or more others previously mentioned, Middle Egyptian employs the noun  ***ky***, which shows the following spellings for its variant forms.

	MASCULINE	FEMININE
SINGULAR	***ky***	/ / ***ky.t***
PLURAL	/ / / ***ky.wy***	

Note
In reference to a person or a group of persons, the variant forms are usually spelled with the determinative of a sitting man.

Like any other noun, ***ky*** either stand alone, agreeing in number and gender with its referent, e.g., as a constitutive part of a genitival construction or as a constituent in a sentence or a verb phrase,

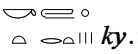
IV : 648, 4  ***m ḥ3w ky.wy***
[dir. gen.] 'at the time of others'

Merikare E 78  ***mn.w n(.i) ky***
[ind. gen.] 'another man's monument'

IV : 133, 4  ***n ḫwn=i ky m (i)ḫ(.w)t=f***
[obj. in a verb. cl.] 'I have not despoiled another man of their property.'
For the NEG. PERFECTIVE ***n ḫwn=i***, see sect. 24.3.1.1.

CG 20741, c 2  ***n ḥḳ=i irį(.t).n ky***
[subj. of a rel. form] 'I have not destroyed what somebody else had created.'
For the non-attributive relative perfect ***irį(.t).n N***, see sect. 33.3.2.3. with 33.3.6 (α).

or it grammatically agrees with a specifying noun that follows in apposition.

pEb 32.10  ***ky.t pḫr.t*** 'another remedy'
Lit.: 'another one, [namely] a remedy.'

Sin B 133 – 134  ***ky nḫt*** 'another strong one'

IV : 893, 14  ***ky sp mnḫ*** 'another excellent deed'

Rîfeh VII 21  ***ky.wy śr.w*** 'other officials'

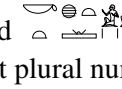
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 *ky.wy nśwt.yw* ‘other kings’ V : 102, 7

 *ḥr(.i)w-tp ʿ3.w n(.i)w ky.t śp3(.w)t* I : 76, 6

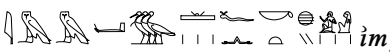
‘the nomarchs of other nomes’

 *ky.t=f w3.t* ‘its other side’ Peas Bt 30 – 31

The phrase  *ky.t-(i)ḫ.t*, lit.: ‘other things’, is treated as a noun in its own right and even constructed with the definite article in Late Egyptian [e.g., LEM : 127, 3]. Usually spelled  or  *ktḫ*, it is occasionally employed in reference to an abstract plural number of people.

 *k3 śḏm ky.t-(i)ḫ.t* ‘so that others might hear [it]’ IV : 1077, 12

For the consecutive *k3 śḏm N*, see sect. 27.4.1.1.1. [subj. in a verb. cl.]

 *imi b3.w=f n ktḫ* IV : 20, 11

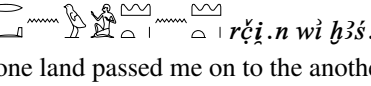
‘Give his *b3.w* to others.’ [dat. obj.]

For the IMPERATIVE verb *imi* and its objects, see sects. 31.2.2.2. and 31.3.1.

5.5.2. ‘ONE […] THE OTHER’

As with conjunctive and disjunctive noun phrases, the notion of ‘one […] the other’ can be merely implied by the context.

 *śśm.t m-śr śśm.t* ‘one horse after the other’ IV : 650, 3

 *rḏi.n wi ḫ3ś.t n ḫ3ś.t* Sin B 28 – 29

‘one land passed me on to the another’

For the initial PERFECT *rḏi.n wi N*, see sect. 23.5.3.

More frequently, however, the alternative nouns are contrasted by  […]  *wʿ* […] *wʿ*,  *ky* […] *ky*, or […]  *wʿ* […] *ky wʿ* […] *ky*, employing the adjectival numeral  *wʿ* as a noun equivalent [see sect. 9.1.3.].

 *ḫ3.w wʿ r wʿ* ‘Shall be battered, one with the other.’ pEb 74.13

For the PASSIVE PROSPECTIVE *ḫ3.w*, see sect. 26.3.

 *ky ḥr śm3 ky* ‘One [man] slays the other.’ Neferti Pet 44

For the PROGRESSIVE [NOUN] *ḥr śm3*, see sect. 20.1.1.1. with 20.2.1.

 *ʿḥʿ.n ḥpt.n ky ky* ‘Then one embraced the other.’ V : 46, 6

For *ʿḥʿ.n ḥtp.n N*, see sect. 23.3.2.1.

The first *ky* serves as subject, the second *ky* as a direct object.

 […]  *rn n(.i) wʿ* […] *rn n(.i) ky* BD 17, A.a. 21

‘the name of [the first] one […] the name of the other one’

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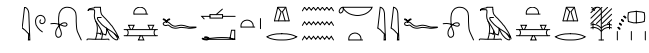
pBln 3027, vs 5.2  ***gꜣb=k m ḏḥw.tỉ ky m stẖ***

‘Your [one] arm is Thot, the other one is Seth.’

For the adverbial sentence pattern, see sect. 16.3.1. with 16.3.5.1.

Note

Both  ***wꜥ*** and  ***ky*** can be constructed with a possessive suffix pronoun in reference to a higher unit of which they are a part.

Peas Bt 30 – 31 

ỉw wꜣ.t=f wꜥ.t ẖr mw ky.t=f wꜣ.t ẖr šmꜥ.w

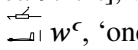
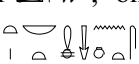
‘It’s [i.e., a riverside path] one side was under water,
its other side was under Upper Egyptian grain.’

[Isis comes, and Nephthys comes,]

CT I : 303 e – g, T2C 

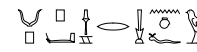
wꜥ.t=śnỉ m ỉmn.t *sic!* ***wꜥ.t=śnỉ m ỉꜣb.t***
wꜥ.t śn(ỉ) m ḏr.t wꜥ.t=śnỉ m ḥꜣ.t

‘one of them from the West, one of them from the East,
one of them as a wailing woman, one of them as a griever [?]’

The notion of ‘one [NOUN] … the other’ can alternatively be expressed by the ordinal numbers  /  ***śn.nw*** [masc.] and / ***śn.nwt*** [fem.], ‘the second’ [see sect. 9.2.1.], with a suffix pronoun in reference to the preceding noun or the numeral ***wꜥ***, ‘one’, serving as a noun equivalent [see sect. 9.1.3.].

Hat Gr 38, 4 ***rnp.t nb.t mỉ śn.nwt=ś***

‘each year like the other’ [i.e., ‘every year alike’]

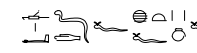
CG 20539, I b 2  ***wpp w r śn.nw=f***

‘who separates one district from the other’

For the non-attributive imperfective participle *wpp*, see sect. 33.2.1.2. with 33.2.6 (γ).

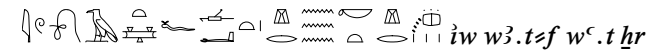
IV : 1104, 13  ***śḏm wꜥ ḥr-ꜣ śn.nw=f*** ‘Hear, one after the other.’

For the IMPERATIVE *śḏm*, see sect. 31.2.1. and 31.3.1.

IV : 26, 16  ***wꜥ ḏṯ=f ḫft śn.nw=f*** ‘One said to the other.’

For the PERFECTIVE *ḏṯ=f* after topicalised subject, see sect. 24.3.2.

Two alternative parts of a whole are contrasted in a similar fashion.

Peas R 7.5 – 7.6  ***ỉw wꜣ.t=f wꜥ.t ẖr mw ky.t ẖr ỉt***

‘It’s [i.e., a riverside path] one side was under water,
the other one under grain.’

For the *ỉw*-complex adverbial sentence, see sect. 16.2.1.1.

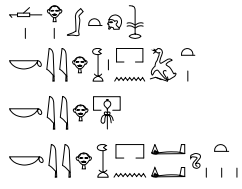
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Note

The construction […] *wᶜ* […] *wᶜ* […] ***ky*** is not only used with two alternatives, but ***ky*** can also precede each item in a coordinated noun phrase.

2. ZwZt : 33, 10 – 11

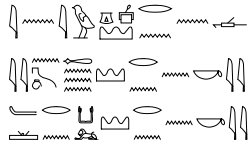
[The four *ỉwʒ*-oxen are given:]



wᶜ ḥr wᶜr.t tp-rśˑ.ỉ	‘one for the *tp-rśˑ.t* district
ky ḥr ḫʒ n(.ỉ) čʒˑ.tỉ	anotherforthe office of the vizier,
ky ḥr pr-ḥḏ	another one for the treasury,
ky ḥr ḫʒ n(.ỉ) ḏḏ r(m)čˑ(.w)	another for the bureau of personnel’

IV : 744, 4 – 6

[My Majesty allotted three cities in Upper Retjenu to him:]



ngś rn n(.ỉ) wᶜ	‘Nukhashu is the name of one,
ynᶜm rn n(.ỉ) ky	Yanuammu the mane of another,
ḥrkr rn n(.ỉ) ky	Hulkur the name of the third’

5.5.3. ‘UNCOUNTABLE’, ‘A FEW’, AND ‘A LITTLE’

Middle Egyptian sometimes employs the numeral  ***ḥḥ***, ‘million’, in reference to the masses or mankind in general.



śᶜnḫ.n≈f ḥḥ m ỉr.t⟨≈f⟩ wᶜ.t CT IV : 86 w, B_6C

‘He nourished the million by ⟨his⟩ Sole Eye.’

For the initial PERFECT *śᶜnḫ.n≈f*, see sect. 23.5.3.

For the construction of the numeral, see sect. 9.1.4.1.

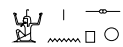


čnỉ.n nčr ḫnt ḥḥ(.w) CG 20539, I b 9

‘whom the God [i.e., the king] has distinguished among the millions’

For the non-attributive relative perfect *čnỉ.n N,* see sect. 33.3.2.3. with 33.3.6 (α).

Modified by a counted noun constructed in the indirect genitive or introduced by the partitive preposition  ***m*** [see sect. 9.1.4.2.], however,  ***ḥḥ*** also expresses the notion of ‘uncountable’.

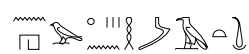


ḥḥ n(.ỉ) sp ‘millions of times’ pEb 30.17



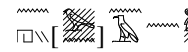
ḥḥ m mšˑ ᶜšʒ ‘any number of a plethora of soldiers’ IV : 1229, 15

The same constructions are found with the invariable noun  ***nhỉ***, expressing the notion of ‘a little’ [with the singular number] and ‘some’ [with the plural number].



nhỉ n(.ỉ) ḥmʒ.t ‘a little salt’ Peas B_1, 79

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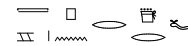
ZDPV 69 [1953] : 117  *nhỉ n(.ỉ) nꜣ n(.ỉ) śčt.ỉw* ‘some of the Asiatics’

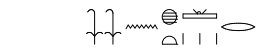
pEb 47.18  *nhỉ m tꜣy=f pr.t* ‘some of its fruits’

5.5.4. ‘ENTIRE’, ‘WHOLE’, ‘COMPLETE’

In order to express the notion of the English adjectives ‘entire’ or ‘complete’, Ancient Egyptian employs various prepositional phrases with a suffix pronoun in reference to the preceding noun. A suffix in reference to the neuter gender, however, is frequently omitted.

 *r-ḏr.w=* [lit.: ‘up to the limit’]

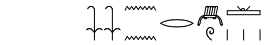
pWest 9.11  *tꜣ pn r-ḏr.w=f* ‘this entire land’

Siût I 269  *nn n(.ỉ) (ỉ)ḫ(.w)t r-ḏr.w=Ø*

‘all these things’, ‘all this’

 *r-ꜣw=* [lit.: ‘up to the width’]

IV : 6, 9  *tꜣ ḫny.t r-ꜣw=ś* ‘the entire navy’

Ipuwer 13.2  *nn r-ꜣw n(.ỉ) rnp(.w)t* ‘all these years’

As *nn* serves as a cataphoric pronoun, the prepositional phrase is constructed with the noun instead of a referencing pronoun.

 *mỉ-ḳṯ=* [later  *mỉ-ḳỉ=*] [lit.: ‘in accordance with the shape’]

BH II, pl. 4  *ḥr(.ỉ)-tp ʿꜣ n(.ỉ) mꜣ-ḥḏ mỉ-ḳṯ=f*

‘nomarch of the entire Oryx Nome’

IV : 142, 5  *mḏꜣ.w mỉ-ḳṯ=f* ‘the entire [land] Medja’

5.5.5. ‘EACH’, ‘EVERY’

Just like  *ky*, the noun *čnw*, ‘number’ [usually preceded by the preposition *r*], is constructed with a noun in apposition so as to refer to each of two or more items that are individually considered, one by one.

IV : 952, 17  *r-čnw wnw.t* ‘each hour’

VII : 15, 18  *r-čnw rnp.t n.t ỉr.w*

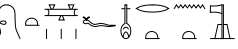
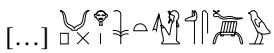
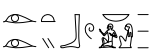
‘each year of [levying] the cattle tax’

IV : 824, 6  *čnw hrw n(.ỉ) ḥꜣb n(.ỉ) ỉmn*

‘each festival day of Amun’

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Exercise

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Notes

5.  : 600 ***ḥśb***, ‘600 conscripts’.
15. ***m-ᶜ***: here, ‘with’.
19. ***ᶜnḫ(.w) wḏ͗(.w) śnb(.w)***: ‘may he live, be prosperous and healthy’.

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REFERENCES

1 IV : 280, 4.
2 BD 149, A.a. 79.
3 CT I : 22 d, B_1P.
4 IV : 100, 15.
5 VII : 15, 10.
6 IV : 877, 14.
7 IV : 1306, 13.
8 Bersheh II, pl. 13, 1.
9 HTBM VIII, pl. 24 [EA 826], 8 – 9.
10 pEb 102.16.
11 IV : 1281, 6.
12 Dispute 44.
13 IV : 60, 9 – 10.
14 pBln 3029, 2.4.
15 Siût I 281.
16 VII : 33, 17.
17 pWest 5.3.
18 IV : 656, 4.
19 pWest 6.13 – 14.
20 Stèles, pl. 59 [C 196], 4.
21 Sin B 48 – 49.
22 IV : 1795, 12.
23 CT I : 18 c, B_2Bo.
24 IV : 1312, 16.
25 CG 28023.
26 IV : 766, 8.
27 2. ZwZt : 73, 7 – 8.
28 pEb 19.11.
29 Sailor 188 – 189.
30 Amarna III, pl. 16.
31 Bln 6910, G 2.
32 IV : 366, 13.
33 IV : 425, 8 – 9.
34 IV : 261, 3.

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CHAPTER 6

PREPOSITIONS

6.1. DEFINITION

Prepositions typically precede a noun, a noun equivalent, or a pronoun, the object of the preposition, to indicate its relation to a verb, an adjective, or another noun. The appropriate translation, however, often depends on the context, and as use and meaning of prepositions are highly idiomatic, only the most important ones are listed here along with their common meanings.

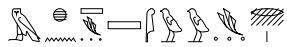
Note
If a preposition precedes a conjunct or a disjunct noun phrase, it can either be valid for the entire noun phrase or precede each noun individually.



pEb 99.3 – 4

ḥr tp ḥr mkḥꜣ ḥr ḏr.t ḥr ś.t-ỉb ḥr ꜥ.wỉ ḥr rṭ(.wỉ)

'on the head, on the back of the head, on the hand, on the place of the heart, on the arms, or on the legs'



m ḫnš šw.w rʾ-pw pKah, pl. 7, 42 – 43

'with the ***ḫnš***-plant or [with] hay'



m nb m śn m ḫnmś rʾ-pw Ptah Pr 9.8 – 9

'as the master, as a brother, or as a friend'



m rʾ≠f rʾ-pw m pḥ(.wỉ)≠f rʾ-pw pEb 39.17

'from his mouth or from his rectum'

Exceedingly rare are two prepositions preceding a common nominal object.



Sebek-khu, 15

rḏḏ.t ḥm≠f ỉrỉ≠ỉ kꜣ.t m ꜥḥꜣ m-ḫt r-gś ḥm≠f [Manchester 3306]

'His Majesty had me fight behind and besides His Majesty.'

Lit.: 'His Majesty had me do the work as a fight'.

For the narrative infinitive ***rḏḏ.t***, see sect. 11.1.5.3.

For the SUBJUNCTIVE ***ỉrỉ.t≠ỉ*** in the causative formation ***rḏḏ.t ḥm≠f ỉrỉ≠ỉ***, see sect. 27.6.1.1.

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6.2. SIMPLE PREPOSITIONS

Ancient Egyptian prepositions distinguish between two different forms: the status nominalis [indicated by '-' and used with a nominal object] and the status pronominalis [indicated by '=' and used with a pronominal object in the form of a suffix pronoun]. Distinct spellings, however, are rare.

	REGULARLY			USUALLY	
STAT. NOM.	*r-*	 *m-*	 *ḥr-*	 *tp-*	
STAT. PRON.	 *ỉr=*	 *ỉm=*	 *ḥr=*	 *tp=*	

 *ỉm.wtỉ* [probably a nisba derivation of the preposition *m*, see. sect. 7.2.1].

OF PLACE

'BETWEEN'

ỉm.wtỉ bꜣ.tỉ 'between two bushes'

 *ỉn*

INTRODUCTION OF THE AGENT

'BY'

After the INFINITIVE and passive verb forms, the preposition  *ỉn* introduces the logical subject.

 *m-*, STAT. PRON. *ỉm=* [later also , cf. Copt. ⲛ̄-, ⲙ̄ⲙⲟ=]

OF PLACE:

'IN', 'AT', 'ON'

m nỉw.t=k	'in your city'
m ḫꜥm	'at the neck'

ALSO METAPHORICAL

n.t(ỉ)t m sḫꜣ.w	'that what is in the writings'
šsꜣ ḥr m mṯw-nčr	'skilled in the sacred writings'
m wꜣč-wr	'on the sea'

'(IN)TO' [RARE, MOSTLY WITH PARTICULAR VERBS]

ꜥḳ m	'to enter to'
tkn m	'to draw near to'

OF STATE

m ỉꜣw.t	'in an office' [≈ 'holding an office']
m śnb	'in good health'
m ḥsw.t n.t	'in the favour of'

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OF TIME

‘AT’ [A PARTICULAR TIME] / ‘FOR’, ‘WITHIN’ [A PERIOD OF TIME]

m rk nčr	‘in the times of the god’
m sp w^{c}	‘at a single occasion’ [≈ ‘altogether’]
m grḥ	‘by night’
m tp.ỉ tr nb	‘at each seasonal festival’
m wḏ̌.yt≠f tp.t	‘during his first military campaign’
m 3 ***rnp.t***	‘for three years’
m 1 ***rnp.t*** 2 ***rnp.t*** 3 ***rnp.t r^{ɔ}-pw***	‘within one, two, or three years’

OF SEPARATION

‘FROM’, ‘OUT OF’

prỉ.t m	‘to go out of’, ‘leave’
ỉỉy.t m	‘to come back from’
ỉnỉ.t […] ***m***	‘to fetch […] from’
šwỉ m ḥ^{ɔ}.w	‘free from exaggeration’

OF INSTRUMENT

‘WITH’, ‘BY MEANS OF’

^{c}^{ɔ}g m	‘to beat with’
m ḫpš≠ỉ	‘by my strong arm’

OF PREDICATION

400 ***ḥśb(.w) m śtp.w nb***	‘400 conscripts [as] each chosen one’
ḫpr m	‘to change into’, ‘become’
ỉrỉ.t ḫpr.w m	‘to assume shape as’
śḫ^{c}ỉ.t m nśwt	‘to let appear as king’ [≈ ‘to crown’]

[Do not let anybody see it]

wpw-ḥr ḥ^{c}(.w)≠k ḏ̌ś≠k m ỉtỉ≠k m s^{ɔ}≠k

‘except you yourself, [not] even your father or your son’

OF CONSISTENCE OR KIND

wrḥ.t m tbn ^{c}ḏ̌.t […]	‘an ointment [consisting] of bone-marrow and oil’
kṯ.tỉ m ỉnr	‘built in stone’

PARTITIVE

ḫ^{ɔ} m t^{ɔ} ḥ(n)ḳ.t	‘one thousand of bread and beer’
ḥ^{ɔ}.t m pḫr(.w)t	‘beginning of the remedies’
nh.w m mš^{c}≠ỉ	‘a loss among my army’

wpw-ḥr w^{c} m nn n(.ỉ) mś(.w) n(.ỉw) wr n(.ỉ) k(ɔ)š

‘except for one of the children of the chief of Kush’

OF MANNER [SUBSTITUTE FOR ADVERBS]

m ḥtp.w	‘in peace’ [≈ ‘peacefully’]
m ɔw.t-ỉb	‘in happiness’ ≈ [‘happily’]
m wn-m^{ɔ}^{c}	‘in truth’ ≈ [‘truthfully’, ‘indeed’]

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IDIOMATIC WITH CERTAIN VERBS

śḫm m	‘to gain’, ‘to have control over’
ḫnm m	‘to join with’
mḥ rʾ m	‘to fill the mouth with’

 *mỉ*

OF COMPARISON

‘LIKE’

mỉ śḫr nčr	‘like the plan of a god’

COMPLETIVE

‘ALIKE’

nf mỉ nn	‘this like that’, ‘this and that alike’

OF CONFORMITY

‘AS’, ‘IN ACCORDANCE WITH’

mỉ wč̣.t.n ḥm≠f	‘as His Majesty had commanded’
mỉ n.t-ᶜ≠f	‘according to his habit’

IN COMPOSITIONS

mỉ śḫr n(*.ỉ*) […]	‘in the way of […]’
mỉ n.tỉ […]	‘like one who […]’
m mỉ	‘as if’
WITH INFINITIVE	‘like’

 n [preceding a noun, also spelled ]

AS MARKER FOR A DATIVE OBJECT

‘FOR’, ‘TO’

rč̣i̯.t / č̣ṭ / śmỉ / śč̣m n	‘to give / to speak / to report / to listen to [sb.]’
wč̣ n	‘to command [sb.]’
nfr / bỉn n	‘good / bad for’

ALSO USED WITH DIRECTIONS

ỉwi̯.t n	‘to come to’
wbʒ n	‘to open for / towards’
ṯgʒ n	‘to look toward’
bỉʒi̯ n	‘to marvel at’

AS AN ETHICAL DATIVE EMPHASISING THE IMPERATIVE

ᶜpr≠k n≠k bʒ.w	‘equip a boat [for you / in your own interest]’

OF COURSE

‘ON ACCOUNT OF’, ‘THROUGH’

n tfʒ mś.t	‘on account of that girl’
n ḥḳr	‘through hunger’

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OF TIME

‘WITHIN’, ‘FOR’ [A PERIOD OF TIME]

n 2 *ꜣbṯ*	‘within two months’
n nḥḥ	‘forever’

OF POSSESSION

As a nisba form [indirect genitive], see sect. 3.2.2.2.

In sentence patterns expressing possession, see sects. 18.2.2.1. and 18.2.3.

 *r*–, STAT. PRON.  *ỉrꜥ* [cf. Copt. ϵ-, ϵⲣⲟꜥ]

OF DIRECTION AND PROXIMITY

‘TO’, ‘TOWARD’

wḏꜣ r	‘to proceed toward’
ỉḏḫ.t r	‘to take to’
hꜣb r	‘to send [a letter] to’

‘AGAINST’

wpḫ.t rʾ r	‘to open the mouth against’ [≈ ‘speak to’]
ỉwḫ.t r	‘to come to / against’ [in an adversarial sense]

‘AT’, ‘NEAR TO’

śpr r wꜣś.t	‘to arrive at Thebes’
mꜥḥꜥ.t r rṯw nḏr ꜥꜣ	‘a tomb chapel at the Staircase of the Great God’

‘UP TO’ [A PARTICULAR PLACE]

ꜣḥ(.w)t nb(.w)t n(.w)t mꜣ-ḥḏ r tꜣšꜥf rś.ỉ mḥ.tỉ

‘all the fields of the Oryx Nome, up to its southern and northern borders’

OF TIME

‘AT [A PARTICULAR TIME]’, ‘FOR [A CERTAIN TIME]’, ‘UNTIL’

r tr n(.ỉ) nšn p.t	‘at the time of a raging sky’
ḫꜣb(.w) r śwꜥśn	‘festivals on their due day of the month’
r 4 *hrw*	‘for four days’
śḏr r śšp	‘to sleep until daylight’

OF SEPARATION

‘FROM’

ỉwṯꜥk ḏw r ś.t tn	‘you shall part from this place’
ỉꜣw.t štꜣꜥś rꜥỉ	‘an office that was concealed from me’

OF RESPECT

‘IN ACCORDANCE WITH’, ‘ABOUT’, ‘IN THE MANNER OF’

n.t(ỉ)t r ḥp	‘that what is in accordance with the law’
ḏṯ.t nb.t rꜥś	‘all that is said about it’
śbꜣ r	‘to teach [about]’
ḏṯ(.w) r(m)ḏ(.w) ỉrꜥf	‘of whom people say’

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OF COMPARISON

Expression of the 'comparative' with adjectives and adjective verbs [see sect. 8.7.1.].

ꜥšꜣ r śmn.t 'too many to record'

IN CLAUSES WITH ADVERBIAL PREDICATE

'to be bound for [a place]', see sect. 16.3.2.

WITH THE INFINITIVE

CF. the pseudo-verbal construction, see sect. 20.1.1.2.

 *ḥꜣ*

OF PLACE

'BEHIND', 'AROUND'

mꜣꜣ / ỉwỉ.t ḥꜣ	'to look / to come behind'
pḫr ḥꜣ	'to go around'
ỉrỉ.t sꜣ ḥꜣ	'to provide protection for'

 *ḥnꜥ*

COORDINATING

'[TOGETHER] WITH'

ỉwỉ.t / wn ḥnꜥ	'to come / to be together with'
ꜥḥꜣ / wḏꜥ ḥnꜥ	'to fight / to be judged with'

WITH THE INFINITIVE

Coordinating two actions, continuing the notion of the preceding verb form, see sect. 36.4.

 *ḥr-*, STAT. PRON.  *ḥrs* [cf. Copt. ϩⲁ-, ϩⲁⲣⲟⲥ]

OF PLACE

'UPON'

ḥr śt ḥr.w n(.ỉ) ꜥnḫ(.w)	'upon the Horus-Throne of the living'

ALSO METAPHORICAL

ḥr km.t	'in Egypt'
ḥmśỉ ḥr ṯmỉ	'to sit at a city' [≈ 'to besiege a city']
ḥr mw ḥr tꜣ	'by land or by sea'
ḥr rṯ.wỉs ỉ	'on my feet' [≈ 'by foot']
ḥr mḥ.tỉ / rś.ỉ	'north of / south of'
n ḫr ḥr n(.ỉ) r(m)č(.w) rs śt	'the sight of men had not fallen upon it'

IDIOMATIC WITH DIRECTIONS

ꜥḳ ḥr	'to enter to [the presence of]'
ỉyỉ.t ḥr	'to return from'

OF COURSE

'ON ACCOUNT OF'

ḥsỉ.kw ḥrs śt	'I was praised on account of it.'

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OF TIME

‘FOR’ [A PERIOD OF TIME], ‘AT’ [A TIME], ‘FOR’ [THE FIRST TIME]

wtf ḥr 3 *hrw*(*.w*)	‘to delay for three days’
ḥr ꜥḥꜥ.w r 3 *ꜣbḏ*	‘for a time of three months’
ḥr tr n(*.i̯*) *mtr.t*	‘at noon’
ḥr 2*.nw sp*	‘for the second time’

OF ADDITION

ꜣbḫ ḥr	‘to mix with’

OF ANTAGONISM AND SEPARATION

bšč ḥr ḥm=f	‘to rebel against His Majesty’
ꜥwn ḥr	‘to despoil [sb.] of [sthg.]’

WITH THE INFINITIVE

Cf. the pseudo verbal construction, see sect. 20.1.1.1.

Coordinating two verbal actions, see sect. 36.4.

 *ḫft*

OF LOCATION

‘BEFORE’, ‘IN(TO) THE PRESENCE OF’, ‘ACROSS FROM’

ꜥḥꜥ ḫft	‘to stand before’
ḫft NN	‘in the presence of NN’
i̯yi̯.t / *ꜥḳ ḫft*	‘to come / to enter into the presence of’
čḏ ḫft	‘to speak to’

OF CONFORMITY

ḫft tp.t-rꜣ	‘in accordance with the utterance’
[DATE1] *ḫft* [DATE2]	‘[DATE1] correspondent with [DATE2]’

WITH THE INFINITIVE	‘at the time of [doing sthg.]’
	‘when [sthg. is done]’
	‘by [doing sthg.]’

 *ḫnt*

OF PLACE

‘IN FRONT OF’, ‘AT THE TOP OF’

ḫnt kꜣ(*.w*) *ꜥnḫ*(*.w*) *nb*(*.w*)	‘before the *kas* of all the living’

OF DISTINCTION [SOMETIMES ALMOST LIKE THE ‘COMPARATIVE’ OR THE ‘SUPERLATIVE’]

mrr.w nśwt ḫnt śr nb	‘the beloved of the king before [≈ more than] any noble’
śḫm ḫnt=śn	‘the mighty one before them’ [≈ ‘the mightiest of them’]
śtp.n=f wi̯ ḫnt ni̯w.t=f	‘he chose me from his town’

PARTITIVE

n.t(*i̯*)*t ꜥḥꜥ ḫnt nn*	‘that what remains amongst this’

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 *ḫr*

OF LOCATION

‘AT’, ‘NEAR TO’

ỉm3ḫ.w ḫr NN	‘provided at / near to / by NN’
šps.w ḫr nśwt	‘honoured with the king’

ALSO IDIOMATIC WITH THE INDIRECT GENITIVE

ỉm3ḫ.w n(.ỉ) ḫr nśwt	‘one who is provided for by the king’
ḥsw.t ʿ3.t n(.t) ḫr nśwt	‘great favour with the king’

OF ORIGIN

ỉnḏ.t r ỉśw ḫr	‘to buy from’
ỉ3w.t ḫr nśwt	‘an office bestowed by the king’

OF DIRECTION

‘TO’

ỉwḏ.t ḫr	‘to come to’
čḏ ḫr	‘to speak to’

OF TIME

ḫr ḥm n(.ỉ) NN	‘at the time of king NN’

INTRODUCTION OF THE AGENT

ḫr is rarely used instead of the preposition  *ỉn* to introduce the logical subject after an INFINITIVE or the passive voice, see sects. 11.1.3.1.1. and 22.4.2.

 *ḫt*

OF PLACE

‘THROUGH’, ‘THROUGHOUT’

sḫs / šmś ḫt	‘to run / to follow through’
b3.w / śnč ḫt t3	‘the *ba*-power / fear is throughout the land’
sš bw-nfr ḫt śp3.t	‘to spread good things throughout the nome’
ḫpr.t ḫt t3	‘what is happening throughout the land’

 *ḫr*

OF LOCATION

‘UNDER’, ‘AT’

ḫr čb^ʿ(.w)	‘under the fingers’
ḫr rḏ.wỉ	‘under the feet’

METAPHORICAL

ḫr ḫ3.t	‘in the beginning’, ‘at the top’
ḫft.ỉw=k ḫr=k	‘your enemies are under you’ [≈ ‘are defeated’]
ḫr ś.t-ḥr / wč.w	‘under the supervision / the command of’
ḫr [NOUN / SUFFIX]	‘carrying’, ‘burdened / equipped with’
mḥ(.w) ḫr	‘filled with’
ḫr sḫ / śḫr	‘under the council of’ [≈ ‘motivated by’]

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 *tp-*, stat. pron. *tp=*

OF PLACE

‘UPON’

tp tȝ	‘upon earth’

OF TIME [usually implying repetition]

tp rᶜw nb	‘daily’
tp 4 *ȝbḏ nb*	‘every fourth month’

m ḥȝb(.w)=f nfr(.w) tp.ỉw ȝḫ.t
‘on all his nice festival during the *ȝḫ.t*-season’

 *č̌r*

OF TIME

‘SINCE’

č̌r rk NN	‘since the times of NN’

6.3. COMPOUND PREPOSITIONS

The majority of compound prepositions consist of a simple preposition and its nominal object. As their meaning can thus easily be extrapolated from the constituent parts, only a few common examples are given here.

	*m-ᶜ*	‘with’ [like *m*] ‘in the possession of’ ‘from’ ‘through’, ‘because of’
	*r-ᶜ*	‘beside’, ‘near’
	*m-bȝḥ*	‘in the presence of’
	*m-ḥȝw*	‘in the vicinity of’ [≈ ‘near’, ‘at the time of’]
	*tp-mȝᶜ*	‘next to’, ‘accompanying’
	*r-mn-(m)*	‘up to’ [of place and in lists]
	*m-ḫȝ.t*	‘in front of’, ‘before’ [of place]
	r-ḫȝ.t	‘in front of’, ‘forward’ [of place] ‘before’ [of time]
	*ḫr-ḫȝ.t*	‘in front of’, ‘at the top of’ [of place] ‘before’ [of time]
	*ḫft-ḥr*	‘in front of’, ‘in the presence of’
	*m-ḥr.ỉ-ỉb*	‘in the midst of’, ‘among’
	*m-ḫt*	‘after’, ‘behind’ [of time and place]

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	***m-ḫnw***	‘in’, ‘within’, ‘out of’
	***m-ś3***	‘after’ [of time and place] metaph.: ‘[to look] after’, ‘[to worry] about’
	***r-ś3***	‘after’ [of time and place]
	***m-ḳ3b***	‘among’
	***r-gś***	‘next to’, ‘beside’

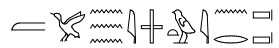
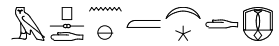
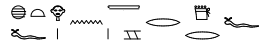
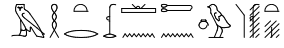
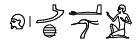
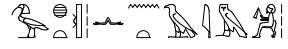
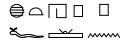
Other compound prepositions are built with the preposition  ***r*** and the INFINITIVE or a verbal noun,

	***r-ḏ3w.t***	‘in return for’, ‘according to’
	***r-ḏb3***	‘in exchange for’, ‘instead’ [lit.: ‘in order to replace’]
	***r-ỉwṯ***	‘between’ [lit.: ‘in order to separate’]

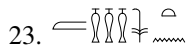
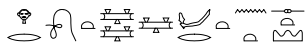
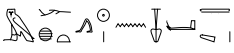
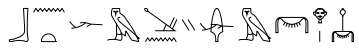
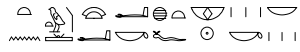
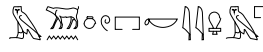
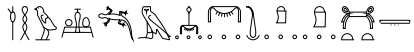
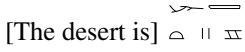
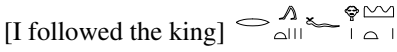
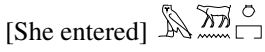
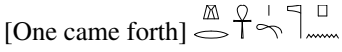
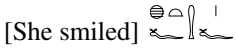
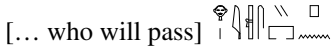
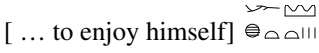
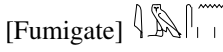
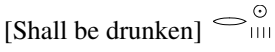
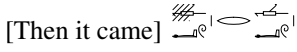
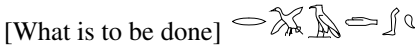
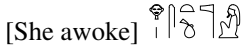
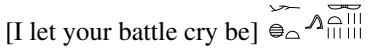
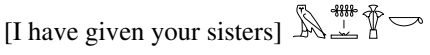
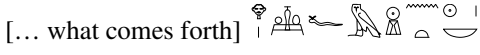
while a third kind is formed from adverbs or adverbial phrases.

	***ḥr.w-r***	‘beside’, ‘apart from’
	***wpw-ḥr / wp.w-r***	‘except for’, ‘but’
	***nfr.yt (r)***	‘up to’, ‘until’ [of time, place, and persons]
	***š3ᶜ-r***	‘from’, ‘starting with / at’, ‘up to’
	***(m)-š3ᶜ-m***	‘from […] on’, ‘starting with / at’ [of time, place, and persons; often followed by ***nfr.yt r***]

Exercise

1. 
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22. 
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25. 
26. 
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29. 
30. 
31. 
30. 
33. 
32. 
35. [The desert is] 
34. [I followed the king] 
37. [She entered] 
38. [One came forth] 
39. [The name is] 
40. [She smiled] 
41. [… who will pass] 
42. [… to enjoy himself] 
43. [Fumigate] 
44. [Shall be drunken] 
45. [Then it came] 
46. [What is to be done] 
47. [I will treat it] 
48. [I was] 
49. [She awoke] 
50. [He called] 
51. [I let your battle cry be] 
52. [I have given your sisters] 
53. [He comes forth with troops] 
54. [I ran] 
55. [… what comes forth] 
56. [Shall be laid] 
57. [You will be] 
58. [Her tomb lies] 
59. [I had ordered to work] 
60. [I decorated the breast of the Lord of Abydos]


Notes

13. ***n.tỉ(w)-ỉm***: ‘the deceased’.
28. ***sm3-t3***: INFINITIVE used as a noun equivalent.
31. ***ḫ^{cc}ₔk***: nominal verb form, ‘when you appear’.
58. Read  for .

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REFERENCES

1 IV : 894, 2.
2 Dispute 131 – 132.
3 IV : 402, 1.
4 IV : 27, 4.
5 Sin B 182 – 183.
6 IV : 892, 2.
7 IV : 2, 2.
8 IV : 401, 17.
9 IV : 402, 2.
10 IV : 530, 16.
11 IV : 23, 12.
12 Sin B 247.
13 IV : 26, 17.
14 IV : 888, 9.
15 IV : 353, 3.
16 HTBM I, pl. 52, 2 [EA 614].
17 IV : 146, 11.
18 IV : 1111, 2.
19 pBln 10616, 9.
20 BD 190, Nu 114.
21 IV : 32, 10.
22 pEb 107.6.
23 IV : 32, 11.
24 IV : 500, 12.
25 BIFAO 88 [1988], fig. 1, 16 – 17.
26 CG 20008, 3.
27 HTBM II, pl. 2 [EA 101], 11.
28 IV : 149, 14.
29 IV : 23, 7.
30 Hat Gr 26, 3.
31 IV : 1805, 8.
32 IV : 648, 6.
33 pWest 12.5.
34 IV : 817, 11.
35 Ipuwer 3.1.
36 IV : 890, 10.
37 IV : 894, 7.
38 IV : 150, 9.
39 IV : 131, 17.
40 IV : 219, 14.
41 IV : 133, 9.
42 IV : 9, 9.
43 pEb 98.17 b.
44 pEb 53.15.
45 pWest 8.22.
46 pEb 77.15 – 16.
47 pEb 107.12.
48 Sailor 68.
49 IV : 219, 13.
50 Sin B 246.
51 IV : 612, 11.
52 IV : 618, 5.
53 IV : 18, 10.
54 IV : 894, 8 – 9.
55 IV : 404, 10.
56 pSm 3.15.
57 Sailor 135 – 136.
58 IV : 27, 16.
59 IV : 367, 3 – 4.

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CHAPTER 7

THE ADJECTIVAL CONVERSION OF NOUNS AND PREPOSITIONS – THE NISBA

7.1. IN GENERAL

One of the typical features peculiar to all Afroasiatic languages is the possibility to derive 'adjectives of relation' from nouns by means of the so-called 'nisba'. It is still present in modern Arabic, and some nisba forms, such as 'Iraq' – 'Iraq**i**' ≈ 'a person coming from / belonging to Iraq', even found their way into English.

Ancient Egyptian nisba adjectives were formed with the same ending *.ỉ* as all Semitic languages, but they have a wider range of use, as they are most commonly derived not only from nouns, but from prepositions.

[n, masc.]  ***nčr*** 'god' →  ***nčr.ỉ*** 'divine'

[n, fem.]  ***mɜʿ.t*** 'truth' →  ***mɜʿ.tỉ*** 'true'

[prep.]  ***ḥr*** 'upon' →  ***ḥr.ỉ*** 'upper' / 'which is upon'

7.2. ENDINGS, MORPHOLOGY, AND SPELLINGS

The nisba behaves like any other adjective, i.e., it is grammatically variable and expresses the nominal features of gender and number by additional endings. Only the masculine singular, however, is fairly often spelled with the characteristic nisba ending.

	MASCULINE	FEMININE
SINGULAR	 / Ø / *.ỉ*	*(.ỉ)t*
PLURAL	 / *(.ỉ)w*	*(.ỉw)t*
DUAL [RARE]	/ *(.ỉ)wỉ*	*(.ỉ)tỉ*

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Note
The nisba-morpheme *.i̯* is most frequently suppressed in writing and almost never found in conjunction with a nominal ending indicating gender or number. In order to avoid further increase of semi-vowels in brackets, the feminine nisba forms are therefore transliterated without (*.i̯*), as the form is evident from other endings. Rare examples, however, indicate that the morpheme was indeed present in the feminine forms as well.

CT I : 42 c, B_1P 

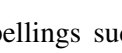
sim. B_3Bo, B_2Bo, B_4Bo *ḳ3ḳ3.t tw n.t nčr(.w) p.yt ṯp.yt i̯wn.yt*

'this tribunal of gods that belongs to Pe, to Dep, and to Heliopolis'

The indirect genitive is treated as syntactic unit.

7.2.1. Derived from a preposition

The various forms of the nisba ending are best illustrated with prepositions, which derive the adjectival form from the status pronominalis and exhibit some particular spellings:

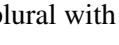
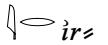
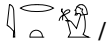
Derived from the full stem  *i̯mz*, the nisba form of the preposition  *m-* is spelled with the triliteral sign  *i̯mi̯*. With or without phonetic complement, the nisba shows spellings such as  / *i̯m.i̯* [very common] or  /  *i̯m.i̯* [less common], 'who / which is in'.

The adjectival form of the preposition  *r-* is derived from the full stem  *i̯rz* and usually spelled  *i̯r.i̯* or *i̯r(.wi̯)*, 'belonging to'; affected by the spelling of the nisba noun  *i̯r.i̯*, 'keeper', however, spellings such as or are also found.

The nisba form of  *tp* is usually spelled with a phonetic complement  *tp.i̯* / *tp(.i̯)*, 'being upon'. In the meaning 'first', however,  *tp.i̯* is also frequently found.

The nisba adjective derived from the preposition  *ḥr* is usually spelled with a phonetic complement,  *ḥr.i̯* / *ḥr(.i̯)*, and determined by the sign , e.g., *ḥr.i̯* / *ḥr(.i̯)*.

The nisba derivation of the preposition  *n*, i.e., the genitival adjective, spells the masculine plural with the bilateral sign  *nw*: / *n(.i̯)w*.

STAT. PRON.	 *i̯rz*		 *ḥrz*	
MASC. SING.	 / /	*i̯r.i̯*	 /	*ḥr.i̯*
FEM. SING.	 /	*i̯r.t*		*ḥr.t*
MASC. PL.		*i̯r.i̯w*	 /	*ḥr(.i̯)w*
FEM. PL.	 /	*i̯r(.w)t*		*i̯m(.w)t*

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Compound prepositions are syntactically treated as noun phrases, i.e., the corresponding adjectival is formed is the nisba of the prepositional part.

 ***m-bꜣḥ*** ‘before’ →  ***ỉm.ỉ-bꜣḥ*** ‘who / which is before’

 ***ḫr-ỉb*** ‘in the middle’ →  ***ḫr.ỉ-ỉb*** ‘who is in [the middle of]’

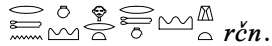
 ***m-ḫꜣ.t*** ‘in front of’ →  ***ỉm.t-bꜣḥ*** ‘who [fem.] / that is in front of’

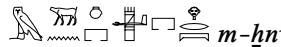
Note
Especially with some of the most common nisba derivations of compound prepositions, graphic transpositions may give the impression that the nisba ending was added to the noun. The Pyramid Texts, for instance, employ the spelling  instead of  ***ḫr(.ỉ)w-ỉb***, placing the small sign in front of the sign of a bird. Spellings such as  and  ***ḫr.ỉ-ỉb*** and / ***ḫr.t-ỉb***, can thus be explained as the wish for a more pleasant appearance by placing two small and narrow signs side by side.

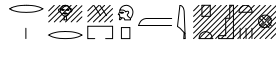
Nisba forms of bare prepositions were largely used as common nouns and frequently distinguish different meanings of masculine and feminine derivations by a determinative.

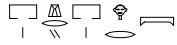
MASC.			FEM.		
	***ḫr.ỉ***	‘chief’		***ḫr.t***	‘sky’
	***ỉr.ỉ***	‘fellow’		***ỉr.t***	‘duty’
	***ỉm(.ỉ)w-ḫꜣ.t***	‘ancestors’		***ỉm.t-ḫꜣ.t***	‘former condition’

Especially  ***ḫr.ỉ***, ‘upper’,  ***ḫr.ỉ***, ‘lower’, and  ***ḫr.ỉ-tp***, ‘supreme’, however, also follow a noun as common adjectives.

 ***rčn.w ḫr.t rčn.w ḫr.t*** Six Temples,
‘the Upper Retjenu and the Lower Retjenu’ pl. 10, base

 ***m-ḫnw ʿḥ ḫr(.ỉ)*** ‘in the upper palace’ BD 136 A, Nu 18

 ***rꜥ ḫr.ỉ-tp m ỉp.t-ś(.w)t*** IV : 1411, 5
‘the supreme mouth of Karnak’

 ***pr ḫr.ỉ pr ḫr(.ỉ)*** 2. ZwZt : 9, 1
‘the lower and the upper floor of the house’ [Louvre C 12]

Note
Influenced by its frequently used nisba form, the preposition  ***ḫnt***, ‘in front of’, ‘foremost of’, often shows spellings such as ***ḫnt***.

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7.2.2. DERIVED FROM A NOUN

In order to derive a nisba adjective from a noun, the ending *.ỉ* is attached to the stem, following a possible ending of the masculine or feminine gender, but preceding any possible determinative of the noun. The plural number of a masculine nisba derived from a feminine noun is usually spelled with the biliteral sign  *tỉw*.

	FROM A MASC. NOUN		FROM A FEM. NOUN	
	MASC.	FEM.	MASC.	FEM.
SING.	 / Ø *.ỉ*	*.t*	/ *.tỉ*	*. tt*
PL.	 / *(.ỉ)w*	 / *.(w)t*	*.tỉw*	*.t(w)t*

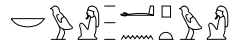
		*tp* [MASC.]		*pȝw.t* [FEM.]
MASC. SING.		*tp.ỉ*		*pȝw.tỉ*
FEM. SING.		*tp.t*		*pȝw.tt*
MASC. PL.		*tp(.ỉ)w*		*pȝw.tỉw*
FEM. PL.		*tp(.w)t*		*pȝw.t(w)t*

By the time of Middle Egyptian, the derivation of nisba adjectives from nouns had almost fallen out of use, and only the various sources of the archaic Coffin Texts occasionally employ the older construction in parallel with the regular Middle Egyptian construction.

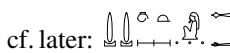
CT IV : 148 d, S_1C^a  *bỉk nbw.ỉ* ‘a golden falcon’

from  *nbw* ‘gold’

BD 77, Nu 1 cf. later:  *bỉk n(.ỉ) nbw* ‘a falcon of gold’ [gen. qualitatis]

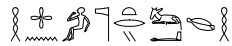
CT VI : 404 k, T_1L  *nb.w ꜥnp.t(ỉ)w* ‘the Mendesian Lords’

from  *ꜥnp.t* ‘Mendes’

BD 18, Nu 4 cf. later:  *ḏ̌ȝḏ̌ȝ.t ꜥȝ.t ỉm.t ỉwn.w*

‘the great council that is in Busiris’ [prepositional nisba]

In the process of the living language, however, various nisba forms had developed into regular nouns or adjectives.

BD 15 A III, A.g. 12  *ḥwn.w nčr.ỉ ỉwȝ.w nḥḥ*

‘divine child, heir of eternity’

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 *ꜥ3.t nb.t šps.t n.t t3-nčr* 2. ZwZt : 25, 8

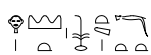
'all [kinds of] precious stones of the God's Land'

 *čʾw pn šps.i p3w.tì* 'this precious primeval mountain' Hamm 192, 3 – 4

 *mšʿ n(.i) s* 10000 *m śp3(.w)t šmʿ(.w)t* Hamm 192, 12 – 13

'an army of 10000 men from the Upper Egyptian nomes'

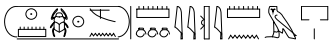
For the numeral, see sect. 9.1.4.3.

 *ḥr ḫ3ś(.w)t rś(.w)t mḥ.t(w)t* IV : 899, 7

'in the southern and northern foreign lands'

Note

As an exception to this general rule, the nisba form  *mn.wì*, 'rich with monuments', can be quoted, as this is unattested prior to the eighteenth dynasty.

 IV : 584, 15 – 16

⸢mn ḫpr rʿw mrị n(.i) rʿw⸣ mn.wì m pr ỉmn

'Thutmose, rich with monuments in the temple of Amun'

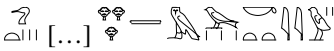
7.2.3. PARTICULAR SPELLINGS

Due to the combination of the gender ending *.t* and the nisba ending *.ì*, the singular number of a nisba derived from a feminine noun is sometimes spelled like a pseudo-dual,

 *nčr nìw.tì* 'the local god'  / *p3w.tì* 'primeval one'

 / *ḥr.w-3ḫ.tì* 'Horus-of-the-Horizon' / 'Horakhty'

while the plural number of the nisba is occasionally spelled like the plural of a noun, e.g., by trebling the phonogram.

 IV : 1845, 8

r(m)č(.w) […] *ḥr(.ỉw) t3 m wr(.w) ktt.yw*

'[O you] people […] who will be upon the earth, great ones and little ones.'

Especially titles further employ playful rebus spellings such as:

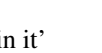
	the horn of a cow	≈	*ḥr(.ỉ)-tp* 'that what is on the head'	for
	*ḥr(.ỉ)-tp*		'chief'	
	a tongue	≈	*ỉm(.ỉ)-rʾ* 'that what is in the mouth'	for
	*(ỉ)m(.ỉ)-rʾ*		'overseer'	

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7.3. ATTRIBUTIVE NISBA PHRASES

The nisba further allows for the adjectival transposition of entire prepositional phrases, i.e., an adverbial phrase headed by a preposition is transformed into an adjectival phrase headed by a nisba, which is usually best rendered by an English relative clause.

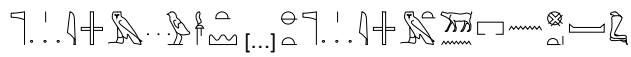
 ***m pr*** 'in the house' →  ***ỉm.ỉ pr*** 'who / which is in the house'

 ***ỉm=f*** 'in it' →  ***ỉm.t=f*** 'who [fem.] / which is in it'

 → 

m-ḫt wsỉr 'behind Osiris' ***ỉm.ỉ-ḫt wsỉr*** 'who is in the following of Osiris'

As with all attributive adjectives, the ending of the nisba agrees with its antecedent in number and gender,

BD 79, Nu 5 – 6 

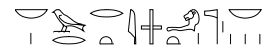
nčr(.w) ỉm.ỉ(w) ỉmn.t(ỉ)t […] ***pśḏ.t nčr(.w) ỉm.ỉ(w)-ḫnw p.t***

'[you] gods who are in the West and [you] ennead of gods who are in heaven'

V : 39, 16  ***ḏ3ḏ3.t ḫ3.t wsỉr*** 'the council that surrounds Osiris'

BD 67, Nu 4  ***nś.t=ỉ ỉm.t wỉ3 n(.ỉ) Rᶜw***

'my throne, which is in the barque of Ra'

Bln 7287, A  ***nb wrr.t ỉm.ỉ-ḫ3.t nčr(.w) nb(.w)***

'Lord of the Double Crown, who is before all the gods'

but often remains unwritten, as the grammatical form is evident from the context.

IV : 54, 8  ***ḫ(3)b.w tp(.ỉw) tr*** 'the annual festivals'

Lit.: 'the festivals which are on the year'.

IV : 138, 16  ***mnmn(.w)t ḥr(.ỉw)-ś3 nn n(.ỉ) mnn.w***

'the herds that were outside of the fortress'

IV : 951, 4  ***m ś.t wr.t (ỉ)m(.t) ᶜḥ n(.ỉ) ỉwn.w šmᶜ.ỉ***

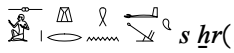
'in the sanctuary that is in the palace of the Upper Egyptian Heliopolis'

7.3.1. SPECIAL MEANINGS OF PARTICULAR NISBA PHRASES

For native speakers of a modern western language, it might at first be difficult to grasp the exact meaning of such prepositional nisba phrases, especially when used in a rather metaphorical or idiomatic sense. The Egyptian construction, however, can be illustrated by example of three rather common constructions.

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Correspondent to the use of the preposition  *ḫr*, the nisba / *ḫr.ỉ*, 'being under', is employed to denote a condition that the referent is in as well as the notion of 'carrying';

 *s ḫr(.ỉ) šnᶜ* 'a man who suffers from an obstruction' pEb 37.4

lit.: 'a man who is under an obstruction'.

 *wỉȝ ᶜȝ ḫr.ỉ mȝᶜ-ḫrw m čȝčȝ.t* BD 130, Nu 25 – 26

'the great barque that carries *Him-who-is-justified-in-the-council*'

Lit: 'the great barque that is under *Him-who-is-justified-in-the-council*'

For the non-attributive perfective participle *mȝᶜ*, see sect. 33.2.1.1.

and in a rather idiomatic sense, the phrase  NN *bw ḫr.ỉ NN*, 'the place that is under NN', denotes the whereabouts of a person.

 *r bw ḫr(.ỉ)=f* 'to the place where he is' IV : 899, 12

Lit.: 'to the place which is under him'.

Furthermore, the phrase '[GOD]  *ḥr.ỉ-ỉb* [TOWN / TEMPLE]' refers to deities that are worshipped along with the main deity of a temple, commonly translated as '[GOD] who resides in [TOWN / TEMPLE]',

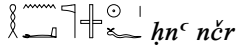
 *mnč.w nb wȝś.t ḫr(.ỉ)-ỉb ỉwn.ỉ* IV : 1244, 13

'Month, Lord of Thebes, who resides in Armant'

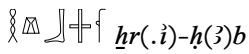
and followed by an expression of time, usually constructed with a suffix pronoun in reference to the antecedent, the nisba  *ỉm.ỉ* expresses the notion of 'who is / are on duty'.

 *wᶜb(.w) ỉm.ỉw hȝw=śn* Siût I 311

'the priests who are on duty'

 *ḥnᶜ nčr ỉm.ỉ hrw=f* IV : 222, 4

'together with the god who is on duty on the respective day'

 *ḫr(.ỉ)-ḫ(ȝ)b ỉm.ỉ rnp.t⟨=f⟩* CG 20185, d

'the lecturer priest who is on duty in the respective year'

7.4. ATTRIBUTIVE NISBA PHRASES VS. NON-ATTRIBUTIVE NISBA PHRASES

Any nisba phrase can also serve as a noun equivalent, and again, many such phrases were used as common nouns that are listed in the dictionary.

 *ỉm.ỉ-ỉb* 'favourite' lit.: 'the one who is in the heart'

 *ỉm.t-ỉb* 'thought', 'wish' lit.: 'that what is in the heart'

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 *ỉr.i-rṭ(.wỉ)* ‘fellow’ lit.: ‘one who belongs to the feet’

 *ḫr(.ỉ)w-šᶜy* ‘nomads’ lit.: ‘those who are on the sand’

 *ḫr.ỉ-ḥ(ȝ)b(.t)* ‘lector priest’ lit.: ‘the one who carries the ritual program’

Other nisba phrases in nominal use can usually be recognised by the syntactic environment, e.g., if they follow a preceding demonstrative pronoun, a preposition, or the genitival adjective,

BD 17, Nu 41  *nw n(.ỉ) ỉm.ỉw-ḫt ḥr.w*
‘those who are in the following of Horus’

IV : 520, 12  *ḫnᶜ nfȝ ỉm.ỉw-ḫt šmś.w ḥr.w*
‘together with those who are in the entourage of the followers of Horus’

BD 155, Nu 4  *mỉ ỉm.ỉw-ḫt wśỉr*
‘like those who are in the following of Osiris’

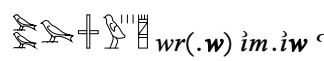
IV : 1703, 7  *nḳ.tỉ n(.ỉ) ỉm.ỉ-wȝś.t* ‘protector of him who is in Thebes’

or if they serve as a constituent in a clause or verb phrase.

Siût I 232 
ḥm-nčr n(.ỉ) wpỉ-wȝ(.w)t śḳ(ḫ)kr [PART.] *ḥr(.ỉ)-tp ỉȝ.t=f* [O]
‘the priest of Upuaut, who adorns the one who is on his standard’
For the attributive imperfective participle *śḫkr*, see sect. 33.2.1.2.

IV : 96, 8  *wn.n* [P] *n=k* [d] *gbb* [S] *ỉm.t=f* [O]
‘Geb [i.e., the land] has opened for you what is in it’
For the initial PERFECT *wn.n gbb*, see sect. 23.5.3.

As the attributive nisba agrees with its antecedent in number and gender,

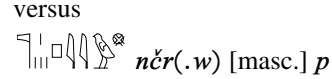
IV : 62, 2  *wr(.w) ỉm.ỉw ᶜḥ* ‘the great ones who are in the palace’

BD 182, I.a. 7  *ḳȝḳȝ.t=f ỉm.t-ḫt=f*
‘the council that is in his following’

also nisba phrases that do not match with a preceding noun are likely to be understood as noun equivalents.

CT I : 276 g – 277 a, $B_{10}C$  *ỉȝ(.w)t* [fem.] *p.ỉ(w)* [masc.]
‘the mound of those who belong to Pe’

versus

CT V : 100 d, T_1C  *nčr(.w)* [masc.] *p.ỉw* [masc.]
‘the gods who belong to Pe’

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Note 1
Mind, however, that the ending of an attributive nisba phrase can be omitted if the qualifying function of the phrase is considered evident; for instance, in the following example:

 *n.t ḫr(.t) ʿfn.t=ś* ‘Neith, who wears her headdress’ CT V : 32 i, B_1C

The absolute use of nisba phrases can further be marked by a group determinative, especially if otherwise the construction would be ambiguous. The following example thus employs a determinative to distinguish the apposition from a possible attributive nisba.

 *ỉtị=f ḫnt(.ỉ) čnn.t* CT I : 46 e, $S_{10}C$

‘his father, the foremost of Tjenenet’

Note 2
Constructed in apposition to a preceding noun, the nisba-noun  *mỉ.tỉ=*, ‘the like [of]’, is used with a comparative notion.

 *ky śḫ.tỉ mỉ.tw=ỉ* ‘another peasant like me’ Peas B_2, 42 – 43

Lit.: ‘another peasant, my equal’.

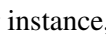
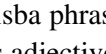
[How beautiful this house is;]

 *nn pr nfr mỉ.tỉ=f* ‘there is no house as beautiful as it’ Louxor, pl. 12, 1

Lit.: ‘there is no beautiful house, its equal’.
For the sentence pattern, see sect. 17.1.1.

7.5. ADVERB PREPOSITIONAL PHRASES VS. ADJECTIVE PREPOSITIONAL PHRASES

Due to the omission of the ending, a nisba phrase is outwardly often indistinguishable from the underlying prepositional phrase. On the syntactic level, however, the distinction is important, as a prepositional phrase functions as an adverbial phrase qualifying a verb or clause, while a nisba phrase functions as an adjectival phrase that either qualifies a preceding noun or serves as a noun equivalent itself.

In the following example, for instance,  *ḫr rʿw* and *ḫr wśỉr* serve as adverb prepositional phrases [‘with Ra’ / ‘with Osiris’] that specify the respective so-called ‘sentence of non-existence’ [‘There is no enemy of yours and there is no rival of yours’, see sect. 17.1.1.] in answer to the question ‘where’; the nisba phrases  *ỉm.ỉ p.t* and *ỉm.ỉ ȝbḳ.w*, on the other hand, serve as adjective prepositional phrases and thus qualify the respectively preceding noun in answer to the question ‘which one’.

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CT I : 55 d – e, B_1P 

nn ḫft(.i̯)=k nn tp(.i̯)-mɜᶜ=k ḫr rᶜw i̯m.i̯ p.t ḫr wśi̯r i̯m.i̯ ɜbḏ.w
'There is no enemy of yours and no rival of yours,
[neither] with Ra, who is in the sky, [nor] with Osiris, who is in Abydos.'

As a prepositional phrase, however, can also constitute the predicate in an adverbial sentence [see sect. 16.1.], an isolated phrase such as

IV : 457, 14 

could be interpreted in three different ways, namely

- as an adverbial clause with the predicate ***m pr-wr***,
  ⇒ ***ḥr śt=f wrt*** represents an adjective prepositional phrase that qualifies Amun-Ra:
  {*i̯mn-rᶜw nb nś(.w)t tɜ(.wi̯)* ***ḥr(.i̯)*** *śt=f wrt*} {S] {***m*** *pr-wr*} [P]
  'Amun-Ra, Lord of the Thrones of the Two Lands,
  who is upon his throne, is in the ***pr-wr***'
- as an adverbial clause with the predicate ***ḥr śt=f wrt***,
  ⇒ ***m pr-wr*** represents an adjective prepositional phrase qualifying ***śt=f wrt***
  {*i̯mn-rᶜw nb nś(.w)t tɜ(.wi̯)*} [S] {***ḥr*** *śt=f wrt* ***(i̯)m(.t)*** *pr-wr*} [P]
  'Amun-Ra, Lord of the Thrones of the Two Lands,
  is upon his throne, which is in the ***pr-wr***.'
- or as a noun phrase,
  ⇒ both ***ḥr śt-f wrt*** and ***m pr-wr*** represent an adjective prepositional phrases qualifying the preceding noun phrase.
  {*i̯mn-rᶜw nb nś(.w)t tɜ(.wi̯)*} [NOUN]
  {***ḥr(.i̯)*** *śt=f wrt* ***(i̯)m(.t)*** *pr-wr* [ADJ. PHR.]} [ADJ. PHR.]
  'Amun-Ra, Lord of the Thrones of the Two Lands,
  who is upon his throne, which is in the ***pr-wr***'

Note
The same ambiguity is often present in the English translation, e.g., 'Amun-Ra, Lord of the Thrones of the Two Lands, who is upon his throne in the ***pr-wr***'. Every prepositional phrase that can be replaced with a relative clause, 'which / who is / are [PREP. PHR.]', however, is an adjective phrase, and thus constructed with the Egyptian nisba.

7.6. NISBA ADJECTIVES IN THE *nfr ḥr*–CONSTRUCTION

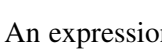
Nisba forms, like any other adjective, can be limited by a noun in order to qualify the antecedent / the referent in regard to a distinct part of a whole.

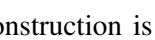
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 *šč.w(i)-ḥr* ‘the turtle-faced-one’ CT VII : 295 d, B_3C

 *nčr nčr.i nčr(.i) bꜣ.w* IV : 267, 11

‘a sacred god with divine *ba*-power’

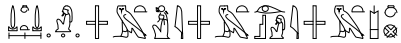
An expression such as  *im.t pr* is thus ambiguous: it can be interpreted as the adjectival conversion of an adverbial phrase, ‘that what is in the house’, but it can also be understood as a *nfr ḥr*-construction, making an adjectival statement  *im.t*, ‘being in [it]’, which is true in respect to  *pr*, ‘the house’. The latter construction can thus be rendered as, ‘that wherein the house is’, and serves as the Egyptian term for ‘last will’.

Since the use of a prepositional nisba in the *nfr ḥr*-construction results in the opposite meaning of the adjectival conversion of a prepositional phrase, the construction is called the reverse nisba. As in the case of  *im.t pr*, it is primarily attested in fixed wordings that developed into common nouns, namely

 *(i)m(.i) rꜥ* ‘he in whom the utterance is’ [i.e., ‘he who has the say’ ≈ ‘overseer’]

 *im.i rn≠f* ‘that wherein his name is’ [i.e., ‘name-list’];

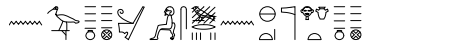
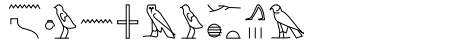
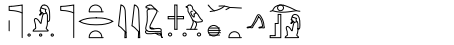
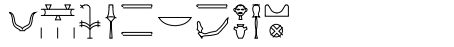
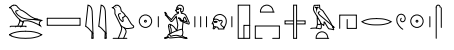
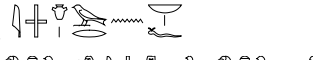
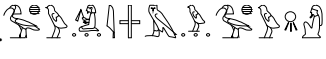
rare examples, however, also evidence the attributive use of the reverse nisba.

 BD 18, A.a. 3

ḏꜣḏꜣ.t im.t rꜥw im.t wśir im.t iwn.w

‘the tribunal, in which Ra is and in which Osiris is, which is in Heliopolis’

Exercise

1. […] 
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25. 
26. 
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25. 
30. 
31. 
32. 

Notes

21. ***m***: here, '[NOUN$_1$] is [NOUN$_2$]'.

REFERENCES

1 BD 149, Nu 62 – 63.
2 IV : 99, 5.
3 BD 168 B, D.d. 21.
4 IV : 83, 16.
5 IV : 1677, 16.
6 IV : 138, 16.
7 pEb 41.5.
8 IV : 1301, 7.
9 V : 38, 14.
10 IV : 540, 11.
11 BD 168 B, B.d. 25.
12 IV : 1304, 4.
13 CG 20597, b.
14 IV : 616, 13.
15 Sin B 18 – 19.
16 Sin B 209.
17 pWest 7.22 – 23.
18 BD 78, Nu 1.
19 pBln 3038, 12.3.
20 IV : 446, 11.
21 CG 583, 14.
22 VII : 21, 15.
23 IV : 657, 10.
24 BD 78, Nu 12 – 13.
25 IV : 428, 6 – 7.
26 Amduat : 385, U 3.
27 CT VII : 442, B_3C.
28 CT II : 43 g, B_1C.
29 I : 101, 9.
30 BD 127 A, T.d. 2.
31 Amduat : 393, Th III$_k$.
32 BD 148, Nu 12.

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CHAPTER 8

ADVERBS

8.1. DEFINITION

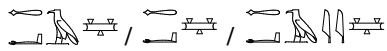
The term adverb refers to a heterogeneous group of words that typically modify verbal action or entire clauses in answer to the question *how*, *where*, *when*, or *why*. Although, on a functional level, adverbs are thus equivalent with other adverbial construction such as adverb prepositional phrases, adverb clauses, or noun phrases, [e.g., 'I will return the book *soon* / *in a couple of days* / *when I've finished reading it.* / *tomorrow*'], the term 'adverb' has to be distinguished from the term 'adverbial phrase', which comprises all four of the above categories.

Some adverbs can further be sub-classified as intensifiers that are used to heighten the effect of an adverb or an adjective ['This book is *very* interesting. I finished it *rather* quickly.'].

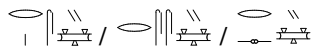
8.2. DIFFERENT KINDS OF EGYPTIAN ADVERBS

8.2.1. PRIMARY ADVERBS

Few Egyptian words can be considered primary adverbs, as they are not related to members of any other word class.



ꜥ3 'here', 'from here', 'there'



rśi AFF.: 'entirely', 'quite'
NEG.: 'at all'



gr AFF.: 'also', 'too'
NEG.: 'further', 'no more, 'nor'
[always in the end of a sentence]



čnì 'where?' 'wherefrom?'

8.2.2. ADJECTIVAL ADVERBS

Other adverbs were formed from adjective verbs, sometimes exhibiting an ending  .*w* or  .*t*. As the semi-consonant, however, is usually oppressed in writing, adjective and adjectival adverb largely look alike.

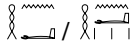
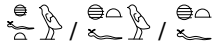
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	*ȝś*	‘quickly’
	*ỉḳr*	‘prudently’, ‘courageously’
	*ꜥȝ.w*	‘greatly’
	*ꜥȝ.t*	‘very’
	*ꜥšȝ*	‘often’
	*wr*	‘very’, ‘severely’
	*wr.t*	‘very’
	*wtf*	‘tardily’, ‘hardly’
	*mr.w*	‘painfully’
	*nfr*	‘happily’
	*ḫnm.w*	‘cheerfully’, ‘friendly’
	*ḳ̌rỉ*	‘doughty’

8.2.3. Prepositional adverbs

Prepositions can serve as adverbs as well, namely by the omission of the nominal or the pronominal object. Derived from a simple preposition, these so-called prepositional adverbs were probably marked by the ending  *.w* or  *.y*. The semi-consonant, however, is rarely spelled out, and persistently absent with compound prepositions.

8.2.3.1. Derived from simple prepositions

	*ỉm*	‘there’, ‘therein’, ‘therewith’
	*ỉm.wt(ỉ)-ny*	‘thereamong’, ‘therebetween’
	*ỉr.ỉ*	‘thereof’, ‘thereto’
	*m-m*	‘thereamong’, ‘therein’
	*mỉ.ỉ*	‘likewise’
	*n.ỉ*	‘therefore’
	*ḫnꜥ.w*	‘therewith’, ‘thereby’, ‘nearby’
	*ḫft.w*	‘accordingly’

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 *ḫnt.w* ‘previously’, ‘earlier’

 *ḫr.i* ‘thereunder’, ‘having [it]’

8.2.3.2. DERIVED FROM COMPOUND PREPOSITIONS

 *m-bꜣḥ* ‘formerly’, ‘earlier’, ‘beforehand’

 *m-ḫt* ‘afterwards’

 *ḫr-ᶜ.wi / ḫr-ᶜ* ‘straight away’, ‘immediately’

 *ḫr-śꜣ* ‘subsequently’, ‘later’

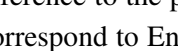
 *ḫr-ḫꜣ.t* ‘formerly’, ‘earlier’, ‘beforehand’

 *tp-ỉm* ‘previously’

 *tp-ᶜ* ‘earlier’, ‘forthwith’

 *ḳr-ᶜ* ‘long ago’

8.2.4. ‘PRONOMINAL ADVERBS’

The invariable nisba noun  *ỉr.i* can serve as the object of a preposition in reference to the preceding context so as to form adverbial expressions that almost correspond to English pronominal adverbs, e.g.,  [1] / [2] *m-m ỉr.i*, ‘therewith’, [3] *m-śꜣ ỉr.i*, ‘thereafter’ [loc.], [4] *ḫr-śꜣ ỉr.i*, ‘thereafter’ [temp.], or [5] *ḫft ỉr.i*, ‘according thereto’.

[1] E.g., IV : 112, 17 [2] E.g., IV : 519, 1 [3] E.g., BD 189, Nu 24 [4] E.g., pEb 55.1 [5] E.g., pBln 10045 vs. 4

8.3. OTHER KINDS OF ADVERBIAL PHRASES

8.3.1. ADVERB PREPOSITIONAL PHRASES

Any combination of a preposition and a noun or pronoun can serve as an adverbial phrase qualifying a verb or clause. The following list gives an overview of the most common expressions that correspond to English adverbs:

 *m* [OF PREDICATION, TIME, OR LOCATION] PLUS NOUN

 *m wn-mꜣᶜ* ‘really’, ‘indeed’

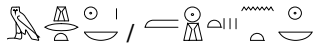
 *m mỉ.t(ỉ)t* ‘likewise’

 *m ḥtp* ‘peacefully’

 *m rnp.t tn* ‘this year’

 *m hrw pn* ‘today’

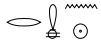
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	*m ḫr.t (hrw) rᶜw-nb*	‘daily [share]’
	*m ḫr.t rnp.t*	‘annually [share]’
	*m rw.t*	‘out’, ‘in’
	*m ḫr.w*	‘downcast’

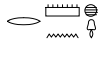
 *m* PLUS VERBAL NOUN

	*m wḥm*	‘again’
	*m ḫnt.yt*	‘southward’
	*m ḫśf.yt*	‘upstream’, ‘southward’
	*m ḫṭ*	‘downstream’, ‘northward’

 r [OF TIME OR DIRECTION] PLUS NOUN

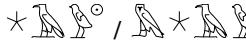
	*r mỉn*	‘up to today’
	*r rw.t*	‘out’
	*r ḥr.w*	‘up’, ‘further’
	*r ḫnt.w*	‘out’
	*r ḫr.w*	‘downward’

 r [OF RESPECT] PLUS ADJECTIVE NOUN

	*r ỉḳr*	‘properly’, ‘exceedingly’
	*r ᶜ.t*	‘greatly’
	*r wꜣḏ*	‘vigorously’
	*r wr.t*	‘very’, ‘particularly’
	*r mnḫ*	‘thoroughly’

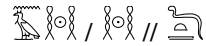
8.3.2. ADVERBIAL USE OF NOUNS

Adverbial expressions of time are largely constructed without any preposition. [Cf. the adverbial use of the noun  *ḏśr*, sect. 4.3.1.]

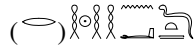
	*rᶜw-nb*	‘daily’
	*ṯwꜣ.w / m ṯwꜣ.w*	‘early’, ‘in the early morning’
	*mỉn / m mỉn*	‘today’

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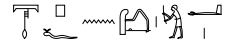
 *śf* ‘yesterday’

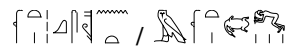
 *nḥḥ // ḏ.t* ‘eternally’

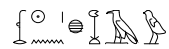
 *ḏ.t r nḥḥ* ‘for ever and ever’

 (*r*) *nḥḥ ḥnᶜ ḏ.t* ‘for ever and ever’

 *hrw n(.i) wp-rnp.t* ‘on the day of the New Year’s Festival’ IV : 538, 12

 *grḥ pf n(.i) ᶜḥ3* ‘in that night of the fight’ V : 101, 12

 *rnp(.w)t ḳśn(.w)t / m rnp.t śnḏ* CG 20001, b 3 /
‘during the hard years’, ‘in the year of fear’ IV : 1291, 7

 *tr n(.i) ḫ3wi* ‘in the evening’ Sin B 20

 *r tr n(.i) ḫ3wi* ‘in the evening’ Sin R 20

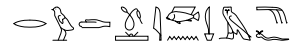
 *m tr n(.i) (i)ḫ.t-ḫ3wi* Louxor, pl. 35
‘at the time of the evening ritual’

8.3.3. ADVERB CLAUSES

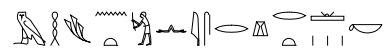
On the sentence level, clauses with all kinds of predicate can take the syntactic position of a free adverbial phrase qualifying a main clause [see sect 13.2.1.].

8.4. NEGATION OF ADVERBS AND ADVERBIAL PHRASES

Both adverbs and adverbial phrases are negated by the continuous negation  *n-ỉś*, marking a strong contrast. Preceding an adverb clause,  *n-ỉś* thus expresses the notion of ‘unless’, ‘except for’.

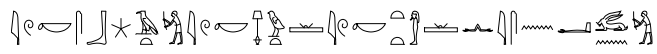
 *rwḏ ỉnm=f n-ỉś wr.t* pEb 104.8
‘his skin is hard, but not very’
For the adjectival sentence pattern, see sect. 15.1.

 Florence 1773
ỉw rḏi.n(=ỉ) pr.t n ḫḳr.t n-ỉś m (i)ḫ(.w)t ỉtỉ=ỉ mw.t=ỉ [Schiaparelli]
‘I gave grain to the hungry, but not of my father’s or my mother’s property.’
For the PERFECT *ỉw rḏi.n(=ỉ)*, see sect. 23.3.1.1.

 *m ḥntỉ(.w) n-ỉś r ḫr.t=k* Ptah Pr 10.6
‘Do not be greedy, unless for your [rightful] due.’
For the NEG. IMPERATIVE *m ḥntỉ(.w)*, see sect. 31.4.

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Peas B_2, 14



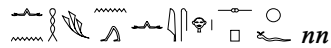
ỉw≠k śbȝ.t(i) ỉw≠k ḥmų.t(i) ỉw≠k twt(.tỉ) n-ỉś n ꜥwn

‘You are educated, you are skilled, and you are accomplished,
but not for [the purpose of] plundering!’

For the noun-stative-construction *ỉw śbȝ.tỉ*, see sect. 21.3.1.2.1.

For the INFINITIVE *ꜥwn* as the object of a preposition, see sect. 11.1.5.4.

Kagemni Pr 1.3

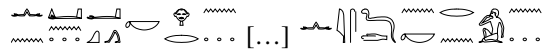


nn ḥn n-ỉś ḥr sp≠f

‘There is no speedy advance, unless at its proper time.’

For the sentence of non-existence, see sect. 17.1.1.

BD 125 [Schluss.],
Nu 89 – 90



nn ḏ̌ỉ≠n ꜥḳ≠k ḥr≠n […] *n-ỉś ḏ̌ṯ.n≠k rn≠n*

‘We will not let you enter through us […], unless you have said our name.’

For the negative causasative formation *nn ḏ̌ỉ≠ỉ ꜥḳ≠k*, see sects. 27.3.2.2. and 27.6.1.3.

For the PERFECT *ḏ̌ṯ.n≠k* in a circumstantial adverb clause, see sect. 23.7.1. with 8.4.

8.5. ABSOLUTE USE OF ADVERBIAL PHRASES

If a verbal event is evident from the context, it is occasionally omitted, leaving a bare adverbial phrase.

[In the beginning of a letter:]

Sin B 205

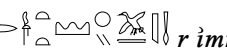


m ḥtp.w nfr wr.t

‘[May you receive this letter] in very good peace.’

[Nine men at a funeral:]

Bln 12411, B 23



r ỉmn.t(ỉ)t 2 *sp pȝ tȝ mȝꜥ-ḫrw*

‘to the west, to the west, the land of the justified.’

[The king demands a prisoner to be brought that a magician
might prove his ability to tie a severed head:]

pWest 8.16



ḏ̌ṯ.ỉn ḏ̌ṯỉ n-ỉś n r(m)ḏ̌ ỉty ꜥ.w.ś. nb≠ỉ

‘Thereupon Djedi said, “Not to a human, my sovereign Lord, l.p.h.!”’

For the CONTINGENT *ḏ̌ṯ.ỉn N*, see sect. 28.3.1.

8.6. EXAMPLES FOR ADVERBS AND ADVERBIAL PHRASES QUALIFYING CLAUSES AND PHRASES

An adverb or an adverbial phrase that qualifies an entire clause typically takes the rear position and follows any other constituent of the sentence.

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nominal,
see sect. 14.2.1.1.



rś tp pw grḥ mỉ hrw IV : 960, 11

'He is an attentive one, by night and by day.'

adjectival,
see sect. 15.1.



ʿrḳ św r ḫnt Sailor 66

'He was bent forward.'

adverbial,
see sect. 16.1.



IV : 58, 10

ʿḳ.w=ỉ ḥr šnw.t n.t pr nśwt m ḫr.t-hrw n.t rʿw-nb

'My provisions were in the storehouse
of the royal administration as a daily share.'

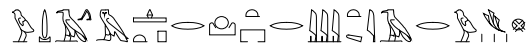
non-existence,
see sect.17.1.1.



nn mw ỉm pEb 69.6

'There is no water there.'

narrative infinitive,
see sect. 11.1.5.3.



Paheri, pl. 5

wḏ͗ m ḥtp.w r ꜣḫ.t r śḫ.t ỉꜣr.w

'Peacefully proceeding to Abydos.'

pseudo-verbal,
see sect. 20.3.1.

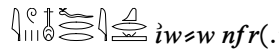


pKah, pl. 6, 14

ỉw=ś r mśi̯.t wtf

'She will give birth tardily.'

STATIVE, see sect. 21.3.1.1.2.



ỉw=w nfr(.w) r ỉḳr Hamm 12, 12

'They were exceedingly beautiful.'

verbal, see sect. 25.4.3.1.



pEb 69.6

[…] *ỉw=f ḳꜣś=f ʿšꜣ*

'[…] and he often has to vomit.'

imperative,
see sect. 31.2.1.
with 31.3.1.



Siût I, slaughtering scene, 3

ỉri̯ ỉḳr nfr m hrw mꜣʿ n kꜣ=f

'Work prudently and well on [this] day
when offerings are presented to his *ka*.'

For the INFINITIVE *mꜣʿ* in an appositive noun clause, see sect. 35.2.4. with 35.1.4.

relative form,
see sect. 33.3.5 (δ).



mr ʿḫꜣ=ỉ ḥnʿ(.w) pEb 105.19 – 20

'a disease, which I will fight'

emph. constr.,
see sects. 38.1.1.
and 38.1.2.

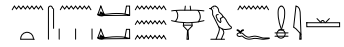


VII : 2, 15

ḥsi̯.n wỉ ḥm=f ḥr=f wr sp 2 *ʿšꜣ sp* 2

'His Majesty praised me on account of it very highly and very often.'

ỉn-construction, see sect. 38.2.2.1



pEb 100.10

(ỉ)ntśn ḏḏ mw ḏꜣw mỉ.ỉ

'It is they who give him water and air alike.'

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Note
In case of a noun phrase, a prepositional adverb as well as a prepositional phrase with a pronominal object follow the head noun as closely as possible.

CT IV : 278 d, T_1Cb  *gmi.n=f bꜣ ỉm n(.ỉ) rᶜw*
'there he found the *ba* of Ra'

Sailor 49  *kꜣ.w ỉm ḥnᶜ nḳw.t*
'Unripe sycamore fruits were there, and notched sycamore figs.'

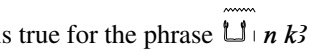
Sin B 287  *ḫtm.t ỉm=f n.t pr-ḥḏ*
'Precious things of the treasury were in it [i.e., the house].'

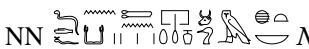
Sailor 27 – 28  120 *śḳṯ.w ỉm=ś m śtp n(.ỉ) km.t*
'Sailors were in it [i.e., the ship], chosen ones of Egypt.'

Especially adverb phrases of time are occasionally emphasised by anticipation.

Ipuwer 5.5 
ỉw [N.-E. P.] *mỉn* [ADV. PHR.] *ṯp.t ỉr.ỉ* [S] *mỉ-m* [P] *mỉn* [ADV. PHR.]
'Today, how is the taste thereof today?'

Bersheh II, pl. 21, 7 
ỉr mỉn m=k wỉ m rḫ nśwt
'As for today, behold, I am an acquaintance of the king.'

The same is true for the phrase  *n kꜣ* in reference to the emphasised receiver of an offering or a gift.

[Caption next to a man presenting offerings:]
Paheri, pl. 6  *NN ḏṭ=f n kꜣ=ḏn pr.t-ḫrw m (ỉ)ḫ.t nb*
'NN says, "For your *ka* – a funeral offering consisting of everything."'
For the [unmarked] PRESENT *ḏṭ=f* after a topicalised subject, see sect. 25.4.1.

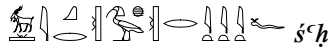
8.7. ADVERBS AND ADVERBIAL PHRASES QUALIFYING ADJECTIVES AND ADJECTIVAL ADVERBS

8.7.1. EXPRESSION OF THE COMPARATIVE

Any attribution of an adjectival quality is based on a reference. The positive degree of an adjective thus implicitly compares the degree of a quality that is present in one item to the degree that is regarded as the standard by the speaker. The statement, 'Mice are small.', for instance, can be regarded as generally true if uttered by a human, but would not be true in reference to, say, a flea. The introduction of an explicit reference thus allows for the expression of a comparative notion without any modification of the adjective, e.g., 'A mouse is big in reference to a flea', i.e., 'A mouse is bigger than a flea'.

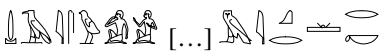
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This is the way in which Middle Egyptian expresses the comparative notion, namely as the basic form of an adjective, an adjective verb, or an adverb in combination with a comparative adverbial phrase built of the preposition  ***r***, 'in reference to' and its nominal or pronominal object.

 ***śʿḥ ỉkr ỉḫ r ỉtỉ(.w)≠f*** Bln 7731, B 2 – 3

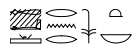
'a devoted noble, more glorious than his forefathers' [attrib. adj.]

Lit.: 'a noble, a devoted one, a glorious one in reference to his forefathers'.

 ***ḏ ỉśỉ.w*** […] ***m ỉkr r≠k*** Ptah Pr 5.10 – 11

'a disputant […], a more excellent one than you' [adj. noun]

Lit.: 'a disputant […], an excellent one in reference to you'.

  Bln 7798, on the side

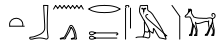
śḫm ỉb hrw n(.ỉ) ʿḥ3 ***ʿ3 rn r nśwt nb*** [*nfr ḥr*-adj.]

'a brave one on the day of fighting, more famous than any [other] king'

Lit.: 'great of name in reference to any [other] king].'

For the INFINITIVE ***ʿḥ3*** in a genitival construction, see sect. 11.1.5.1.

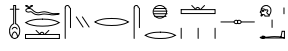
[I have united this magic]

  CT V : 176 l, M2N4

čbn r čsm ***ḫ3ḫ r šw(.t)*** [adj. adv.]

'quicker than a hound, and faster than the shadow'

Lit.: 'quick in reference to a hound, fast in reference to the shadow'.

 ***nfr śỉ r śḫr≠ś tp(.ỉ)-ʿ*** IV : 312, 12

'It was nicer than it had been before.' [pred. adj.]

Lit.: 'It was nice in reference to its prior condition.'

For the adjectival sentence pattern, see sect. 15.1. with 15.1.4.1.

Note

If the comparative adverbial phrase is constructed with an infinite verbal noun, i.e., the INFINITIVE [see sect. 11.1.1.], it expresses the notion of 'too [ADJECTIVE] to [INFINITIVE]'.

 ***ỉw(≠w) ʿšʒ(.w) r ỉrỉ.t m sḫʒ.w*** IV : 1245, 2

'they are too numerous to record [them] in writing' [STATIVE]

For the noun-stative construction ***ỉw≠w ʿšʒ.w***, see sect. 21.3.1.1.2.

For the comparative phrase ***r*** [INFINITIVE], see. sect. 8.7.1. The neuter object 'it' is omitted.

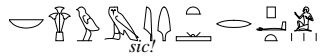
 ***ỉb≠f ḫsỉ≠f r šmỉ.t*** pEb 36.6

'his heart is too weak to beat' [verbal]

For the [unmarked] PRESENT ***ḫsỉ≠f*** after a topicalised subject, see sect. 25.4.1.

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Although this construction is commonly called the ‘comparative’, it is not limited to adjectives but also found with noun phrases and non-adjectival sentence patterns [cf. the English comparative phrases ‘more than’, ‘better than’],

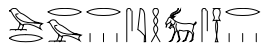
HTBM IV, pl. 37 

nb ḥ3.w ỉm3.t r pˁ.t
[EA 566], 8 - 9 ‘the possessor of an abundance of kindness, more than [other] *pˁ.t*-people’
Lit.: ‘the possessor of an abundance of kindness in respect of [other] *pˁ.t*-people’.

Dispute 119 – 120 

[adv. sent.] *s nb m ḥr-m-ḫr.w r śn.nw≠f*
‘Every man is more downcast than his fellow.’
Lit.: ‘Every man is in head-down in reference to his fellow.’
The phrase *ḥr-m-ḫr.w* is used as a noun equivalent.

as well as the expression of an implicit superlative.

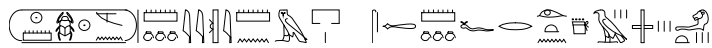
Siût I 154 
wr r wr(.w) śˁḥ śmr(.w)
‘one who is greater than the great ones, the noblest of the companions’
Lit.: ‘a great one in reference to the great ones, the noble one of the companions.’

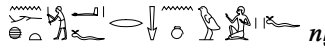
instead of the expected [see sect. 5.3.]

* 
wr wr(.w) śˁḥ r śmr(.w)
‘the great one of the great ones, the noblest one in regard to the companions’

8.7.1.1. Omission of prepositions and references in adverbial phrases

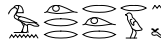
If the qualified object is part of a genitival construction, the English grammar requires a referencing pronoun in the comparative phrase. Middle Egyptian, however, omits the pronoun, as this is evident from the context [cf. the omission of a referencing noun or pronoun in adverbial phrases, see sect. 16.3.5.1.].

IV : 584, 17 
(mn-ḫpr-rˁw) mrỉ n(.ỉ) rˁw mn.wỉ m pr ỉmn
śˁ3ỉ mn.w(w)≠f r ỉrỉ.t.n ḳr.tỉw ỉm.ỉw-ḥ3.t
‘Menkheperre, beloved of Ra, rich with monuments in the temple of Amun, who made his monuments greater than what the ancestors had done before’
Lit.: ‘while is monuments are enlarges in reference to what
the ancestors had made before’.
Despite the spelling, *ỉm.ỉ-ḥ3.t* is to be interpreted as an adverb, not as a nisba form.
For the attributive perfective participle *śˁ3ỉ*, see sect. 33.2.1.1.

Sailor 100 
nḫt ˁ≠f r śn.nw≠f
[pred. adj.[‘His arm was stronger than [that of] his fellow.’
Lit.: ‘his arm was strong in reference to [that of] his fellow’.
For adjectival sentence pattern *nḫt ˁ≠f*, see sect. 15.1.

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For the same reason, a preposition and even entire phrases can be omitted.

 *ꜣḫ n ỉrr ⟨śt⟩ r ỉrr.w ⟨śt⟩ n≠f* Bln 7311, K 2

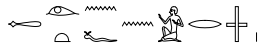
'It is more useful for one who does it than [for] one for whom it is done.'

For the sentence pattern, see sect. 15.1. with 15.1.4.1.

[His city loves him more than her limbs [i.e., its inhabitants]

 *ḥ ͨ i̯ śt ỉm≠f r nčr≠śn* Sin B 66 – 67

'and she [i.e., the city] rejoices in him more than [in] their [i.e., the inhabitants] god.'

 *ͨꜣ ỉri̯.t.n≠f n≠ỉ r ỉm.ỉw-ḫꜣ.t* IV : 59, 3

'What he did for me was greater than [what he did for] the ancestors.'

Lit.: 'What he did for me is great in reference to the ancestors.'

8.7.2. ADVERBS AND ADVERBIAL PHRASES AS INTENSIFIERS

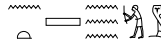
Attributive and non-attributive adjectives as well as predicative adjectives and adjectival adverbs can be constructed with the adverb  *wr.t* [in far fewer cases also  *wr* or *ͨꜣ.w*] in order to express a particularly high degree of quality or quantity.

 *śśm.t nfr.t wr.t* IV : 1282, 8

'a very good horse'

 *ḫꜣb(.w)-śṯ ͨšꜣ(.w) wr.t* IV : 227, 12

'very many *Sed*-festivals'

 *ntš(.w) m mw ͨꜣ wr.t* pEb 93.13

'Shall be besprinkled with water very much.'

For the PASSIVE PROSPECTIVE *ntš(.w)*, see sect. 26.3.

 […]  CG 1565, a 2

śꜣḫ.t(w)≠f ỉn ḫr(.ỉ)-ḫ(ꜣ)b […] *ͨšꜣ wr.t*

'May he be glorified by the lecturer priest […] very frequently.'

For the initial SUBJUNCTIVE *śꜣḫ.t(w)≠ś*, see sect. 27.3.2.1.

Especially during the eighteenth Dynasty, the phrase  *sp* 2, 'twice', is employed to lay a particular emphasis on adverbs and adverbial phrases.

 *ḥn.n≠f n≠ỉ wr sp* 2 IV : 1074, 16

'He exhorted me very seriously.'

For the initial PERFECT *ḥn.n≠f*, see sect. 23.5.3.

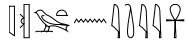
[…]  […] *ḥr wrḥ⟨≠f⟩ ṯwꜣ sp* 2 pEb 27.13 – 14

[…] 'anointing him in the very early morning'

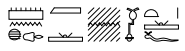
For the PROGRESSIVE *ḥr wrḥ* in a circumstantial adverb clause, see sect. 20.5.1.2 (α).

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A grading or qualifying adverb follows the adjective / adverb as closely as possible, i.e., in noun phrases or in the ***nfr ḥr***-construction, it precedes a possible genitival adjective,

IV : 890, 7  ***mɜᶜ wr.t n(.i) ỉty ᶜ.w.ś.***

'a very truthful one towards the sovereign, l.p.h.'

Stèles, pl. 55  

[C 167], base line ***sḫɜ.w ỉḳr wr*** ***mnḫ mɜᶜ n(.i) ḥmw.t≠f***

'a very skilful scribe, a truly excellent one of his craft'

while it follows the modifier noun of a direct genitive.

IV : 1290, 1  […] ***nśwt*** […] ***wṯn ᶜ wr.t***

'a king […] with very strong arm'

Qualifying a predicative adjective, the adverb further precedes the subject of an adjectival sentence [see sect. 15.1.1.2.].

In order to express the notion of 'beyond all measures', 'exceedingly', a grading adverb can finally be constructed with the comparative adverbial phrase  ***r (ỉ)ḫ.t nb.t.***

2. ZwZt : 9, 6  ***ᶜḥᶜ.n ṯwɜ.n≠f n≠ỉ nčr r (ỉ)ḫ.t nb.t***

'Then he thanked me beyond all measures.'

For ***ᶜḥᶜ.n ṯwɜ.n≠f***, see sect. 23.3.2.1.

Bersheh I, pl. 24  ***ḫɜm ᶜɜ wr.t r (ỉ)ḫ.t nb.t***

'a great catch beyond all measures'

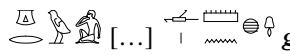
2. ZwZt : 9, 12  ***ᶜḥᶜ.n≠tw ḥᶜỉ̯.w ỉm wr r (ỉ)ḫ.t nb.t***

'Then One rejoiced thereat exceedingly.'

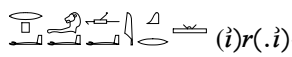
For ***ᶜḥᶜ.n≠tw ḥᶜỉ̯(.w)*** [STATIVE], see sect. 21.3.2.

Note

From the Middle Kingdom onward and frequently during the New Kingdom, the numeral  ***wᶜ***, 'one', is found to precede an adjective noun in the meaning 'the only [ADJECTIVAL NOUN]'.

Bln 19500, E 2 – 3  […] ***gr.w*** […] ***wᶜ mnḫ***

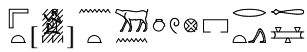
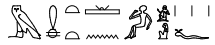
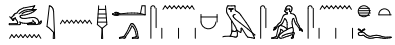
'a silent one […], the only splendid one'

IV : 68, 1  ***(ỉ)r(.ỉ)-pᶜ(.t) ḫɜ.tỉ-ᶜ wᶜ ỉḳr***

'the ***(ỉ)r(.ỉ)-pᶜ(.t)*** and ***ḫɜ.t(ỉ)-ᶜ***, the only excellent one'

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Exercise

1. 
2. 
3. 
4. 
5. [He will speak] 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. [I was crying] 
15. […] 
16. 
17. 
18. 
19. […that NN may pass] 
20. 

Notes

1. ***prị.t***: direct relative clause qualifying ***ḳnb.t***, ‘that has left’.
2. ***rḏị.w / swr(.w)***: ‘shall be given’ / ‘shall be drunk’.
3. ***m*** of identification: ‘[NOUN$_1$] was [NOUN$_2$]’.
7. ***wn.ỉn ʿḥʿ=śn ḥmśị=śn***: ‘then they behaved’.
11. ***mỉʿ(=ỉ)***: ‘I make offerings’.
16. ***ỉwị n=f***: ‘to him come’.
18. ***ỉrị.t.n=ỉ***: direct relative clause qualifying the preceding noun, ‘which I have made’.

References

1 Neferti Pet 4.
2 pHearst 2.6.
3 Sin R 12 – 13.
4 IV : 18, 1.
5 Ptah Pr 17.11.
6 Sin B 265 – 266.
7 Kagemni Pr 2.7.
8 IV : 1282, 8.
9 IV : 641, 8 – 11.
10 BD 169B, C.a. 23.
11 Siût I 7.
12 BD 149, Nu 25.
13 IV : 1648, 4.
14 Letters, pl. 8 A, 33 – 34.
15 Siût I 284.
16 IV : 1279, 3.
17 IV : 1315, 5.
18 pKah, pl. 11, 20.
19 Leyden V 71.
20 BD 78, Nu 41 - 42.

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CHAPTER 9

NUMBERS

9.1. CARDINAL NUMBERS

9.1.1. NUMERAL SIGNS

Egyptian arithmetic relies on the decimal system and employs six signs to denote various powers of ten,



Note
Although the sign  *ḥḥ* – also spelled with a semogram stroke – is commonly translated as ‘million’, it denotes an abstract multitude rather than a number.

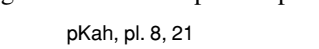
while higher values within a particular power of ten are expressed by a numeral sign and its multiplier, which is usually indicated by the respective repetition of the numeral sign.

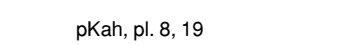
IV : 668, 7
 ‘9’

IV : 668, 4
 ‘40’

BD 149, A.a. 23
 ‘300’

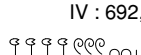
Note
Especially with high numbers, hieratic texts also express the multiplier by a numeral sign beneath the respective power of ten.

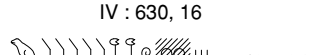
pKah, pl. 8, 21
 ‘209,200’
[2 x 100,000 + 7000 + 200]

pKah, pl. 8, 19
 ‘470,042 ½’
[4 x 100,000 + 7 x 1000 + 40 + 2 + ½]

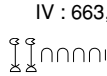
Numbers with different powers of ten are realised as noun phrases in which a higher power precedes a lower power of ten. A possible decimal power with the factor zero is simply left out.

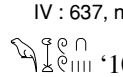
IV : 669, 9
 ‘45’

IV : 692, 7
 ‘4622’

IV : 630, 16
 ‘152,123’

IV : 706, 4
 ‘702’

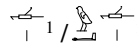
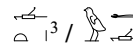
IV : 663, 8
 ‘2041’

IV : 637, no. 30
 ‘101214’

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9.1.2. PRONUNCIATION OF THE CARDINAL NUMBERS

Phonetic spellings in the Pyramid Texts not only reveal the pronunciation of the cardinal numbers one to nine, but also indicate that originally there were both masculine and feminine forms.

MASC.		FEM.			COPTIC, MASC. / FEM.
	*wˁ*		*wˁ.t*	‘one’	> ⲟⲩⲁ / ⲟⲩⲉⲓ
	*śn.w(i)*		*śn.tỉ*	‘two’ [dual]	> ⲥⲛⲁⲩ / ⲥⲛ̄ⲧⲉ
	*ḫmt.w*		*ḫmt.t*	‘three’	> ϣⲟⲙⲛ̄ⲧ / ϣⲟⲙⲧⲉ
	*(i)fṭ.w*		*(i)fṭ.t*	‘four’	> ⲫⲧⲟⲟⲩ / ⲫⲧⲟ(ⲉ)
	*ṭỉ.w*	?	*ṭỉ.t*	‘five’	> ⲯⲟⲩ / ⲯ(ⲉ)
	*śỉś.w*		*ś(i)ś.t*	‘six’	> ⲥⲟⲟⲩ / ⲥⲟ(ⲉ)
	*śfḫ.w*		*śfḫ.t*	‘seven’	> ⲥⲁϣⲭ / ⲥⲁϣⲭⲉ
	*ḫmn.w*	?	*ḫmn.t*	‘eight’	> ϣⲙⲟⲩⲛ / ϣⲙⲟⲩⲛⲉ
	*pśḳ̌.w*		*pśḳ̌.t*	‘nine’	> ⲯⲓⲧ / ⲯⲓⲧⲉ

For cardinal numbers higher than ten, no such spellings are attested, but their pronunciation can be deduced from the respective Coptic numbers and Egyptian wordplays.

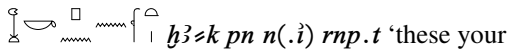
MASC.	FEM.			COPTIC, MASC. / FEM.
mḳ̌.w	*mḳ̌.t*	‘10’	>	ⲙⲏⲧ / ⲙⲏⲧⲉ
ḳ̌w.t(i)	*ḳ̌w.t(i)t*	‘20’ [dual]	>	ϫⲟⲩⲱⲧ / ϫⲟⲩⲱⲧⲉ
mˁbʒ	*mˁbʒ.t*	‘30’	>	ⲙⲁⲁⲃ / ⲙⲁⲁⲃⲉ
ḫm.w [?]	-	‘40’	>	ϩⲙⲉ
ṭỉw.w [?]	-	‘50’	>	ⲧⲁⲓⲟⲩ
śrśỉ.w	-	‘60’	>	ⲥⲉ
śfḫỉ.w	-	‘70’	>	ϣϥⲉ
ḫmnỉ.w	-	‘80’	>	ϩⲙⲉⲛⲉ
pśḳ̌ỉ.w	-	‘90’	>	ⲡⲥ̄ⲧⲁⲓⲟⲩ
-	*šn.t*	‘100’	>	ϣⲉ
-	*šn.tỉ*	‘200’ [dual]	>	ϣⲏⲧ
ḫʒ	-	‘1,000’	>	ϣⲟ
ḳ̌bˁ	-	‘10,000’	>	ⲧⲃⲁ
ḫfn	-	‘100,000’		-

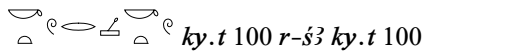
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Note
Apart from the multipliers of ten, the cardinal numbers from 11 to 99 were constructed as compounds consisting of a prefixal form of the number of tens and a terminal component indicating the number of ones, cf. Copt. ⲙⲛ̄ⲧ-ϣⲟⲙⲧⲉ, ‘13’, ϫⲟⲩ-ⲧϩ, ‘25’, ⲙⲁⲃⲧ-ⲗϥⲧⲉ, ‘34’.
The multipliers of hundreds [300 – 900] and thousands [2000 – 9000] were constructed as compounds with the status constructus of the numbers two to nine and ϣⲉ or ϣⲟ, respectively, e.g., Copt. ϥⲧⲟⲩ-ϣⲉ, ‘400’, ϣⲙⲛ̄ⲧ-ϣⲟ, ‘3000’; alternatively, ϣⲉ and ϣⲟ, as well as ⲧⲃⲁ, were constructed as the genitival attribute of the numerals one to nine, e.g., ϣⲟⲙⲛ̄ⲧ ⲛ̄ϣⲟ, ‘3000’, ϯⲟⲩ ⲛ̄ⲧⲃⲁ, ‘50000’.
Complex numbers were either constructed as compounds, cf. Copt. ϣⲟ ϣⲙⲟⲩⲛ ⲛ̄ϣⲉ ϩⲙⲉⲧ-ⲗⲥⲉ, ‘1846’, or they were connected by ⲙⲛ̄-, ‘and’, cf. Copt. ϩⲙⲉ-ⲟⲩⲉ ⲛ̄ϣⲟ ⲙⲛ̄-ϥⲧⲟⲩ ϣⲟ, ‘41.400’, ⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩ ⲛ̄-ϣⲉ ⲙⲛ̄-ⲥⲉ, ‘1260’, ⲥⲉⲩ-ϣⲉ ⲛ̄ϣⲟ ⲙⲛ̄-ϣⲙ̄ⲧ-ϣⲟ ⲙⲛ̄-ⲭⲉⲩ-ϣⲉ ⲙⲛ̄ ⲧⲗⲓⲟⲩ, ‘603450’.

9.1.3. CARDINAL NUMBERS AS NOUNS

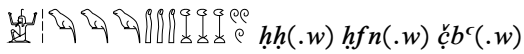
Egyptian numerals belong to different word classes: while  *w*ᶜ /  *w*ᶜ*.t*, ‘one’, and  *śn.w*(*i̯*) /  *śn.ti̯*, ‘two’, are treated as gender-variable adjectives, the higher cardinal numbers are treated as nouns, i.e., all numerals can be determined by a demonstrative pronoun and / or by a possessive suffix pronoun, they can engage in genitival constructions, and they can serve as the object of a preposition or as a constituent in a clause.

 *ḫ*ɜ*=k pn n*(*.i̯*) *rnp.t* ‘these your one thousand years’ IV : 1058, 15

 *ky.t* 100 *r-śʾ ky.t* 100 Siût IV 25
‘one one hundred after the other one hundred’

Cardinal numbers further build abstract plural forms, which are attested mainly with the higher powers of ten.

 IV : 612, 15 – 16
i̯wn(*.ti̯w*) *sti̯ m ḏbᶜ*(*.w*) *ḫ*ɜ(*.w*) *mḥ.ti̯w m ḥfn*(*.w*) *m śḳr*(*.w*)*-ᶜnḫ*
‘tens of thousands and thousands of Nubian nomads,
and hundreds of thousands of Northerners as prisoners of war’

 *ḥḥ*(*.w*) *ḥfn*(*.w*) *ḏbᶜ*(*.w*) *ḫ*ɜ(*.w*) *šn*(*.w*)*t* Bahari, pl. 81
‘millions, hundreds and tens of thousands, thousands and hundreds’

 Sebeknekht, pl. 7, 2
ḫrp n(*.i̯*) *ḥḥ*(*.w*) *mnḫ.w* ᶜ*šɜ.wt*
‘director of the millions, shepherd of the multitude’

 IV : 1956, 12 – 13
i̯wɜ(*.w*)*=ś m šn*(*.w*)*t* ᶜ*w.t=ś ḫɜś.t m ḫ*ɜ(*.w*)
‘its oxen by the hundreds, its desert game by the thousands’

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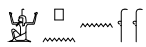
Note
Archaic texts employ a determining pronoun of the plural number and thus indicate that the numerals were originally treated as an implicit plural.

CT IV : 355 a, T_1L  *ḫmt.w ỉpw ꜣḫ.w* ‘these three *akhs*’

CT IV : 258 a, Sq_1C 
śfḫ.w ỉpw ꜣḫ.w ỉm.ỉw šmś.w nb śpꜣ.t
‘those seven *akhs* who are in the following of the lord of the nome’

Since the Middle Kingdom, however, they are usually treated as a grammatical singular,

Peas B_1, 182  3 *pn* ‘these three’

IV : 306, 7  *ḥḥ pn n(.ỉ) rnp(.w)t* ‘these one million years’

2. ZwZt : 33, 10  *pꜣ* 4 *ỉwꜣ* ‘these four *ỉwꜣ*-oxen’

and even counted nouns frequently show the singular number.

Sebeknekht, pl. 7  120 *n.t ḫꜣ-tꜣ* ‘120 *ḫꜣ-tꜣ*’

IV : 893, 15  120 *n(.t) ꜣbw* ‘120 elephants’

pTurin 137, 3  *tꜣ* 365 *n(.t) nčr* ‘the 365 gods’

In the first of the preceding examples, the genitive adjective is constructed in agreement with the feminine gender of the numeral  *šn.t*, while the second and the third examples employ the invariable form.

9.1.3.1. COLLECTIVE NOUNS DERIVED FROM NUMERALS

Correspondent to English ‘trio’, ‘quartet’, etc., Ancient Egyptian derived collectives from numerals. Although often spelled only with a numeral sign, these nouns, as with all collectives, were probably of the feminine gender, e.g.,  *ṯỉ.t*, ‘gang of five’ [BH I, pl. 8, 19],  *ḫmn.t*, ‘ogdoad’ [CT VII : 96 u, $S_{14}C$], or *pśḏ.t*, ‘ennead’ [CT : 202 b, pGard III].

CT VI : 241 h, T_1C^a  *ỉw ḫmt(.t) m sꜣ.w=ỉ* ‘The trio is my protection.’
For the adverbial sentence pattern, see sect. 16.2.1.1.

CT III : 262 a, B_2L  *wr n(.ỉ) ḫ.t śmś.w n(.ỉ) ṯỉ(.t)*
‘the greatest one of the generation, the eldest of the five’

CT II : 156 b, S_1C  *ỉ šp-ḥr=f ỉm.ỉ śỉśỉ(.t)*
‘O you whose head is blind, who is amongst the six.’

Titles I : 256, no. 926  *(ỉ)m(.ỉ)-rꜣ šn.t* ‘overseer of a group of one hundred’

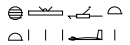
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9.1.4. SYNTAX OF THE CARDINAL NUMBERS

9.1.4.1. THE NUMBERS ONE AND TWO

The adjectival cardinal numbers ‘one’ and ‘two’ either follow the counted noun in gender agreement

 *tp wˁ* ‘one head’ Peas B_1, 192

 *(ỉ)ḫ.t wˁ.t* ‘one thing’ Sin B 266

 *ỉs(.wỉ) śn.w(ỉ)* ‘two tombs’ I : 147, 3

 *sȝ.t(ỉ) śn.tỉ* ‘two sisters’ PT 1248 d, M

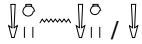
 […] *nb(.wỉ) śn.wỉ* […] *rtḫ.tỉ śn.tỉ* BD 183, A.g. 11

‘the Two Lords […] the Two Ladies’

or serve as adjective nouns in absolute use.

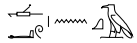
 *tḫn.w(ỉ) wr.(w) wˁ ḥr wȝ.t nb.t* IV : 1655, 9

‘two great obelisks, one on each side’

 / *śn.nw n(.ỉ) śn.wỉ* ‘the second of the two’ VII : 3, 9

For the ordinal number *śn.nw*, see sect. 9.2.1. and 9.2.2.

 *wˁ* can further precede the counted noun as the first noun in a genitive construction, usually so as to introduce the first of two contrasted nouns [see sect. 5.5.2.] or to denote an implicit superlative [see the note in sect. 8.7.2]. In the following example, however, the construction had almost developed into the indefinite article preceding a noun.

 *wˁ n(.ỉ) ḳȝḳȝ.w* ‘a river barge’ pWest 8.3

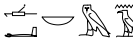
In reference to a particular or an arbitrary member of a group of equal items or persons,  *wˁ* is constructed with the partitive preposition *m* or the prepositional adverb *ỉm*,

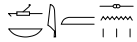
 *wˁ m nw n(.ỉ) ỉm.ỉ(w)-ḫt ḥr.w* V : 38, 14

‘one of those who are in the following of Horus’

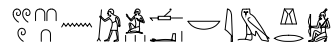
 *sȝ.t n.t wˁ-ỉm≠ǩn* ‘the daughter of any one of you’ I : 77, 4

and like any other noun, it can be generalised by the adjective  *nb* in order to refer to every single item / member of a group.

 *wˁ nb m nȝ n(.ỉ) tḫn(.w)* ‘each of these obelisks’ IV : 747, 17

 *wˁ nb ỉm≠śn* ‘each of them’ IV : 1660, 4

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IV : 1234, 11 – 12  *330 n(.i) wr(.w) wᶜ nb ỉm ḫr mšᶜ(.w)=f*

'330 chiefs, each of them with his soldiers'

Usually, however,  *wᶜ m-*, *wᶜ ỉm=*, and *wᶜ ỉm* [prep. adv.] are treated as compound phrases, i.e., the primary adjective follows the entire phrase.

Sin B 245 – 246  *ṯm.n=ỉ wᶜ-ỉm nb m rn=f*

'I called each of them by his name.'

For the initial PERFECT *ṯmn=ỉ*, see sect. 23.5.3.

Siût I 288  *mỉ wᶜ-ỉm=ṯn nb* 'just like each of you'

Siût I 277 

rḏỉ.t n=f tᵓ-ḥḏ ỉn wᶜ-ỉm nb n ḫn.tỉ=f
ḫr-ᶜ n(.ỉ) ḥm-kᵓ=f m tp.ỉ ᵓḫ.t

'the giving of white bread to him by each of them for his statue,
under the supervision of his [funerary]-priest on the first day
of the inundation'

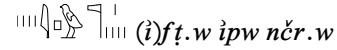
For the INFINITIVE *rḏỉ.t* and its construction, see sects. 11.1.2. and 11.1.3.

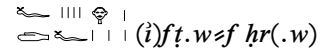
CT I : 294 e, T_2C  NN *wᶜ-ỉm=śn pw NN pn* 'this NN is one of them'

For the sentence pattern, see sect. 14.2.2.1.

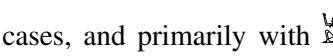
9.1.4.2. HIGHER NUMBERS

The cardinal numbers from three onward precede the counted noun [if possible in gender agreement], which either stands in apposition to the numeral or follows the genitival adjective as a modifier noun.

CT I : 2 e, B_{15}  *(ỉ)fṯ.w ỉpw nḏr.w* 'these four gods'

CT VI : 400 h, T_1L  *(ỉ)fṯ.w=f ḫr(.w)* 'his four faces'

CT III : 105 c, B_1Bo  *śfḫ.t ỉptw n(.w)t (ỉ)ḫ(.w)t* 'those seven offerings'

In rarer cases, and primarily with  *ḥḥ* or *ḫᵓ* in the offering formula, the counted noun is constructed with the partitive *m*. In either case, the numeral likely expresses the notion of 'a lot of', 'uncountable' rather than a concrete quantity.

pBM 10689, 3.6 

ḫᵓ=k m (ỉ)ḫ(.w)t nb(.w)t nfr(.w) wᶜb(.w)t

'your thousand of all good and pure things'

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 *gn.wtꜣf n.t ḥḥ(.w) m rnp(.w)t* IV : 1703, 5

'his annals of millions of years'

9.1.4.3. ADMINISTRATIVE NOTATION OF NUMBERS AND MEASURING WORDS

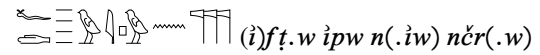
Influenced by the scheduled notation of measured items [e.g., Siût I, above 284 – 288, listing the payments for the priests that perform the funerary cult for the deceased],

			
∩	𓏭	𓐝	𓊃𓏏𓅱
𓐝𓐝𓐝𓐝𓐝	𓏭	𓐝𓐝	𓀁𓂋𓃀
𓐝𓐝𓐝𓐝𓐝	𓏭	𓐝𓐝	𓀁𓂋𓁐
𓐝𓐝𓐝𓐝𓐝	𓏭	𓐝𓐝	𓀁𓊪𓂋
𓐝𓐝𓐝𓐝𓐝	𓏭	𓐝𓐝	𓀁𓎛𓅱
𓐝𓐝𓐝𓐝𓐝	𓏭	𓐝𓐝	𓀁𓉔𓂋
𓐝𓐝𓐝𓐝𓐝	𓏭	𓐝𓐝	𓀁𓊃𓏏𓅱
𓐝𓐝𓐝𓐝𓐝	𓏭	𓐝𓐝	𓀁𓎛𓊃
𓐝𓐝𓐝𓐝𓐝	𓏭	𓐝𓐝	𓀁𓌙𓊃

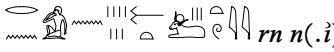
tᵓ ḥḳ̌ white bread	*ḳfn* pastry	*ḥ(n)ḳ.t ḳby* beer, jar	*ỉm.ỉ-rn ỉr(.ỉ)* name list thereof
10	400	4	*(ỉ)m(.ỉ)-rᵓ ḥm(.w) nčr* overseer of the priests
5	200	2	*wḥm.w* herald
5	200	2	*ḥr(.ỉ)-śšt3* privy to the secret(s)
5	200	2	*šnč.tỉ* wearer of the kilt
5	200	2	*(ỉ)m(.ỉ)-rᵓ šnᶜ* overseer of the workhouse
5	200	2	*ḥr(.ỉ) wśḥ.t* overseer of the offering hall
5	200	2	*(ỉ)m(.ỉ)-rᵓ ḥw.t k3* overseer of the ka-house
5	200	2	*sḫ3.w n(.ỉ) ḥw.t nčr* scribe of the temple
5	200	2	*sḫ3.w ḫ3w.t* scribe of the altar

a counted noun often precedes the numeral sign which it is supposed to follow.

CT I : 2 e, $B_2Bo = B_1P = B_6C$ CT I : 2 e, B_4Bo

 4 *ỉpw nčw* next to  *(ỉ)fṯ.w ỉpw n(.ỉw) nčr(.w)*

'these four gods'

 *rn n(.ỉ) 7(.t) ỉṯ.t twy* BD 148, B.a.. 3

'the name of these seven cows'

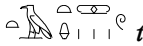
next to

 *rn n(.ỉ) t3 7(.t) ỉṯ.t* BD 148, P.e. 3

'the name of these seven cows'

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Although the numeral thus seems to follow the noun in apposition, the transposition is merely of a graphical nature and has no bearing on the construction. This becomes clear from examples that employ the feminine article in reference to the feminine numeral *šn.t*, whereas the counted noun is of the masculine gender.

pRhind 65  *t3* 100 *t*ᵓ ‘these 100 breads’ versus

pRhind 76  *p3* 1000 *t*ᵓ ‘these 1000 breads’

In other cases, an article of the singular number precedes the numeral, while the counted noun shows the plural number.

IV : 1070, 3  *p3*(*y*)*=j* 4 *ḫrṯ.w* ‘my four children’

BD 126, A.b. 1  *j p3* 4 *jʿn.w jpn* ‘O you four baboons.’

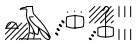
V : 134, 14 – 16 

10 *pn ḏ3ḏ3*(*w*)*.t jm.t rʿw jm.t wśjr*

‘these ten tribunals, in which Ra is and in which Osiris is’

The demonstrative pronoun agrees with the masculine gender of the numeral, while the revers nisba forms are constructed in agreement with the feminine noun *ḏ3ḏ3.t*.

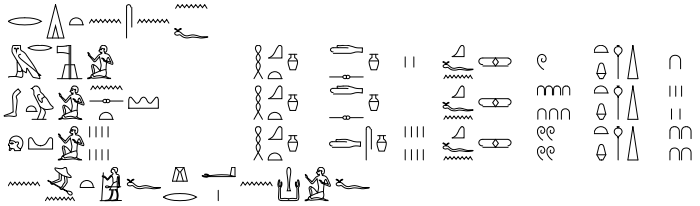
Uncountable nouns are constructed with measuring words, and once more, the written word order is influenced by administrative lists: item, measuring word, number. The gender variable single-figure numerals, however, agree with the gender of the measuring word and thus show that the phrase is indeed constructed as: number, measuring word, item.

Peas R 1.6  *t3* 6(*.t*) *ḥḳ3.t jt* ‘six heqat of this barley’

The following example illustrates the schedular arrangement of items,

Siût I 314 – 315 

as an entire table similar to the one quoted above is inserted in a sentence so as to specify the generalised agent ‘they’ along with respective offerings.



rḏ.t.n=śn n=f

(*j*)*m*(*.j*)*-rᵓ ḫr.t-nḏr*	*ḥnḳ.t tś*	2	*ḳfn*	100	*tᵓ-ḥḏ*	10
wʿr.tw n(*.j*) *s*(*m.y*)*t*	*ḥnḳ.t tś*		*ḳfn*	70	*tᵓ-ḥḏ*	5
tp(*.j*)*-ḏw* 8	*ḥnḳ.t tś*	8	*ḳfn*	400	*tᵓ-ḥḏ*	40

n ḫn.tj=f ḫr(*.j*)*-ʿ ḥm-k3=f*

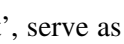
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‘What they have given to him:
the overseer of the necropolis: 2 jars of beer, 100 ***kfn***, and 10 white breads
the administrator of the necropolis: 1 jars of beer, 70 ***kfn***, and 5 white breads
the eight workmen of the necropolis: 8 jars of beer, 400 ***kfn***, and 40 white breads
for his statue, which is under the control of his [funerary]-priest.’

For the non-attributive relative perfect ***rḫ̌i̯.t.n≠śn***, see sect. 33.3.2.3. with 33.3.6 (α).

9.2. ORDINAL NUMBERS

9.2.1. IN GENERAL

The gender-variable ordinal numbers are formed in different ways: while the nisba forms  ***tp.ỉ*** [masc.] and  ***tp.t*** [fem.], ‘the topmost’, ‘the best’, serve as a substitute for the ordinal number ‘first’; the ordinal numbers ‘second’ to ‘ninth’, inclusively, are formed with the suffix  ***.nw*** [masc.] / ***.nwt*** [fem.] attached to the root of the respective cardinal number.

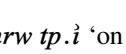
	CT II : 145 b, S_1C	CT II : 145 b, pGard II	IV : 1212,1	
MASC.				***śn.nw*** ‘the second’
	CT II : 146 d, S_1C	CT IV : 329 l, B_1L		
				(***ỉ***)***fṭ.nw*** ‘the fourth’
	CT II : 347 a, B_2P	CT II : 347 a, B_1L	BD 144, Nu vignette	
FEM.				***śn.nwt*** ‘the second’
	CT VII : 108 j, BH_4C			
				(***ỉ***)***fṭ.nwt*** ‘the fourth’

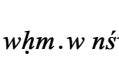
Higher ordinal numbers are formed with the masculine / the feminine participle of the verb  ***mḥ***, ‘to fill’, preceding the corresponding ordinal number.

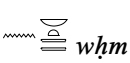
MASC. ***mḥ*** 10 FEM.  ***mḥ.t*** 10 [‘the one that fills ten’] ≈ ‘the tenth’

9.2.2. CONSTRUCTION OF THE ORDINAL NUMBERS

All ordinal numbers are grammatically treated as adjectives and usually follow a noun in gender agreement.

 ***hrw tp.ỉ*** ‘on the first day’ pEb 70.12

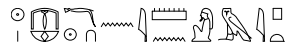
 ***wḫm.w nśwt tp.ỉ*** ‘the first herald of the king’ IV : 958, 12

 ***wḫm tp.ỉ n(.ỉ) nb.t t3(.wỉ)*** IV : 454, 12

‘the first herald of the mistress of the Two Lands’

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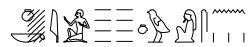
CT IV : 329 c, B_1L  *śbḫ.t* 3.*nwt* ‘the third portal’

IV : 836, 3  *ḥrw ḥ3b mḥ*-10 *n*(.*i*) *ỉmn m ỉp.t-ś*(.*w*)*t*
‘on the tenth festival day of Amun in Karnak’

Like other adjectives, however, they can also stand alone and serve as nouns in their own right, i.e., they can engage in a genitive construction, take a possessive suffix pronoun, be reigned by a preposition, or serve as a constituent in a sentence.

CT II : 146 d, G_2T  4.*nw n*(.*i*) *nčr* 4 *ỉpw* ‘the fourth of these four gods’

VII : 3, 9 – 10  *m śn.nw n*(.*i*) *śn.wỉ m ḫmt.nw n*(.*i*) *ḫmt.w*
‘as the second of two, as the third of three’

CT II : 148 d,  *ỉnk* 8.*nw*≠*śn*
pGard III ‘I am their eighth.’ / ‘I am the eighth of them.’
For the *ỉnk*-sentence pattern, see sect. 14.3.1.

Used as noun equivalents, the ordinal numbers can further precede a noun, which then follows in apposition or as an indirect genitival attribute.

pEb 67.18  2.*nw hrw* ‘on the second day’

CT IV : 48, B_1C  *ḫmt.nw śb3 Rᶜw* ‘the third gate of Ra’

IV : 590, 15  *m sp*≠*f* 3.*nw ḫ3b-śṯ* ‘at his third time of the *Sed*-festival’

Siût III 20  *m śn.nwt*≠*f ỉ3w.t* ‘in his second office’

PT 1978 c, N  *m* (*ỉ*)*fṯ.nw*≠*f hrw* ‘on his fourth day’

The direct genitive, however, is only used in reference to the first month of a season.

IV : 690, 14  *tp.ỉ šm.w* ‘the first one [i.e., month] of the *shemu*-season’

9.3. Fractions

Ancient Egyptian mathematicians largely calculated with ‘standard fractions’, i.e., fractions with the numerator one, which were denoted by the respective numeral sign for the denominator written beneath the sign  *rᵓ*, ‘part’.

pEb 27.8  *rᵓ*-8 ‘$^1/_8$’

pEb 27.10  *rᵓ*-64 ‘$^1/_{64}$’

Only the four most important fractions were expressed by individual signs.

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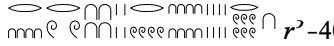
 gś ‘half’ for ‘$^{1}/_{2}$’

 ***r ʾ(.wỉ)*** ‘the two parts’ for ‘$^{2}/_{3}$’

 ***ḫmt.w r ʾ(.w)*** ‘the three parts’ for ‘$^{3}/_{4}$’

 ***ḥśb*** ‘[the] fraction’ or ***ỉfṭ.w r ʾ(.w)*** ‘the four parts for ‘$^{1}/_{4}$’ [only in hieratic]

Any other fractions with a numerator different from one had thus to be partitioned into an additive term of partial fractions with increasing denominators in simple juxtaposition.

 ***r ʾ*-40 *r ʾ*-244 *r ʾ*-488 *r ʾ*-610** pRhind,
‘$^{1}/_{40}$ [+] $^{1}/_{244}$ [+] $^{1}/_{488}$ [+] $^{1}/_{610}$’ [= $^{2}/_{61}$] division by two

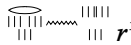
If the numerator exceeded the denominator, the fraction was converted into a mixed number, i.e., an additive term of an integer number and fraction numbers with increasing denominators.

 5 ***gś r ʾ*-7 *r'*-14** ‘5 [+] 1/2 [+] $^{1}/_{7}$ [+] $^{1}/_{14}$ [= 5 $^{5}/_{7}$]’ pRhind 34

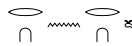
 440003 ***r ʾ*-6** ‘44003 $^{1}/_{6}$’ pKah, pl. 8, 20

 ***ḥḳ̌ ṭbn*** 101,214 ***ḳṭ.t*** 9 $^{2}/_{3}$ $^{3}/_{4}$ IV : 637, 15
‘101,214 deben and 10 $^{5}/_{12}$ kite silver’

Like other numerals, fractions are syntactically treated as nouns.

 ***r ʾ*-9 *n*(.*ỉ*) 9** ‘one ninth of nine’ pRhind 41

 ***r ʾ*-10 *n*(.*ỉ*) *m*** ‘one tenth of what?’ pRhind 30

 ***r ʾ*-10 *n*(.*ỉ*) *r ʾ*-10*≠f*** ‘one tenth of its tenth’ pRhind 46

9.4. Excursus: The division of time

9.4.1. The division of the year

The Egyptian civil year [ ***rnp.t***] was determined by the annual Nile flood and subdivided into 12 months [ ***ʒbḏ.t***] in accordance with the lunar phases. Each month had a standardised length of 30 calendar days [ ***św***], the last of which was called  / ***ʿrḳ.y*** [from ***ʿrḳ***, ‘to complete’].

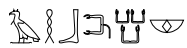
In accordance with the most significant farming events, ***ʒḫ.t***, ‘inundation’, ***pr.t***, ‘emergence’, and ***šm.w***, ‘harvest’, three seasons [***tr.w***, pl.: ***ỉtr.w***] were distinguished, each consisting of four sequential months, and in order to reach the approximate length of the solar year, five epagomenal days

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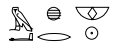
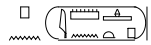
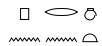
[*ḥr(.i̯)w-rnp.t* ‘those-who-are-above-the-year’; first attested in the sun temple of Niuserre] were added to the end of each year.

The ‘civil calendar’, however, was mainly used in the administration, while religious festivals were scheduled in accordance with the traditional lunar calendar, each month of which was thus named after a festival celebrated at the respective time. From the nineteenth Dynasty onward, these names are also attested for the civil calendar.

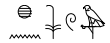
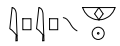
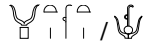
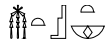
**  *ꜣḫ.t* Inundation**

I		*tḫi̯*		Tekhy
later		*ḳḥw.ti̯*	ⲑⲟⲟⲩⲧ	Thout
II		*mnḫ.t*		Menkhet
later		*p(ꜣ)-n(.i̯)-i̯p.t*	ⲡⲁⲟⲡⲉ	Paope
III		*ḥw.t-ḥr.w*		Hathor
later		*ḥw.t-ḥr.w*	ϩⲁⲑⲱⲣ	Hathor
IV		*nḥb-kꜣ(.w)*		Nehebkau
later		*kꜣ-ḥr-kꜣ*	ⲕⲟⲓⲁϩⲕ	Khoiahk

**  *pr.t* Emergence**

I		*šf-bṭ.t*		Shefbeded
later		*tꜣ-ʿ(ꜣ)b.t*	ⲧⲱⲃⲉ	Tobe
II		*rkḥ-ʿꜣ / rkḥ-wr*		Rekehwer
later		*[pꜣ-n(.i̯)]-mḫr*	ⲙ̄ϣⲓⲣ	Meshir
III		*rkḥ-nḳ̌ś*		Rekehnedjes
later		*p(ꜣ)-n(.i̯)-i̯mn.w-ḥtp(.w)*	ⲡⲁⲣⲙ̄ϩⲟⲧⲡ̄	Paremhotep
IV		*rnn.wtt*		Renenutet
later		*p(ꜣ)-n(.i̯)-rnn.wtt*	ⲡⲁⲣⲙ̄ⲟⲩⲧⲉ	Paremute

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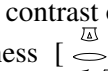
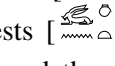
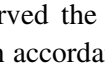
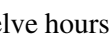
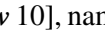
		***šm.w* Harvest**		
I		*ḫnś.w*		Khons
later		*p(ꜣ)-n(.i)- ḫnś.w*	ⲡⲁϣⲟⲛⲥ	Pakhons
II		*ḫnt(.i)-ḫty*		Khentikhety
later		*p(ꜣ)-n(.i)-ỉn.t*	ⲡⲁⲱⲛⲉ	Paone
III		*ỉp.t-ḥm.t*		Ipet-hemet
later		*ỉpỉp*	ⲉⲡⲏⲡ	Epep
IV		*wp.t-rnp.t*		Wepet-renpet
later		*mśw.t-rᶜw*	ⲙⲉⲥⲱⲣⲏ	Mesore
		ḫr(.i)w-rnp.t		
I.		*mśw.t-wśỉr*		
II.		*mśw.t-ḫr.w-wr*		
III.		*mśw.t-śtḫ*		
IV.		*mśw.t-ꜣś.t*		
V.		*mśw.t-nb.t-ḥw.t*		

Note
Although the particular names of the epagomenal days are not attested prior to the New Kingdom, the Pyramid Texts give evidence for a much longer tradition.

 ***m mśw.t nčr(.w) m ḥr(.i)w-rnp.t*** PT 1961 c, N

'on [the days of] the birth of the gods, on the five epagomenal days'

9.4.2. Further divisions of time

Other Egyptian units of time were contingent upon the natural contrast of light [ ***hrw***, 'day(time)', from sunrise to sunset] and darkness [ ***grḥ***, 'night(time)', from sunset to dawn]. A particular class of priests [ /  ***wnw.tỉ***, 'the one who belongs to the hour'] observed the sky and utilised the movement of the stars for further division of time. In accordance with the twelve months of the year, the night was thus divided into twelve hours [ ***wnw.t***], each marked by the rising of one out of thirty-six constellations, called decans, that consecutively appear on the horizon throughout the year. Every ten days, a new constellation rises heliacally, while another one disappears, facilitating a division of the Egyptian year into 36 decades [ / / ***św*** 10], named after their position in the particular month.

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CG 28118, 25 – 27  […] […] […]

tp.ỉ šm.w św-10 *tp*(*.ỉ*) […] *św*-10 *ḥr*(*.ỉ*)-*ỉb* […] *św*-10 *ḥr*(*.ỉ*)-*pḥw* […]

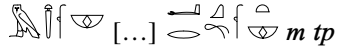
'First month of the *shemu*-season: first decade: [decans];
middle decade: [decans]; last decade: [decans].'

These decades, however, had no bearing on the civil calendar but only occur in a funerary context, as measuring the nightly hours was relevant for the hourly vigil over the deceased during the night before the burial.

CG 1434, 5 

m tp(*.ỉw*) *tr*(*.w*) *m tp*(*.ỉw*) *ȝbṭ nb m tp*(*.ỉw*) ⟨*św*⟩-10 *m ḥȝb nb nfr*

'on the first days of the seasons, on each first day of a month,
on the first days of the decades and all the [other] beautiful festivals'

BH I, pl. 25  […] *m tp.ỉ rnp.t* […] *ʿrḳ.y rnp.t*

'on the first day of the year […] and on the last day of the year'

9.4.3. THE DATE

The Egyptian conception of history differed from most other cultures, inasmuch as history was regarded as an endless circle that started all over again whenever a new king was inaugurated. Any historical date is therefore intrinsically linked to the name of the ruling king. During the Old Kingdom, the first, incomplete regnal year of a new king was named after the ceremony of 'uniting the Two Lands', while the following years were recorded on the basis of the biennial counting of taxable items.

I : 307, 9  *ḥr.w* […]-*tȝ.wỉ ʿnḫ*(*.w*) *ḏ.t rnp.t smȝ-tȝ.wỉ*

'Horus […], may he live forever. Year of Uniting the Two Lands.'

For the STATIVE *ʿnḫ*(*.w*), see sect. 21.12.1.

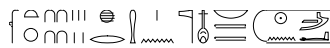
I : 112, 15  *rnp.t sp* 2 *ḫnw.t ʿw.t nb mḥ.w šmʿ.w*

'Year of the second time of counting the oxen and all the cattle
of Upper and Lower Egypt.'

I : 245, 3  *rnp.t m-ḫt sp* 2 *ḫnw.t*

'Year after the second time of [levying] the cattle tax.'

From the eleventh Dynasty onward, however, the years were continuously counted as the regnal years of the respective king, whose name usually follows the date as a reference in time introduced by the preposition  *ḫr*.

Sinai 54, 1 – 2 

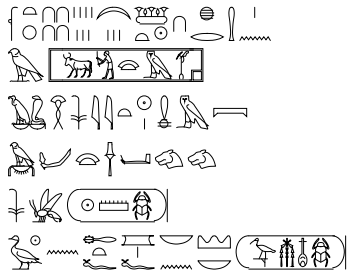
rnp.t ḥśb 45 *ḫr ḥm n*(*.ỉ*) *nḫr nfr nb tȝ.wỉ* ⸢*n*(*.ỉ*) *mȝʿ.t-rʿw*⸣ *ḏỉ ʿnḫ*

'45th regnal year under the Majesty of the present god,
Lord of the Two Lands, Nimaatre, presented with life.'

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A complete date thus consists of the regnal year, the counted month of a season, and the counted day of the month.

IV : 1228, 6 – 11



rnp.t-ḥśb 47 *ꜣbṯ* 3 *ꜣḫ.t św* 10 *ḫr ḥm n(.i)*
ḥr.w kꜣ nḫt ḫᶜi̯ m wꜣś.t
nb.tỉ wꜣḥ nśw.yt mỉ rᶜw m p.t
ḥr.w nbw ḳ̌śr ḫᶜ.w śḫm pḥ.tỉ
nśwt bỉ.tỉ (mn ḫpr rᶜw)
sꜣ rᶜw n(.i̯) ḫ.t≠f mri̯≠f
nb n(.i̯) ḫꜣś.t nb(.t) (ḳ̌ḥw.tỉ mśi̯ nfr ḫpr.w)

‘47th regnal year, third month of the *akhet*-season, tenth day under the Majesty of
HORUS Victorious Bull, who appears in Thebes
THE TWO LADIES Lasting of kingdom like Ra in heaven
HORUS OF THE SKY Holy of appearance, mighty of strength
KING OF UPPER AND LOWER EGYPT Menkheperre
bodily SON OF RA, his beloved, lord of all foreign lands
Thutmose, beautiful of transformation.’

Notes

Due to different explanations, the exact reading of *rnp.t ḥśb* [?], ‘regnal year’, remains uncertain. Extensive spellings such as / *św*, however, show that the sign , when occurring in a date, is to be read as ‘*św*’.

ḥꜣb nb ỉrr(.w) św(.w)≠f CG 20543, a 14

‘every festival that is celebrated on its day’

For the attributive imperfective passive participle *ỉrr*, see sect. 33.2.1.2. with 33.2.3.2.

ḥꜣb(.w) n(.i̯)w p.t r św(.w)≠śn IV : 112, 12

‘the festivals of heaven on their [particular] days of the months’

As defined days of the Egyptian calendar, both *ᶜrḳ.y* and the epagomenal days were employed to denote a date.

CG 20026, a 1 – 2

rnp.t ḥśb 10 *tp.ỉ ꜣḫ.t ᶜrḳ.y (ḫr ḥm n(.i̯) nśwt bỉ.tỉ ḫpr-kꜣ-rᶜw ḳ̌i̯ ᶜnḫ mỉ rᶜw ḳ̌.t)*
‘Tenth regnal year, first [month] of the *akhet*-season, last day of the month,
under the Majesty of the King of Upper and Lower Egypt, Kheperkare,
presented with life eternally like Ra.’

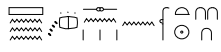
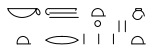
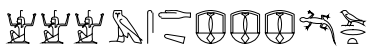
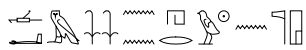
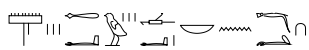
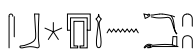
pBln 9785, 20 – 21

rnp.t-ḥśb 3 *mśw.t ꜣś.t*
ḫr ḥm n(.i̯) nśwt-bỉ.tỉ (nfr-ḫpr.w-rᶜw wᶜ-n(.i̯)-rᶜw) ᶜ.w.ś.
sꜣ rᶜw (imn-ḥtp(.w)) ᶜ.w.ś. ᶜnḫ(.w) ḳ̌.t r nḥḥ

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‘Third regnal year, Birth of Isis [i.e., the fourth epagomenal day],
under the Majesty of the King of Upper and Lower Egypt Neferkheperure,
the sole one of Ra, l.p.h.,
SON OF RA Amenhotep, l.p.h., god and ruler of Thebes, l.p.h.’

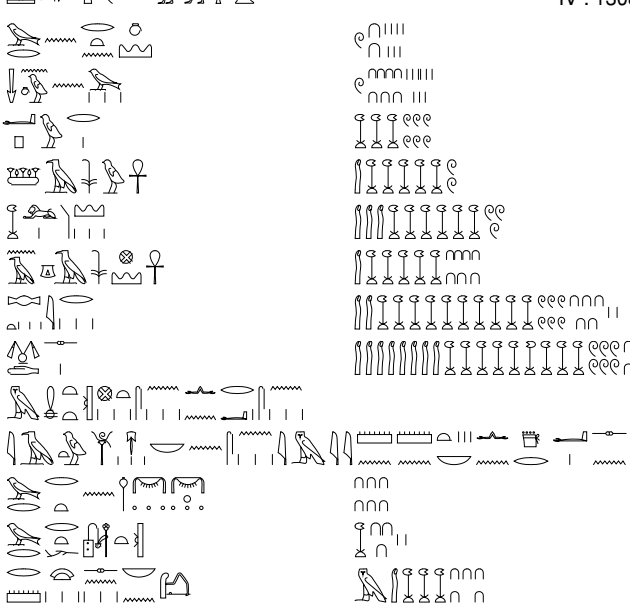
Exercise

1. 
2. 
3. 
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21. 

A LIST OF BOOTY



IV : 1308, 18 – 1309, 8



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Notes

9. […] ***n*** [NOUN]: '[…] is for [NOUN]'.

13. [NOUN] ***ỉm=ś***: '[NOUN] were in it [i.e., a ship, ***ṯp.t***]'

A list of booty:

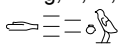
l. 1. ***ỉnị̈.t(.n) ḥm=f***: direct relative clause qualifying the preceding noun, 'that His Majesty had brought'.

l. 5. ***ʿnḫ(.w)***: attributive adverb clause qualifying ***šȝś.w***, 'while he was alive'.

l. 10. ***nn rˀ-ʿ=śn***: attributive adverb clause qualifying the preceding noun, 'without their end', 'countless'.

l. 11: ***n=śn-ỉm.y***: 'of theirs'.
nn ḏr-ʿ=śn: attributive adverb clause qualifying the preceding noun, 'without their end', 'countless'.

NOTES

1 PT 522 c, T.
2 PT 1697 a, M.
3 I : 109, 3.
4 I : 147, 2.
5 PT 1096 b, P, M, N.
6 PT 121 d, W.
7 ASAE 38 [1938], pl. 96.
8 PT 2156 c, N.
9 PT 1104 c, N.
10 PT 124 g, T, M, N.
11 Cf.  ***dj.nw*** 'the fifth', CT II : 147 b, pGard II.
12 Cf.  ***śỉś***, 'six-weave linen', CT I : 264 g, B_4C and  ***śỉś***, $B_{10}C^a$.
13 PN I : 300, 19.
14 V : 46, 15.
15 PT 511 c, T.
16 PT 1978 d, N.
17 PT 1250 a, N.
18 PT 673 b, T.

REFERENCES

1 IV : 140, 4.
2 IV : 1842, 6.
3 IV : 638, 2.
4 JEA 31 [1945], pl. 2a [EA 10752,1], 12.
5 I : 91, 17.
6 pEb 64.7.
7 IV : 531, 2.
8 pWest 10.10.
9 IV : 488, 10.
10 IV : 882, 11.
11 IV : 261, 10.
12 Siût I 287.
13 Sailor 27 – 28.
14 BD 125 [Intro.], Nu 4.
15 IV : 140, 12.
16 IV : 1299, 4.
17 Sailor 25 – 27.
18 Bahari, pl. 116.
19 IV : 1243, 9 – 10.
20 IV : 43, 4.
21 Siût I 284 – 285.

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CHAPTER 10

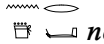
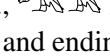
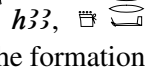
VERBS – DEFINITION AND VERB CLASSES

10.1. DEFINITION

Verbs are the part of speech that denote the occurrence or the performance of action, a state of being, or the existence of a noun and can display morphological contrasts of tense, aspect, voice, etc.

The most basic form of an Egyptian verb is the verb stem, which is derived from a lexical root of usually two to four [semi-]consonants, known as 'radicals' [from LAT.: radix, 'root'].

> Note
> Certain roots end in a fictional radical, which is almost never realised in the spelling of the different forms. In order to distinguish these verbs from others, the so-called 'weak' radical is denoted as ***i̯*** or ***u̯***.

Many Egyptian verbs have two different stems: a base stem, which is usually identical with the root, e.g.,  ***śḏm***,  ***hꜣi̯***,  ***nḏri̯***, and a geminated stem, which duplicates the last strong radical, e.g.,  ***śḏmm***,  ***hꜣꜣ***,  ***nḏrr***. Further modifications, including infixes and endings, allow for the formation of various verb forms, the so-called 'tenses', as well as adjectival and nominal transpositions of the verb, either finite, i.e., limited by a subject expression, or infinite, i.e., not limited by a subject expression.

10.2. MORPHOLOGICAL VERB CLASSES

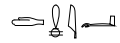
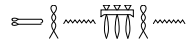
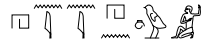
Based on various criteria regarding their root, namely the presence or absence of a possible prefixed  ***ś***-augment and / or a final weak or geminated radical, Egyptian verbs can be divided into discrete verb classes that coherently show a distinct modification of the stem in at least one grammatical form.

10.2.1. FIRM VERBS

Verb stems with neither an  ***ś***-augment nor a weak or geminated final radical are called firm verbs, as they build all standard Middle Egyptian forms with only one stem, which is identical with the root. In accordance with the number of

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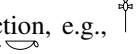
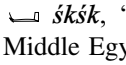
radicals, they are subdivided into individual classes and named VERBA 2-RAD, VERBA 3-RAD, etc., accordingly.

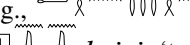
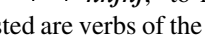
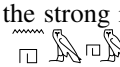
	BASE STEM		[GEMINATED STEM[1]]		
2-RAD		***pḥ***	[	***pḥḥ***]	[biliteral]
		***sỉ***[2]	./.		
3-RAD		***ḥfꜣ***	[	***ḥfᶜᶜ***]	[triliteral]
		***ṯmỉ***[2]	./.		
4-RAD		***śrwḫ***	./.		[quadriliteral]
		***nḏ̌nḏ̌***[3]	./.		
		***śkśk***			
5-RAD		***ḏ̌ḥnḥn***[4]	./.		[quinquiliteral]
		***hnjnj***	./.		
		***nḏ̌ꜣḏ̌ꜣ***[5]	./.		

Notes

1 The geminated stem is only attested in an archaic verb form, see sect. 26.2.2.

2 Verbs that end in the strong radical /*ỉ*/ differ from others of their class, as they do not form a geminated stem.

3 Quadriliteral verbs of the structure [ABAB] trace back to VERBA 2-RAD or the strong radicals of VERBA 3AE INF and imply repetition or intensification of the verbal action, e.g.,  ***nḏ̌nḏ̌***, 'to consult', simplex: ***nḏ̌***, 'to ask';  ***śkśk***, 'to devastate', simplex: ***śkỉ***, 'to destroy'. In post-classical Middle Egyptian, the reduplication is sometimes merely indicated by the graphical abbreviation ***sp*** 2, 'twice', e.g.,  ***śkśk***.

4 Quinquiliteral verbs of the structure [ABCBC] are formed with partial reduplication of VERBS 3-RAD or VERBS 3AE INF, denoting intensified verbal action, e.g.,  ***ḏ̌ḥnḥn***, 'to dazzle', simplex ***ḏ̌ḥn***, 'to gleam';  ***hnjnj***, 'to rejoice', simplex: ***hnỉ***, 'to rejoice'. Also well attested are verbs of the structure [nABAB], i.e., the reduplication of VERBA 2-RAD or the strong radicals of VERBA 3AE INF with a prefixed radical /*n*/, e.g.,  , , or ***nḏ̲ḏ̲ḏ̲d***, 'to endure' from ***ḏ̲ḏỉ̲***, 'to endure'.

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10.2.2. MUTABLE VERBS

10.2.2.1. VERBS WITH A WEAK LAST RADICAL [VERBA ULTIMAE RADICALIS INFIRMAE = VERBA ULT INF]

The members of this verb class have either three or four radicals and end in a reconstructed semi-consonant, */i̯/* or */u̯/*, which largely remains unwritten. In the geminated stem, the weak consonant is replaced with the duplicated second or third strong radical, respectively.

Depending on the grammatical form, VERBA 3AE INF consistently show either form of the stem, while VERBA 4AE INF behave inconsistently.

	BASE STEM		GEMINATED STEM		
3AE INF		*mśi̯*		*mśś*	[tertiae infirmae]
		*sꜣu̯*		*sꜣꜣ*	
4AE INF		*mśči̯*		*mśčč*	[quartae infirmae]
		*ḥmśi̯*	./.		
		*wršu̯*	./.		

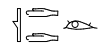
10.2.2.2. VERBS WITH A GEMINATED LAST RADICAL [VERBA ULTIMAE RADICALIS GEMINATAE = VERBA ULT GEM]

This group comprises triliteral and quadriliteral verb roots with a duplicated second or third radical. Depending on the vocalisation and the resultant syllabic structure of the particular form, VERBA 2AE GEM show spellings with or without gemination.

 *wn* * ***w***V***nn***V***f*** [SUBJUNCTIVE]  *wnn* * ***w***V***n***V***n***V***f*** [PRESENT]

In the first case, the identical radicals were pronounced as one, as they stand in direct juxtaposition; in the second case, however, each radical forms an individual syllable. Despite the merely graphical difference between the spellings, the respective forms are called the base stem and the geminated stem, respectively.

VERBA 3AE GEM exclusively exhibit the geminated stem.

	BASE STEM		GEMINATED STEM		
2AE GEM		*šm*		*šmm*	[secundae geminatae]
		*ḳd*		*ḳdd*	
3AE GEM	./.			*špśś*	[tertiae geminatae]
	./.			*śnbb*	

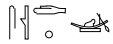
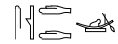
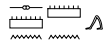
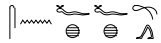
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10.2.2.3. CAUSATIVE VERBS

Both transitive and intransitive roots can be augmented with the prefix  / ***ś*** to form a transitive causative stem with the meaning ‘to let / to make [VERB]’.

EG.	 ***ḫr***	–	 ***ś*:*ḫr***
ENGL.	to fall	–	to fell
GERM.	fallen	–	fällen

By the time of Middle Egyptian, the causative derivation was no longer productive; older causative stems, however, had been lexicalised and developed into verbs in their own right. The respective verb classes are thus marked as CAUS + [original VERB CLASS], e.g., CAUS 2-RAD, CAUS 3AE INF, etc.

	BASE STEM		GEMINATED STEM	
CAUS 2-RAD		***ś*:*mn***	./.	
CAUS 2AE GEM	./.			***ś*:*ḳbb***
CAUS 3-RAD		***ś*:*tnm***	./.	
CAUS 3AE INF		***ś*:*ḳṯi***		***ś*:*ḳṯṯ***
CAUS 4-RAD		***ś*:*mnmn***	./.	
CAUS 4AE INF		***ś*:*ḫntỉ***	./.	
CAUS 5-RAD		***ś*:*nfḫfḫ***	./.	

10.2.2.4. IRREGULAR VERBS

Certain verbs can be categorised as irregular or anomalous, as they show modifications of the stem that differ from other members of the respective verb class.

VERBA 2AE GEM		***wnn***	 ***mɜɜ***	
VERBA 3AE INF		***ỉyỉ***		***ỉwỉ***
		***rḏỉ***		***wṯỉ***

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CHAPTER 11

THE INFINITIVE AND OTHER VERBAL NOUNS, THE NEGATIVAL COMPLEMENT, AND THE COMPLEMENTARY INFINITIVE

11.1. THE INFINITIVE

11.1.1. DEFINITION

The INFINITIVE is a non-finite verbal noun [nomen actionis] with both verbal and nominal qualities: due to its nominal quality, it is syntactically treated as a masculine noun of the singular number;

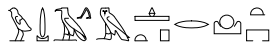
 *pꜣ ỉrỉ.t bỉn* 'the doing of evil things' Heqanakht I, vs 16

 *pꜣ rḏỉ.t tꜣ ḥm.t* 'the giving of the female slave' 2. ZwZt : 53, 18

 *pꜣ ḫntỉ nfr* 'the good sailing upstream' 2. ZwZt : 96, 2

due to its verbal quality, however, it can be constructed with an agent, i.e., the performer of verbal action, with a direct and / or an indirect object, and with a qualifying adverb / adverbial phrase.

 NN *śpr n NN* 'to petition NN' Peas B_1, 64

 *wḏꜣ m ḥtp.w r ꜣḫ.t* Paheri, pl. 5

'peacefully proceeding to the tomb'

 *ḥmśỉ.t ḫr ḥtꜣ.w* 'sitting under an awning' Dispute 134

Merely denoting verbal action itself, the INFINITIVE is further unmarked for tense and voice, i.e., the INFINITIVE can view the occurrence of an event in a past, present, or future time, either from the standpoint of the agens [active] or from the standpoint of the patiens [passive].

 BD 17, Nu 52

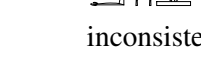
rḏỉ.t śt ỉn ỉnp.w m-śꜣ ḳrś.w n wsỉr

'Installing them by Anubis as the protection of the coffin of Osiris.'

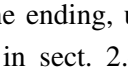
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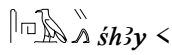
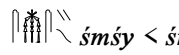
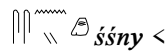
Note
English grammar has two infinite verbal nouns, the INFINITIVE, e.g., '(to) buy', and the gerund, e.g., 'buying', and, depending on the syntax, either form is used to paraphrase the Egyptian INFINITIVE.

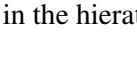
11.1.2. MODIFICATION OF THE VERB STEM

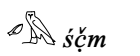
The consonantal stem of the Egyptian INFINITIVE is largely identical with the root of the verb; only VERBA CAUS 2-RAD, VERBA 3AE INF, and VERBA CAUS 3AE INF consistently form the INFINITIVE with the ending ⌓***.t***, which usually precedes a possible determinative, while a final weak radical may assimilate into  ***y***, e.g.,  ***ḫʿy.t***, 'to appear'. VERBA 4AE INF, on the other hand, behave inconsistently: verbs that have both a base stem and a geminated stem show no ending, while verbs with only a base stem form the INFINITIVE with the ending ⌓***.t***.

Note
The infinitive ending in ⌓***.t*** is sometimes called the 'feminine infinitive'. Despite the misleading label, however, the ending has no bearing on the grammatical gender.

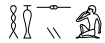
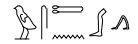
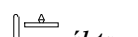
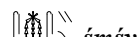
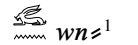
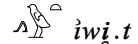
Just like common nouns of the feminine gender, the INFINITIVE gradually lost the pronunciation of the ending, unless this was 'protected' by a syllabic suffix pronoun [cf. the note in sect. 2.4.1.2; e.g., ME  ***mrị.t*** > Copt. ⲙⲉⲣⲉ, ⲙⲉⲣⲓⲧ≈]. While the resultant open syllable is occasionally indicated by ***y***,

BHC verse 186, S I 50	pWest 10.5	BD 59, B.a. 1
 ***śhꜣy*** < ***śhꜣị.t***	 ***śmśy*** < ***śmśị.t***	 ***śśny*** < ***śśn.t***

the 'protected' ending of the status pronominalis is occasionally spelled as  / ⌓, emphasising the actual pronunciation of the ⌓***.t***, e.g.,  ***ḥr ỉnị.t≈f***, '[at] bringing him' [see sect. 20.1.1.1.; cf. the same spelling of the SUBJUNCTIVE ***ỉnt≈f***, see sect. 27.2.]. Most frequently, however, ⌓ is found as a group spelling for ⌓ in the hieratic script, e.g.,  N ***ḥr ỉnị.t N***, '[at] bringing N'.

2-RAD	 ***wn***	 ***mn***
2AE GEM	 ***šmm***  ***ʒmm-***	 ***ḳbb***  ***ʒm≈***[1]
3-RAD	 ***śḏm***	 ***wḏꜣ***

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3AE INF	 *ỉrị.t*  *ḥsy*	 *rmy.t*
3AE GEM	 *śpṭṭ*	
4-RAD	 *ptpt*	 *wśčn*
4AE INF	 *ḥmśị.t*  *mɜwy*  *mśčị*	 *śmḥy.t*
CAUS 2-RAD	 *śgr.t*  *śḫr.t*	 *śmn(.t)*  *śśny*
CAUS 2AE GEM	 *śḳbb*	 *śgnn*
CAUS 3-RAD	 *śʿnḫ*	 *śḥtp*
CAUS 3AE INF	 *śḫpị.t*	 *śhɜy.t*  *śmśy*
CAUS 4AE INF	 *śḫntị*	 *śmɜwy*
CAUS 4-RAD	 *śmnmn*	
CAUS 5-RAD	 *śnfḫfḫ*	
wnn	 *wnn-*	 *wnn*[1]
mɜɜ	 *mɜɜ-*  *mɜn*[2] [rare]	 *mɜn*[1]
ỉyị / *ỉwị*	 *ỉyị.t*	 *ỉwị.t*
wṭị	 *wṭị.t*	 *wṭị(.t)*
rčị	 *rčị.t* [usual]	 / *čị.t* [rare]

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Notes

[1] Due to changes in the syllabic structure, the INFINITIVE of VERBA 2AE GEM usually exhibits the base stem if a suffix is attached.

 *wnn* * ***w*V*n*V*n*** [status absolutes / status constructus]

 *wn=f* * ***w*V*nn*V*f*** [status pronominalis]

In far fewer cases, the base stem also occurs in the status absolutus and the status constructus, e.g.,  ***r wn m ỉw-śḫ.t***, 'in order to be in the isle of fields', and  ***n m3 nfr.w=ỉ***, 'when seeing my presence'.

[2] The spelling represents the phonetic change of the last radical from /*3*/ to /*n*/.

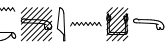
11.1.3. SYNTAX OF THE INFINITIVE

11.1.3.1. CONSTRUCTION OF A LOGICAL SUBJECT

Although the INFINITIVE is not limited by a grammatical subject, the verbal action is carried out by a logical subject, which can be constructed in two different ways:

11.1.3.1.1. AS AN AGENT

A nominal agent of the INFINITIVE is introduced by the preposition  ***ỉn***, 'by', [also spelled  or ] or, in far fewer cases, by  ***ḫr***.

Gebrâwi I, pl. 11  ***nk ỉn k3*** 'Mating by the bull.'

Rîfeh IV 43 

śḫmḫ ỉb ḫr śmr(.w) m ḥ(3)b nb nfr n(.ỉ) nb nḥḥ

'Enjoying oneself on the part the companions
at every nice festival of the Lord of Eternity.'

A pronominal agent, on the other hand, follows the INFINITIVE in the form of a nisba phrase  [] ***n(.ỉ)*** [***ntf***], etc., 'belonging to [HIM]' [see sect. 18.2.2.1.1.]. While the nisba adjective usually coincides with the first consonant of the pronoun and thus remains unwritten, the first singular shows the distinct form  ***nnk***, a contracted spelling of ***n(.ỉ) (ỉ)nk***.

Siût I 307  ***prỉ.t ⟨n(.ỉ)⟩ (ỉ)ntśn m-śʒ ḫm-kʒ=f***

'coming forth by them after his funerary priest'

Lit.: 'the-coming-forth, which belongs to them, after his [funerary]-priest'.

Leyden V 88, 9 – 10  ***n rwḏ n(.ỉ) (ỉ)nk ḫr ỉb=f*** 'as he considered me reliable'

Lit: 'for the being-firm, which belonged to me, upon his heart'.

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11.1.3.1.2. AS A GENITIVUS SUBJECTIVUS

The logical subject can alternatively be constructed in the direct genitive [genitivus subjectivus], i.e., a pronominal subject is expressed by a suffix pronoun attached to the INFINITIVE.

 ***ḳnị.t=ỉ*** 'my being brave' IV : 7, 9

 ***m prị.t śm*** 'at the coming forth of the sem-priest' BH I, pl. 24, 3

  IV : 695, 5 – 7

śpr ḥm=f r tꜣ-mrỉ ***ỉwị.t wpw.tỉw n(.ỉ)w gnb.t(ỉ)w***

'His Majesty's arriving in Egypt. Coming of the messengers of the people of Punt.'

11.1.3.2. CONSTRUCTION OF A DIRECT AND / OR INDIRECT OBJECT

While the dative object of the INFINITIVE is, as usual, constructed with the preposition  ***n***, the construction of the direct object depends on the construction of a possible subject expression.

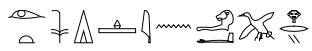
11.1.3.2.1. THE LOGICAL SUBJECT IS CONSTRUCTED AS AN AGENT OR NOT EXPRESSED AT ALL

A nominal direct object follows the INFINITIVE in direct juxtaposition, while a pronominal object is constructed as a suffix pronoun [genitivus objectivus].

 Gebrâwi I, pl. 13

mꜣꜣ [INF.] ***kꜣ.t nb(.t)*** [O] ***m ỉs ḥmw.t*** [ADV. PHR.]

'Inspecting every project in the workshop of the craftsmen.'

 IV : 110, 8

ỉrị.t [INF.] ***ḥtp-ḏị-nśwt*** [O] ***ỉn ḥꜣ.tỉ-ˁ pꜣ-ḥr.ỉ*** [LOG. S]

'Presenting a funeral offering by the ***ḥꜣ.tỉ-ˁ***, Paheri.'

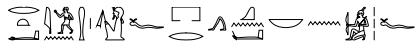
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śꜣḫ.t=f [INF. + o] ***ỉn ḫr(.ỉ)-ḥ(ꜣ)b*** [LOG. S] ***m ḫr.t hrw n.t rˁw-nb*** [ADV. PHR.]

'Glorifying him by the lecturer priest every day.'

Note

If the INFINITIVE of the causative formation  ***rḏị.t*** [INF.] ***śḏm=f*** [O]$_{CL.}$ [see sect. 27.6.1.1.] is constructed with an agent, this precedes the object clause.

 IV : 894, 16

rḏị.t [INF.] ***ỉn ḥm=f*** [log. S] {***prị*** [P] ***ḳn nb n(.ỉ) mšˁ=f*** [S] } [O]$_{CL.}$

'His Majesty had every brave one of his army go forth.'

Lit.: 'Causing by His Majesty that every brave one of his army may go forth.'

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A neuter object, ‘it’, as well as the third person plural / dual, in fewer cases also the third singular feminine, are denoted by  ***śt***, the gender-neutral form of the enclitic personal pronoun, which merges with the INFINITIVE [cf. ME ***ỉw=f ⟨ḥr⟩ čṭ śt n=ỉ*** > COPT. **ⲁⲫⲭⲟⲟⲥ ⲛⲁⲓ**, ‘he said (it) to me’].

pKah, pl. 22, 8 

[…] ***r ỉnị.t*** [INF.] ***śt*** [O] ***ỉ3ś*** [ADV.]

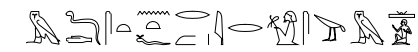
‘[…] in order to bring it quickly’

IV : 1459, 20 – 1460,1 

śč3 [INF.] ***wr(.w) n(.ỉ)w mnf3.t*** [O]$_1$ {***ʿnḫ.w n(.ỉ)w mšʿ***} [O]$_2$
{***r pr-ʿ3 ʿ.w.ś.***} [ADV. PHR.]
{***r śnm*** [INF.] ***śt*** [O] ***m tʾ ḥ(n)ḳ.t ỉwf n(.ỉ) ỉw3*** [ADV. PHR.]} [ADV. CL.]

‘Ushering the chiefs of the infantry and the soldiers of the army
into the palace, l.p.h.
to feed them with bread, beer, and beef.’

For ***r*** [INFINITIVE] as a non-finite purpose clause, see sect. 20.5.2.

IV : 1088, 14 

m čṭ [INF.] ***śt*** [O] ***⟨n(.ỉ)⟩-(ỉ)ntf*** [S] ***r-gś ỉr(.ỉ)-śšm*** [ADV. PHR.]

‘by saying it by him in the presence of the functionary’

If the INFINITIVE is constructed with both a direct and an indirect object, the former commonly precedes the latter.

BH II, pl. 7 

NN ***ỉnị.t*** [INF.] ***wnč.w*** [O] ***n k3=f*** [D] ***ỉn NN*** [LOG. S]

‘Bringing short horned cattle for his *ka* by NN.’

IV : 4, 13 

rčị.t [INF.] ***śt*** [O] ***n=ỉ*** [d] ***r ḥm(.w)*** [ADV. PHR.]

‘Giving them [i.e., prisoners] to me so to be slaves.’

For ***r*** [INFINITIVE] expressing intended purpose, cf. 16.3.2.

A pronominal dative object, however, precedes a nominal direct object in accordance with the general rules of the word order [see sect. 22.2.1.].

Siût I 290 

rčị.t [INF.] ***n=f*** [d] ***t3-ḥč*** [O] ‘giving him the white bread’

IV : 4, 2 

rčị.t [INF.] ***n=ỉ*** [d] ***nbw n(.ỉ) ḳn.t*** [O] ***m wḥm-ʿ*** [ADV. PHR.]

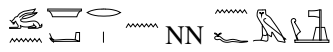
‘I was given the gold of bravery, once more.’

Lit.: ‘Giving me the gold of bravery, once more.’

Note

As a pronoun usually follows its nominal referent, a pronominal dative object can follow a nominal [part of the] direct object or even an adverbial phrase to which it refers.

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 BD 23, A.a. 1

wn [INF.] *r᾽ n*(*.i̯*) *NN* [O] *n≠f* [d] *m ḫr.t-nčr* [ADV. PHR.]

'Opening the mouth of NN for him in the necropolis.'

 IV : 521, 10 – 12

śᶜḥᶜ pr-wr m hbn.i̯ […] *i̯n nśwt bi̯.tỉ* (*mɜᶜ.t kɜ rᶜw*) *n mw.t≠ś mw.t nb.t ɜšr.w*

'Erecting a shrine of ebony […] by the King of Upper and Lower Egypt, Maatkare, for her mother, Mut, Mistress of Asheru.'

11.1.3.2.2. THE LOGICAL SUBJECT IS CONSTRUCTED AS A GENITIVUS SUBJECTIVUS

As the genitivus subjectivus merges with the INFINITIVE, both the direct and the indirect object must follow the logical subject in the word order illustrated above.

 IV : 9, 11

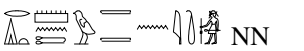
gmi̯.t ḥm≠f ᶜ.w.ś. [INF. + log. S] *ḫr.w pf* [O]

'His Majesty's, l.p.h., finding that enemy.'

 VII : 27, 2 [amended]

rčḫi̯.t≠f [INF. + LOG. s] *św* [o] *r* (*i̯*)*r*(*.i̯*)*-pᶜ*(*.t*) *ḥɜ.t*(*i̯*)*-ᶜ* [ADV. PHR.]

'His promoting him (*i̯*)*r*(*.i̯*)*-pᶜ*(*.t*) *ḥɜ.t*(*i̯*)*-ᶜ*.'

 Klebs, Reliefs, Abb. 14, 17

rčḫi̯.t mnč.w [INF. + log. S] *tɜ*(*.wi̯*) [O] *n i̯ty NN* [D]

'Month's giving the Two Lands to the sovereign, NN.'

 IV : 271, 9

rčḫi̯.t≠k [INF. + LOG. s] *n≠i̯* [d] *nśw.yt≠k* [O]

'Your giving me your kingship.'

11.1.3.3. COMPOUND INFINITIVE PHRASES

In a coordinated sequence of INFINITIVES, each verbal action can be constructed with individual dependents such as an object, an adverb, or an adverbial phrase.

 VII : 52, 16 – 17

i̯wi̯.t m ḥtp.w śpr r sḫ n(*.i̯*) *i̯ri̯.t čnw.t ᶜɜ.t m i̯ṭr.w≠f*

'Peacefully coming and reaching the hall of performing the grand counting of his herds.'

 IV : 729, 17 – 730, 1

wḫɜ i̯t≠f ḫr šᶜṭ mn.w≠f

'Rooting out its [i.e., a city state] grain and felling its trees.'

A logical subject that is valid for the entire sequence, however, is constructed as an adverbial phrase following the last of infinitive phrases

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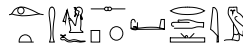
IV : 1062, 4 – 6  NN

ḫns ỉn.t ḥbḥb ḳ̈w.w śḳ̈ʒ-ḫr śtỉ.t ʿw.t ḫʒś.t ỉn NN

‘Travelling through the valleys, traversing the mountains,
and indulging in shooting desert game by NN.’

11.1.3.4 ADVERBS AND ADVERBIAL PHRASES

The position of adverbs and prepositional adverb depends on their function within the verb phrase, e.g.,

IV : 1310, 12  ***ỉrỉ.t ḥm=f zp mʿr ỉm***

‘There His Majesty achieved a great deed.’

Piehl, Inscr. I : 129 β  ***wnn jm m šms.w=f***

‘to be there in his following’

IV : 5, 12 

nʿỉ.t m-ḫd ỉn ḥm=f ***ỉb=f ʒw(.w)*** ***m ḳn.t nḫt***

‘His Majesty’s sailing north – his heart rejoicing – in valour and strength.’

For the adverb clause *ỉb=f ʒw(.w)*, see sect. 21.10.2.1.

11.1.4. OVERVIEW OF THE WORD ORDER

The logical subject is constructed as an agent or not expressed at all:

[INF.]	[NOUN] [O]	***n*** [NOUN] [D]	***ỉn*** [NOUN] [S] // ***nnk*** / ⟨***n***(.***ỉ***)⟩-(***ỉ***)***ntk*** [s] // Ø
[INF.]***=f*** / ***śt*** [o]		***n*** [NOUN] [D]	***ỉn*** [NOUN] [S] // ***nnk*** / ⟨***n***(.***ỉ***)⟩-(***ỉ***)***ntk*** [s] // Ø
[INF.]***=f*** / ***śt*** [o]		***n=f*** [d]	***ỉn*** [NOUN] [S] // ***nnk*** / ⟨***n***(.***ỉ***)⟩-(***ỉ***)***ntk*** [s] // Ø
[INF.]	***n=f*** [d]	[NOUN] [O]	***ỉn*** [NOUN] [S] // ***nnk*** / ⟨***n***(.***ỉ***)⟩-(***ỉ***)***ntk*** [s] // Ø

The logical subject is constructed as a genitivus subjectivus:

[INF.]***=f*** [s] // [NOUN] [S]	[NOUN] [O]	***n*** [NOUN] [D]
[INF.]***=f*** [s] // [NOUN] [S]	***św*** [o]	***n*** [NOUN] [D]
[INF.]***=f*** [s] // [NOUN] [S]	***św*** [o]	***n=f*** [d]
[INF.]***=f*** [s] // [NOUN] [S]	***n=f*** [d]	[NOUN] [O]

11.1.5. USE OF THE INFINITIVE / INFINITIVE PHRASES

11.1.5.1. IN NOUN PHRASES

Like any other noun, the INFINITIVE can engage in a determining, a qualifying, or a specifying noun phrase.

2. ZwZt : 96, 2  ***ḫntỉ.t nfr*** ‘the good upstream sailing’

IV : 1282, 2  ***nw n(.ỉ) ỉrỉ.t kʒ.t mnč.w***

‘the time to carry out the work of Month’

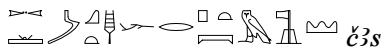
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 *ḥ3.t m nwṯ.t n.t śmn(.t) mt.w* pEb 79.5

'Beginning of the ointments for strengthening the blood vessels.'

11.1.5.2. IN HEADINGS

From the First Intermediate Period on, short infinitive phrases occur at the beginning or the end of various funeral spells, outlining what is to be effected by the recitation of the spell. One textual witness, for instance, entitles a spell for the desired ascension of the deceased to the sky

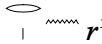
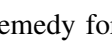
 *č3s m3ḳ.t r p.t m ḫr.t-nčr* CT VI : 149 h, G1T

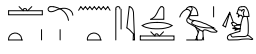
'Knitting a ladder to the sky in the necropolis',

while another one summarises the content as

 *h3i̯.t r wi̯3 n(.i̯) rᶜw* CT VI : 151 e, B1Bo

'Descending to the barque of Ra.'

at the end of the spell. Variant versions of such headings thus employ the INFINITIVE in genitival constructions, such as  *rᵓ n(.i̯)*, 'spell for',  *mč3.t n(.i̯)*, 'book for', *pḫr.t n(.i̯)*, 'remedy for', etc., to indicate the purpose of the spell

 *mč3.t n.t śi̯ḳr 3ḫ* 'Book for glorifying an *akh*.' BD 100, Nu 1

 *pḫr.t n.t ṯr ḥk3.w m ḫ.t* pHearst 4.6

'Remedy for driving magic out of the body.'

 *sp n(.i̯) i̯ᶜi̯.t č3f* pEb 42.11 – 13

n(.i̯) pḫ3 ḳ3b=f m swr.t

'Remedy for washing burned flesh
and for opening his bowels by means of a potion.'

 pHearst 7.14

ḥ3.t-ᶜ m ṯmč.t n.t śnčm mn.t nb.t

'Beginning of the collection [of remedies] for curing any malady.'

or the occasion at which the spell is to be recited.

 *rᵓ n(.i̯) swr pḫr.t* 'Spell for drinking a remedy.' pEb 2.1

 *rᵓ n(.i̯) rči̯.t ᶜnt.w ḥr ḫ.t* pBM 10689, 2.9

'Spell for giving myrrh on the flame.'

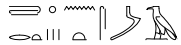
 *ḥ3.t m rᵓ(.w) n(.i̯)w (i̯)ḫ.t-nčr* pBln 3055, 1.1

'Beginning of the spells for the ritual.'

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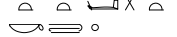
Especially in a collection of related spells or remedies, however,  ***ky*** or  ***ky.t*** can take the place the evident part of the title.

pEb 21.8 – 22

 […] ***pḫr.t n.t śm3 ḫft*** […]

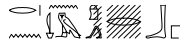
 […] ***ky.t n.t śm3 ḫft*** […]

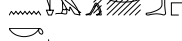
 […] ***ky.t pḫr.t*** […]

 […] ***ky.t*** […]

'Remedy for killing the ***ḫft***-worm […].
Another one for killing the ***ḫft***-worm […].
Another remedy [for killing …].
Another one [for killing …].'

pBln 3055, 2.4 – 7

 […] ***r' n(.i) nmt r bw ḏśr*** […]

 […] ***k(y) r'*** […]

'Spell for proceeding to the sanctuary […].
Another spell [for proceeding …].'

11.1.5.3. AS A NARRATIVE INFINITIVE AND IN CAPTIONS

The INFINITIVE is the most basic manner to denote the occurrence of an event. In early Egyptian history, it was thus employed to mark the regnal year of a king, along with the respective height of the Nile flood,

Palermo-Stone, front, l. 2, 9 – 10

 ***ḫ'i.t nśwt mśi.t mnw*** ***mḥ*** 5

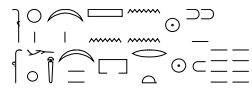
šmśw ḥr.w mśi.t ỉnp.w ***mḥ*** 6 ***šsp*** 1

'[Year of] appearing of the king and fashioning [a statue of] Min.
Five cubits.
[Year of] following of Horus and fashioning [a statue of] Anubis.
Six cubits, one palm.'

while later examples employed the absolute infinitive after a concrete date in order to denote the occurrence of an event at a particular time in a rather administrative fashion.

I : 156, 17 – 157, 2





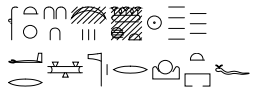


s3.t nśwt mrỉ=ś ᶜnḫ ***rnp.t sp*** 1 ***3bḏ*** 1 ***šm.w św*** 21 ***ḥtp k3=ś ḫpỉ.t=ś r wᶜb.t***

ḥm.t nśwt mrỉ=ś ᶜnḫ ***rnp.t ḫt sp tp.ỉ 3bḏ*** 2 ***pr.t św*** 18 ***ḫpỉ.t=ś r ỉs=ś nfr***

'The king's daughter, Meresankh.
Year of the first time, first month of the *shemu*-season, 21st day:
Her *ka's* coming to rest and her moving on to the embalmers' workshop.
The king's wife, Meresankh.
Year after the first time, second month of the *peret*-season, 18th day:
Her moving on to her beautiful tomb.'

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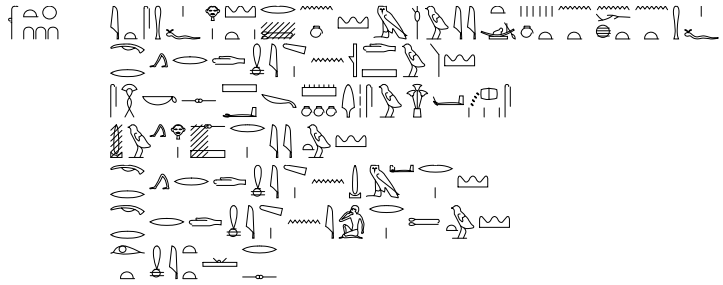
rnp.t-ḥśb 30 *ꜣbṯ* 3 *ꜣḫ.t św* 7 Sin R 5 – 6

(i)ʿr nčr r ꜣḫ.t=f

'30th regnal year, third month of the *akhet*-season, seventh day:
The God's ascending to his horizon.'

This construction most prominently occurs in New Kingdom military reports, such as the annals of Thutmose III, that likely mirror the entries of field diaries kept during the campaign.

IV : 689, 7 – 15



rnp.t-ḥśb 30	'30th regnal year.
ỉśč ḥm=f ḥr ḫꜣś.t rčn.w	His Majesty was upon Syria
m wč̣.yt 6.*nwt n.t nḫt n.t ḥm=f*	on His Majesty's sixth victorious campaign.
śpr r ṯmỉ n ḳṯš.w	Arriving at the city Kadesh;
śkẖ(.t)=ś šʿ mn.w=ś wḥꜣ ỉt=ś	destroying it, felling its trees, rooting out its grain.
wč̣ꜣ ḥr sš ryt	Proceeding through the swamp [?] of Rayat [?].
śpr r ṯmỉ n(.ỉ) č̣mr	Arriving at the city of Simyra.
śpr r ṯmỉ n(.ỉ) n ỉrč.t	Arriving at the city of Ardat;
ỉrẖ.t mỉ.t(ỉ)t r=ś	doing the same to it.'

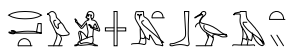
By the time of the Middle Kingdom, however, the administrative style [DATE] [INFINITIVE] had developed into a rhetorical device, the so-called narrative infinitive, which functions as a narrative verb form of the past tense, often used at the beginning of a new section.



IV : 1345, 9

ḫʿy.t ḥm=f m-ḫnw wꜣś.t ḥr čnčꜣ.t ʿꜣ.t

'His Majesty appeared in Thebes upon the great dais.'



rč̣ẖ.t(=ỉ) wỉ ỉm(.w)t(ỉ) bꜣ.tỉ Sin B 4 – 5

'I hid away between two bushes.'

Lit.: 'I gave myself between two bushes.'



m-ḫt nn wč̣ꜣ r rčn.w IV : 9, 8

'Afterwards, one proceeded to Retjenu.'

Merely denoting a verbal event without any indication as to the time of its occurrence, infinitive phrases further accompany illustrations in temples and tombs, describing depicted action or commenting on a scene.

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[In six registers, people and animals are brought before the tomb owner.]

VII : 36, 4 – 5 

m³³ ỉrị.t ỉr.w m mnmn.t nb.t

'Supervising the levying of the cattle tax for all kinds of herds.'

[The tomb owner receives the tributes of foreign countries.]

IV : 1101, 14 – 17 

ỉyị.t m ḥtp.w ỉn wr(.w) n(.ỉ)w rčn.w
ḫ³ś(.w)t nb(.w)t mḥ.t(w)t n(.wt) pḥ.wỉ śč.t
m kś.w m w³ḥ-tp

'Peacefully coming by the chiefs of Retjenu and all northern lands
of the outer regions of Asia, bowing and humbly.'

[The tomb owner supervises the registration of men, horses, and cattle.]

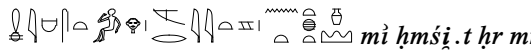
IV : 1006, 17 – 1007, 2  […]  NN

rḫ mš^{c}(.w) w^{c}b(.w) ḥm(.w) nśwt […] ***ỉn sḫ³.w mš^{c} NN***

'Becoming acquainted with the soldiers, the *wab*-priests,
and the royal servants […] on the part of the scribe of the army, NN'

11.1.5.4. As a constituent in a clause or as the object of a preposition

As a non-finite verbal noun, the INFINITIVE further complements the nominal embedding of a verbal clause [see sect. 35.1.4.], namely if the performer of a verbal action is implicitly evident from the context or if the action is performed by an unspecific subject. Like any other noun, the INFINITIVE can thus serve as the object of a preposition, especially in the pseudo-verbal construction [see sect. 20.1.1.1. and 20.1.1.2.],

Dispute 135 – 136  ***mỉ ḥmśị.t ḥr mr.yt n.t tḫ.t***

[unspecific] 'like sitting on the shore of the Land of Drunkenness'

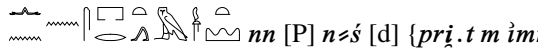
BD 125 [Intro.], Nu 1  ***ḫft śpr r wśḫ.t tn n.t m³^{c}.t***

[unspecific] 'upon arriving at this ***m³^{c}.tỉ***-Hall'

or as a constituent in a clause, e.g., as the subject or the predicate in a non-verbal sentence pattern.

pSm 3.15  ***śrwḫ=f*** [S] ***pw ḥmśị.t*** [P]

[implicit subject: 'he'; see sect. 14.2.2.1.] 'His treatment is sitting.'

Dispute 77  ***nn*** [P] ***n=ś*** [d] {***prị.t m ỉmn.t***} [S]

[implicit subject: 'she'; see sect. 17.1.1.] 'There is no going forth for her from the West.'

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m≠k nfr [P] ***śḏm*** [S] ***n r(m)č(.w)*** [ADV. PHR.] Sailor 182 [unspecific;
'behold, listening is good for the people' see sect. 15.1.2.1.]

Verbal clauses most commonly employ the INFINITIVE under the control of

- verbs of desire and fear, e.g.,  ***ꜣbḫ***, 'to desire',  ***mrḫ***, 'to wish',  ***śnḏ***, 'to fear',
- verbs of perception and recognition, e.g.,  ***mꜣꜣ***, 'to see',  ***gmḫ***, 'to find',  ***rḫ***, 'to know',  ***ḫmt***, 'to think',  ***śḫꜣ***, 'to remember',  ***kꜣḫ***, 'to plan',
- verbs of speech and assignment, e.g.,  ***ḏṯ***, 'to say',  ***wḏ***, 'to command',  ***šꜣ***, 'to command',
- verbs of starting or stopping, e.g., ***ꜣb***, 'to stop',  ***wḥm***, 'to repeat',  ***šꜣˁ***, 'to start',

namely if the subject of the object clause is identical with the subject of the main clause,

 IV : 834, 1

ꜣbḫ.n ḥm≠ỉ ỉrḫ.t mn.w n (ỉ)tḫ≠ỉ ỉmn-rˁw m ỉp.t-ś(.w)t

'My Majesty wishes to make a monument for my father Amun-Ra in Karnak.'

For the initial PERFECT ***ꜣbḫ.n N***, see sect. 23.5.3. with 23.3.1.4.

 ***wḥm.n≠ỉ ỉrḫ.t n≠k mn.w*** IV : 1674, 4

'I repeated making a monument for you.' / 'I made another monument for you.'

For the initial PERFECT ***wḥm.n≠ỉ***, see sect. 23.5.3.

or if the action of the object clause is performed by an impersonal agent.

 IV : 765, 7

wḏ ḥm≠ỉ ḳṯ ḥw.t nčr n.t ptḥ rś(.ỉ) ỉnb≠f m wꜣś.t

'My Majesty decreed to build a temple of Ptah, South-of-His-Wall, in Thebes.'

 IV : 480, 17 – 481, 13

[…]

sic!

[…] NN

ḏḫ≠śn ***ꜣḫ wśr mˁꜣ-ḫrw***
śꜣḫ.t rn ḫr tp(.ỉw) tꜣ
śḫꜣ nfr(.w) ḫr r(m)č.t […]
prḫ.t r p.t
ḏꜣḫ.t bỉꜣ
ỉrḫ.t ḫpr.w m bỉk nčr.ỉ […] ***n NN***

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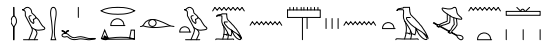
‘May they grant NN to be glorified, strong, and justified [in the necropolis],
the name to be glorified by those who are [still] upon the earth,
to be well remembered by the people […];
to go forth to the sky,
to cross the firmament,
and to assume shape as a golden falcon.’

For the initial SUBJUNCTIVE *ḏi.n=sn*, see sect. 27.3.2.1.

Note
If the context requires a new subject, the object infinitive could theoretically be constructed with a logical subject. Such constructions, however, are rare, as Middle Egyptian usually employs a particular set of finite nominal verb forms instead [see sect. 35.1.1.].

The INFINITIVE is usually not used after *rḏi*, but complementary to the use of *wḏ* with the [INFINITIVE] expressing a command, Middle Egyptian employs *rḏi* with the [SUBJUNCTIVE], a grammaticalised formation that allows for the expression of a specific subject in a causative construction [e.g., ‘He gave that he might hear.’ → ‘He had him hear’ / ‘He let him hear’, see sect. 27.6.1.1.]. The following example thus employs the INFINITIVE *rḏi.t* as an impersonal object of the main verb *wḏ*, while *rḏi* itself is constructed with *irii.tw*, ‘one shall make’, the passive voice of the SUBJUNCTIVE.

IV : 1299, 3



wḏ ḥm=f rḏi.t irii.tw n3 n(.i) ḥbś.w n(.i) t3 ḫn.t
‘His Majesty commanded to have the procession banners made.’

11.1.5.5. FURTHER USE OF THE INFINITIVE

The INFINITIVE can lastly serve as the mere carrier of a verbal information. Constructed as the object of *hnꜥ* or *ḥr*, ‘and’, *rʾ-pw*, ‘or’, or *wpw-ḥr*, ‘except for’, for instance, the INFINITIVE can follow a finite verbal clause as a coordinated, disjunct, or contrasted main clause that continues the verbal aspect of a preceding verb form [see sect. 36.4.], and even within a verbal clause, grammatical information can be split from verbal information. The auxiliary verbs *p3ḫ*, ‘to have done in the past’, and *irii*, ‘to do’, function as the carrier of grammatical information, while a following INFINITIVE conveys the verbal information [see sect. 40.1.1. and 40.1.2.]. Especially in post-classical Middle Egyptian, the same is largely true for the negative verbs *tm* and *imi*, as the INFINITIVE displaced the older NEGATIVAL COMPLEMENT [cf. below].

11.1.6. INFINITIVE VS. OTHER VERBAL NOUNS

In addition to the INFINITIVE as the only productive non-finite verbal noun pattern, the Middle Egyptian dictionary contains lexicalised verbal nouns formed

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with the ending  /  ***.w*** or / ***.y*** for the masculine and ***(.w)t*** / ***(.y)t*** for the feminine gender.

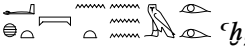
 ***m ḫᶜi̯.w≠f tp.w*** ‘at his first appearance’ CT IV : 186, T_1C^a

 ***ḫrw ḥᶜi̯.w*** ‘the sound of rejoicing’ CT IV : 97 a, B_1P

Although the spelling of such verbal nouns is sometimes indistinguishable from the INFINITIVE, the syntax reveals the difference, as the INFINITIVE is grammatically treated as a masculine noun of the singular number, while the dependents of other verbal nouns agree with their specific gender.

 ***m pri̯(.w)t ᶜ3.t n.t wpi̯-w3(.w)t*** CG 20519, a 2

‘at the great procession of Upuaut’

 ***ᶜḫi̯(.w)t n.t mw m i̯r.t(i̯)*** pEb 60.4

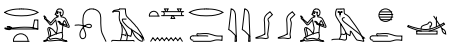
‘a stasis of water in the eyes’

Verbal nouns are frequently used after the preposition ***m*** so as to distinguish an adverbial phrase from the pseudo-verbal construction ***m*** [INFINITIVE] [see sect. 20.1.1.1.], e.g., in the adverbial phrases ***m ḫnt.yt***, ‘[by] going upstream’ [INF.: ***ḫnti̯***], and ***m ḫṯ***, ‘[by] going downstream’ [INF.: ***ḫṯi̯.t***], which are used to denote the directions ‘southward’ and ‘northward’, respectively, disregarding the type of locomotion by ship or by land.

 Sin B 5 – 6

i̯ri̯.t≠i̯ šmi̯.t m ḫnt.yt ‘Then I went off, southward.’

Lit.: ‘My making the going by travelling southward.’

 Sin B 15 – 16

rḫi̯.t≠i̯ w3.t n rṯ(.w)y≠i̯ m ḫṯ ‘I set out, northbound.’

Lit.: ‘I gave the path to my feet by travelling northward.’

Occasionally, however, such verbal nouns are also found in constructions that usually employ the INFINITIVE.

 IV : 5, 5

wn.i̯n≠f ḥr ḫnt.yt r ḫnt-ḥn-nfr

‘Then His Majesty sailed southward to Khent-Hen-Nefer.’

For the construction, see sect. 20.2.2.1. as well as IV : 140, 3 / 6 / 9 and IV : 897, 5 – 10, qu. p. 481.

 Siût III 1

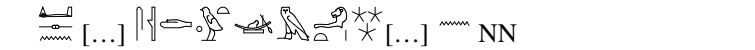
i̯ri̯.t(i̯)≠śn św3i̯.w ḥr wᶜr.t tn ‘those who will pass by this district’

For the non-attributive verbal adjective ***i̯ri̯.ti̯≠śn***, see sect. 33.2.1.3. with 33.2.6 (γ).

For the periphrasis of the verb with the auxiliary verb ***i̯ri̯***, see sect. 40.1.1.

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Bln 2298, C 2 – 6



[…] NN

čʾi≠śn […] *śḳṯ.wt m ḥ3.t śb3(.w)* […] *n NN*

'May they grant NN […] to sail at the top of the stars.'

For the initial SUBJUNCTIVE *čʾi≠śn*, see sect. 27.3.2.1.

11.1.7 NEGATION OF THE INFINITIVE

See sect. 11.2.4.

11.2. THE NEGATIVAL COMPLEMENT

11.2.1. DEFINITION

The NEGATIVAL COMPLEMENT is an old nomen actionis that typically denotes verbal information under the control of an inflected negative verb, namely after  *tm*,  / *ỉmi*, *m* [IMP.], and *ḫm*. In post-classical Middle Egyptian, it was largely displaced by the INFINITIVE, and due to the frequent omission of the characteristic ending and a possibly identical modification of the stem, the form in use often remains uncertain.

2. ZwZt : 74, 9



[…] *ḫnᶜ tm rčʾi.t ỉnt(.tw) s nb n h3w≠f*

'[…] and it shall not be permitted

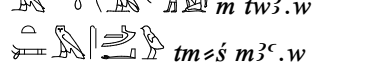
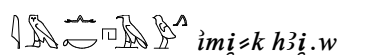
that any man associated with him shall be brought'

Continuing a preceding verb form.

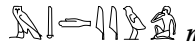
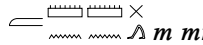
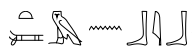
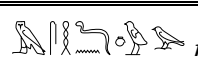
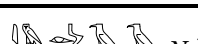
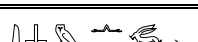
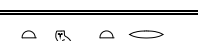
For the causative formation *rčʾi.t ỉnt(.tw)*, see sect. 27.6.1.1.

11.2.2. MODIFICATION OF THE VERB STEM

Most verb classes form the NEGATIVAL COMPLEMENT with the ending  *.w* attached to the base stem; usually, however, the ending remains unwritten. Only the weak verb classes fairly often exhibit the assimilated ending *y*, while the geminating verb classes display the geminated stem without any ending.

2-RAD	 *m ʾṯ.w*  *m nčʾ.y*
2AE GEM	 *ỉmi≠f šmm*
3-RAD	 *m twʾ.w*  *tm≠ś mʾᶜ.w*
3AE INF	 *ỉmi≠k hʾi.w*

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3AE GEM	 *ỉ.ḫm ḫśčč.w*
4AE INF	 *m nčrỉ.w*  *m mṭwy.w*
4-RAD	 *m śfḫḫ.w*  *m mnmn(.w)*
5-RAD	 N *tm nbỉbỉ.w N*
CAUS 2-RAD	 *ỉmỉ.ỉ=f śwḫ.w*
CAUS 3-RAD	 *m śḫčn.w*
m33	 *N ỉmỉ m33 N*
wnn	 *ỉmỉ=k wnn*
ỉyỉ / *ỉwỉ*	 *N ỉmỉ ỉwỉ N*
rčỉ	 *tm.t(ỉ)=f(ỉ) rčỉ*

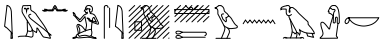
11.2.3. SYNTAX OF THE NEGATIVAL COMPLEMENT

Depending on the subject being a noun or a pronoun, the NEGATIVAL COMPLEMENT is constructed in two different ways: while a pronominal subject follows the negative verb in the form of a suffix pronoun,

 […] CT VII : 96 r, $S_{14}C$

ỉr [PREP.] *mỉn* [ADV.]$_{ANT}$ *tm=č* [NEG. VERB + s] *śḫr.w* [NEG. COMPL.]
n=ỉ [d] *ḫf3.t nb.t* [O]
'If you should not fell any snake for me today, […].'
For the non-indicative NEG. PROSPECTIVE *tm=č śḫr.w N* in the protasis of a conditional clause in both examples, see sect. 37.2.1.1.

a nominal subject usually follows the NEGATIVAL COMPLEMENT.

 CT V : 50 d, B_4C

ỉmỉ=ỉ [NEG. VERB + s] *śỉp.w* [NEG. COMPL.] *čw* [o] *n mw.t=k* [D]

 CT V : 50 d, B_6C

ỉmỉ [neg. verb] *śỉp.w* [NEG. COMPL.] *čw* [o] *NN pn* [S] *n mw.t=k* [D]
'that I / this NN might not deliver you to your mother'
For the NEG. SUBJUNCTIVE in a purpose clause, see sect. 27.5.2.

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pKah, pl. 5, 58 

ỉr [PREP.] *tm* [NEG. VERB] *h3i̯(.w)* [NEG. COMPL.] *nꜥśꜥ* [d] *(ỉ)ḫ.t nb.t* [S] […]

'If nothing should go down for her, […].'

For the non-indicative NEG. PROSPECTIVE *tm h3i̯.w N* in the protasis of a conditional clause, see sect. 37.2.1.1.

Note

In fewer cases, a nominal subject is attached to the negative verb. In the course of rephrasing the Coffin Texts from the first to the third person, for instance, an original pronoun was often 'mechanically' replaced with the name of the deceased.

CT V : 50 d, B_4Bo 

ỉmi̯ NN tn [NEG. VERB + S] *śỉp.w* [NEG. COMPL.] *čw* [o] *n mw.t NN tn* [D]

'that this NN might not deliver you to the mother of this NN'

11.2.4. THE NEGATED INFINITIVE

Like all nominal forms of the verb, the INFINITIVE is negated by means of an inflected form of the negative verb  *tm* and the NEGATIVAL COMPLEMENT / the INFINITIVE of the main verb.

BD 5, A.a. 1 

rꜣ n(.ỉ) tm ỉri̯.t kꜣ.t m ḫr.t-nčr

'Spell for not carrying out work in the necropolis.'

BD 30A, Nu 6 

wꜣḥ tp tꜣ tm m(w)t ⟨m⟩ ỉmn.t ꜣḫ ỉmꜥśꜥ

'To subsist upon the earth,
and not to die in the West, but to be glorified therein.'

BD 63 A, Nu 1 – 2 

rꜣ n(.ỉ) swr mw tm ꜥwg m ḫ.t

'Spell for drinking water and not being parched in the fire.'

BD 35, C.a. 1 

rꜣ n(.ỉ) tm wnm NN ỉn ḥfꜣ.w m ḫr.t- nčr

'Spell for NN not being eaten by a snake in the necropolis.'

11.3. THE COMPLEMENTARY INFINITIVE

This third verbal noun belongs to an early stage of the ancient Egyptian language and almost exclusively occurs in archaic religious writings. All verb classes form the COMPLEMENTARY INFINITIVE with the ending  *.t* attached to the base stem [usual] or the geminated stem [only the geminating verb classes]. VERBA ULT INF frequently exhibit the ending  *.yt*, an assimilated form of an older ending *.wt*.

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The COMPLEMENTARY INFINITIVE typically serves as an adverbial complement derived from the same root as the verbal predicate and qualifies the manner in which the verbal event occurs.

 ***rṯ.n=ỉ rṯ.t ḫpr.n=ỉ ḫpr.t*** CT IV : 173 i – 174 a, S_2C^b

'I have grown [in the way of] a growth,
and I have emerged [in the way of] an emergence.'

For the PERFECT ***rṯ.n=ỉ*** in the emphatic construction, see sects. 38.1.1. and 38.1.2.

 ***ʿnḫ=ỉ ʿnḫ.t wnn=ỉ wnn.t*** CT IV : 180 f, G_1T

'I live a [natural] life, and I exist [in the way of] a [natural] existence.'

For the AORIST ***ʿnḫ=ỉ / wnn=ỉ*** in the emphatic construction, see sects. 38.1.1. and 38.1.2.

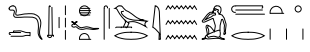
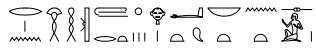
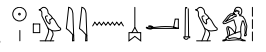
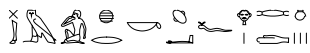
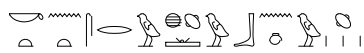
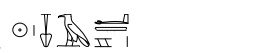
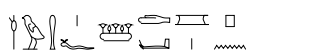
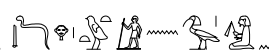
 CT I : 287 a – c, T_1C

n m(w)t.n=k ỉś m(w)t.t ***wršṯ.n=k wršṯ.t***

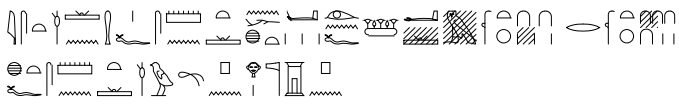
'You did not die a dying; you are awake [in the natural way of] being awake.'

For the negation of the emphatic construction, see sect. 38.1.4.

Exercise

1. 
2. 
3. 
4. 
5. 
6.  NN
7. 
8. 
9. 
10. 
11. 
12. 
13.  NN
14. 
15. 
16. 
17. 
18. 
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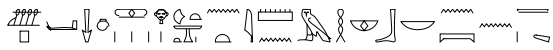
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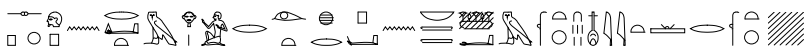
26. [] 

27. 

28. 

29. 

30. 

31. 

32. [50 men remained to carry out the daily work on the tomb.]



33.  NN

34. 

Notes

5. ***wḥm.ḫr=k***: ‘then you have to repeat’.
8. ***wḥm=f***: ‘may he repeat’.
20. : read ***ḥw(y.t)*** ‘rain’.
22. ***ʿḥ.n wḏ.n ḥm=f***: ‘then His Majesty commanded’.
23. ***ỉšḏ wḏ.n ḥm=f***: ‘now, His Majesty had commanded’.
ỉrỉ.n=f: direct relative clause qualifying the preceding noun, ‘that he had achieved’.
ḫft: here, ‘by [doing sthg.]’.

25. / 26. ***ỉw mɜ.n=ỉ***: ‘I have seen’.
28. ***ɜb.n ḥm=ỉ***: ‘My Majesty wishes’.
32. ***ḥɜ.w***: here, in the meaning ‘apart from […]’.
r ḥtp(.t)=f : ‘until it [i.e., the tomb] is finished’.

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REFERENCES

1 pEb 2.6.
2 IV : 229, 3 – 5.
3 pEb 1.1.
4 TB 1 : 26, T III.
5 CG 20536, d 5 – 6.
6 IV : 137, 9 – 10.
7 IV : 326, 2 – 3.
8 IV : 1095, 12.
9 pEb 68.5.
10 Sin B 193.
11 IV : 90, 1.
12 BD 136 A^1, Nu 20.
13 BD 74, C.a. 1.
14 VII : 25, 20.
15 Siût I 68.
16 Bln 1157, 3.
17 IV : 124, 5.
18 pEb 43.2.
19 Amduat : 320, Th III 9.
20 Hamm 191, 2 – 3.
21 TB 1 : 36 – 38, CT.
22 2. ZwZt : 109, 5 –110, 1.
23 IV : 734, 13 – 16.
24 pEb 23.19 – 20.
25 IV : 57, 3.
26 IV : 56, 13 – 14.
27 Paheri, pl. 5.
28 IV : 834, 1 – 5.
29 IV : 414, 16.
30 CT II : 291 h, S_1C^b.
31 IV : 940, 4 – 5.
32 LD II, pl. 37 b 4.
33 CG 20519, in ink above b.
34 pEb 34.7.

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CHAPTER 12

PARTICLES AND INTERJECTIONS

12.1. DEFINITION

The category 'particles' comprises a variety of words that do not readily fit into a standard classification of parts of speech. Ancient Egyptian mainly distinguishes two kinds of particles: enclitic particles, which lean upon a preceding word [usually the first prosodic unit] of a clause in order to add a certain nuance to a sentence, and non-enclitic particles, which precede an entire clause and fulfil a syntactic or contentual function. If both particles are used in the same sentence, the enclitic particle follows the initial particle.

Interjections, on the other hand, are unproductive words with merely emotive function, i.e., their presence or absence has no bearing on the meaning or syntax of the clause.

12.2. NON-ENCLITIC PARTICLES

12.2.1. AFFIRMATIVE MAIN CLAUSE PARTICLES

 *ỉw* [preposed pron. subj.: suffix pronoun]

The particle represents the grammaticalised form of an old auxiliary verb and precedes independent main clauses that belong to the paradigm of the present, i.e., clauses with adverbial [see chapter 15] or pseudo-verbal predicate [see chapter 20], the STATIVE [see chapter 21], the PERFECT [see sect. 23.3.1.1.], and the [unmarked] PRESENT [see sect. 25.4.2.1.] to mark the status of a proposition as true for the [relative] present time. Clauses with nominal or adjectival predicate, however, are generally unmarked for time and thus usually not preceded by  *ỉw*.

In far fewer cases,  *ỉw* is employed to mark a contrast, or even to introduce a subordinate circumstantial clause. The latter construction, however, is exceedingly rare in standard Middle Egyptian.

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 ***ḥ ḥ .n*** [preposed pron. subj.: suffix pronoun]

The verb  ***ḥ*** , ‘to stand up’, can precede another verb form in order to integrate an event into a sequence of events. Only the PERFECT ***ḥ .n***, however, is commonly used as a particle that precedes the PERFECT, the PASSIVE [PERFECT], and the STATIVE in complementary use so as to build narrative verb forms of the past tense [see sects. 23.3.2.1. and 23.3.2.1.1.; for the rare use with the PROGRESSIVE or the static STATIVE, see sect. 20.2.2.1. and the second note in sect. 21.3.2., respectively. For an isolated cases constructed with the PROSPECTIVE, see note 2 in sect. 26.3].

 ***wn.ỉn*** and  ***wnn*** [preposed pron. subj.: suffix pronoun]

The auxiliary verb ***wnn***, ‘to be’, allows for the expression of a verbal aspect with adverbial and [pseudo]-verbal clauses [see sect. 30.2.1.]. Most commonly, the CONTINGENT ***wn.ỉn*** and the PROSPECTIVE ***wnn*** precede a clause almost as a particle so as to mark the past or future tense, respectively [cf. Kagemni Pr 2.6 and pKah, pl. 3, 36, qu. p. 241].

 ***nḫm.n*** [preposed pron. subj.: encl. pers. pron.]

Underlining the status of a proposition as true, ***nḫm.n*** precedes clauses with adverbial, pseudo-verbal, or verbal predicate correspondent to the English adverbs ‘surely’ or ‘indeed’.

 śmwn [preposed pron. subj.: suffix pronoun]

This particle expresses a certain degree of incertitude in propositions with various kinds of predicate. In fewer cases, it merely seems to underscore a statement.

12.2.2. NEGATING PARTICLES

 ,  , also and rarely  ***n***

In its most prominent use, ***n*** precedes inflected forms of the suffix conjugation so as to form various complex negated verb forms such as the NEG. PERFECTIVE [see sect. 24.3.1.], the NEG. PERFECT / PASSIVE [PERFECT] [see sect. 25.7.1.1. / 25.7.1.2.], and the NEG. PROSPECTIVE [see sect. 26.3.].

In conjunction with the enclitic particle ***ỉś***, it forms a continuous negation ***n-ỉś*** as well as a discontinuous negation […] ***n*** […] ***ỉś***. While the former is employed with adverbs and adverbial phrases [see sect. 8.4.], the latter functions as the negation of clauses with nominal predicate [see sect. 14.6.1.], expressions of possession [see sect. 18.2.2.1.2.], and emphasised sentence patterns

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such as the emphatic construction [see sect. 38.1.4.] or the *ỉn*-construction [see sect. 38.2.2.2.].

For  ***n wn.t*** in sentences of non-existence, see sect. 17.1.3.

Similar to the English construction, 'No dogs!',  ***n*** is rarely also found to negate a noun itself [see sect. 14.6.2.].



Ipuwer 5.14 – 6.1

ḥ3 r=f grḥ pw m r(m)č(.t) ***n ỉwr n mśi̯.t***

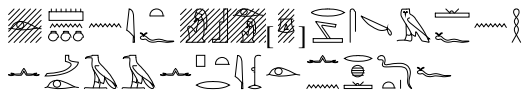
'Would that this meant the end of mankind; no conceiving and no being born.'



BD 64 short, Nu 26 – 27

śšm pw št3 ***n m33 n ptr***

'This instruction is a secret, unseen, and not beheld.'


[…]
IV : 97, 12 – 17

ỉri̯(.w) mn.w n ỉti̯(=ỉ) wśỉr grg(.w) śšm=f n nḥḥ
n m33 n ptr nn rḫ č.t=f

'A monument was made for my father Osiris,
and its cult image was installed for eternity […]
unseen, and not beheld, its shape [lit.: body] being unknown.'

For the PASSIVE [PERFECT] ***ỉri̯(.w) N*** / ***grg(.w)*** see sect. 23.5.3.
For ***nn rḫ č.t=f***, see sect. 17.3.2.

 , rarely spelled ***nn***

In an earlier stage of Ancient Egyptian, ***nn*** merely represented the full form of the particle ***n***, and especially in earlier Middle Egyptian texts, both particles are not always clearly distinguished. Standard Middle Egyptian, however, employs ***nn*** as a particle in its own right, namely as the negation of sentence patterns with preposed subject such as adverbial clauses [see sect. 16.2.2.], pseudo-verbal clauses [see sect. 20.1.5.], and the STATIVE [see sect. 21.5.]. In combination with the SUBJUNCTIVE form of the suffix conjugation, ***nn*** further builds a complex negated verb form of the future tense [see sect. 27.3.2.2.], and in a particular sentence pattern, the negation even functions as the predicate, expressing the lack or absence of the subject, which follows the negation in the form of a noun or an enclitic personal pronoun. [see sect. 17.1.1.].

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12.2.3. PRESENTING PARTICLES

 ***m=k*** [prep. subj.: encl. pers. pron.] and  ***ỉšw*** [prep. pron. subj.: noun]

Built with the stem  /  ***m=*** and a suffix pronoun in agreement with the addressee,  ***m=k***,  ***m=č***, and  ***m=čn*** precede clauses with all kinds of predicates in order to present a situation or an event to the listener's attention. In contrast to other non-enclitic particles, it is not limited to the initial position, but can be repeated within the sentence in order to emphasise a particular constituent or phrase.

Dispute 86 – 87 

m=k bᶜḥ rn=ỉ m=k r šči ỉ3š.w

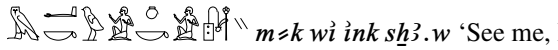
'Behold, my name is detested, behold, [even] more than the odour of decay.'

For the sentence pattern, see chapter 15.

The rarely used particle  ***ỉšw*** likewise precedes various sentence patterns in order to draw attention to the proposition.

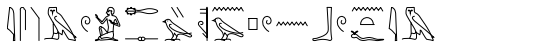
12.2.3.1. PRESENTATIVE CLAUSES

The various forms of  ***m=k*** can be constructed with just a noun or a noun phrase. Lacking any predicate expression, this construction does not make a statement about the noun, but merely presents the noun or an enclitic pronoun to the attention of the listener.

BD 94, A.e. 7 – 8  ***m=k wỉ ỉnk sḫ3.w*** 'See me, I am a scribe.'

For the sentence pattern, see sect. 14.3.1.

A correspondent construction is attested for ***ỉšw*** as well.

Merikare E 91 

ỉš(w) ᶜ3mw ḫsỉ ḳšn pw n bw n.t(ỉ)=f ỉm

'See the vile Asiatic, he is a wretch because of the place where he is dwelling.'

For the sentence pattern, see sect. 14.2.1. with 14.2.1.3.
For the indirect relative clause ***n.t(ỉ)=f ỉm***, see sect. 32.2.1.1.2 (γ).

Note
Like other sentence patterns, presentative sentences can be constructed with a topicalised noun phrase. In such a case, the translation has to be adapted to the context.

[Beware of the magicians, as the god of magic himself is among them;]

BHC verse 220, 

T 11 – 12 ***m=k ỉr ᶜm šw*** ***m=k wỉ***

'But behold, as for the one who imbibes it [i.e., magic], behold, [that is] I.'

For the non-attributive perfective participle ***ᶜm***, see sect. 33.2.1.1. with 33.2.6 (γ).

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 […]  BD 6, A.a. 4 / 6

ỉr ꜥš.tw=ỉ […] *m=k wỉ kꜣ=k ỉm*

'If I should be summoned […] "Behold," so you shall say, "here I am."'

For the PROSPECTIVE *ꜥš.tw=ỉ* in the protasis of a conditional clause, see sect. 37.2.1.1.

For the parenthetic *kꜣ=k*, see sect. 39.1.2.2.

12.2.4. BACKGROUNDING PARTICLES

 *ỉšk*,  *šk* /  ,  *ỉšč*,  ,  *šč* [prep. pron. subj.: encl. pers. pron.]

These particles precede clauses with all kinds of predicates in order to introduce an event or a situation that is not in line with the main plot, namely background information that was not previously mentioned ['Now, …'], a side event, ['Meanwhile, …'], or something commonly known.

 ,  ,  *tỉ* [prep. subj.: encl. pers. pron.]

The particle *tỉ* typically introduces circumstantial adverb clauses with adverbial or verbal predicate.

12.2.5. CONNECTING PARTICLES

 ,  *ḫr*; old  *ỉḫr*

The particle  *ḫr* precedes non-verbal and verbal clauses to mark a close connection to the preceding context. In combination with the [unmarked] PRESENT, it thus forms a complex verb form used for generic action that inevitably arises from a prior event or situation [see sect. 25.4.2.2.].

On the syntactic level,  *ḫr* is employed to introduce topicalised prepositional adverb clauses [see sect. 37.2.2.].

12.2.6. DESIDERATIVE PARTICLES

 *ỉḫ* [with encl. pers. pron.] and  ,  *kꜣ*

Both particles exclusively precede the subjunctive / [prospective] form of the suffix conjugation [see sect, 27.4.1.1.]. While *ỉḫ* usually introduces a [desired] event that results from the prior context, *kꜣ* introduces an event that consequentially arises from a prior event or situation.

 ,  *ḥꜣ* /  *ḥwỉ* /  *ḥw* [prep. pron. subj.: encl. pers. pron.]

Each of these particles can precede main clauses with non-verbal predicate to mark the desire for the proposition to become true. Verbal clauses thus employ the SUBJUNCTIVE / [PROSPECTIVE] form of the suffix conjugation in order to express a satisfiable desire [see sect. 27.4.1.]. The STATIVE [see sect. 21.4.], the PERFECT [see

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sect. 23.3.3.], and the PERFECTIVE [e.g., IV : 658, 8 – 9, qu. p. 389], however, can follow a desiderative particle as well, namely so as to represent the irrealis modality, i.e., the counterfactual desire for a contemporary situation to be true or for a past event to have occurred.

12.2.7. CONVERTERS

 ***wn.t*** /  ***n.t(i)t*** /  ***iw.t*** [prep. pron. subj.: suffix pronoun]

Both  ***wn.t*** and  ***n.t(i)t*** serve as noun-clause markers. While ***wn.t*** can be explained as the feminine participle of the verb ***wn***, 'to exist', ***n.t(i)t*** probably represents the feminine form of the relative adjective [see sect. 34.2.]. In earlier times,  ***iw.t*** served as the negative counterpart of ***n.t(i)t***; by the time of Middle Egyptian, however, it was obsolete [see sect. 34.2.1.].

12.2.8. INTERROGATIVE PARTICLES

 ,  ***in*** / [also spelled as  or ***(i)n***] and  ***in-iw***

The interrogative particle ***in*** precedes clauses with all kind of predicates in order to draw the proposition into question. Marking a question for corroboration, it thus complements the use of interrogative pronouns in questions for specification.

The younger form  ***in-iw*** probably traces back to a combination of the interrogative particle ***in*** with the particle  ***iw***. By the time of Middle Egyptian, however, it had developed into a compound particle that is used without any restriction as to the predicate.

12.2.9. FOCALISING PARTICLES

The particle  ***in*** lays emphasis on a nominal subject [e.g., CT V : 27 e, B_1C, qu. p. 655]. In standard Middle Egyptian, its use is almost limited to the so-called ***in***-construction [see sects. 38.2.2.1. and 38.2.2.1.1.].

12.3. ENCLITIC PARTICLES

 ***ȝ***

The enclitic ***ȝ*** exercises an exclamatory force on the preceding word or the entire sentence. It is mostly found in conjunction with an interrogating or negating particle, or with the desiderative particles  ***ḥw*** /  ***ḥwi***.

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ỉr≠ / *(ỉ)r≠f*

Formed from the full form of the preposition *ỉr≠*, the particle was originally variable and took a suffix pronoun in agreement with the subject. Middle Egyptian, however, largely employs the invariable form *r≠f*. Only if the verbal action is to be referenced to the speaker / the listener, e.g., in case of the IMPERATIVE [cf. sect. 31.3.2.] or the SUBJUNCTIVE [hortative / jussive, cf. Peas B_1, 60 – 61, qu. p. 436], the variable form *ỉr≠k* / *r≠k* is also found.

ỉś

The enclitic particle *ỉś* exercises a light emphasis on a statement or on a single word. Especially in archaic texts, it also serves as a marker for various forms of syntactic subordination.

For *ỉś* as a constitutive part of the negations *n ỉś* and […] *n* […] *ỉś*, see under *n*, above.

ỉśč

Archaic texts occasionally employ *ỉśč* as a coordinating particle.

BD 148, Nu 14 – 15

m ỉbḥ.w pn m śmḥ.t tn m rnp.t tn ḫr.t≠f ỉśč

'in this month, in this half month, in this year and its [additional] share'

w

The old negating particle *w* is rarely found in archaic Middle Egyptian texts [e.g., the examples quoted under the note in sect. 27.3.1.2].

wnn.t

The enclitic *wnn.t*,'indeed', is almost exclusively employed to emphasise the independent pronoun of the first singular in the *ỉnk*-sentence pattern [see sect. 14.3.1.].

mỉ

The particle *mỉ* is exclusively used in imperative clauses. Expressing encouragement, it is commonly rendered as 'please' [see sect. 31.3.2.].

mś

The particle *mś*, 'indeed', implies a slight notion of surprise, indignation, or resignation.

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 *ḥm*

Clauses with *ḥm*, 'moreover', but', are loosely connected to the preceding context, either as additional information or in contrast to the preceding context.

 *śwt*

The particle *śwt*, 'however', is employed as a contrasting particle.

 *ỉgr.t* /  , , *gr.t*

Similar to *ḥm*, *gr.t*, 'now', 'furthermore', 'but', is used to express a loose connection to the preceding sentence.

 ,  *tr* / *ty*

The particle *tr* expresses surprise or indignation and most frequently occurs in questions.

12.4. INTERJECTIONS

 , , , *ỉ*

The interjection *ỉ* precedes a name or an object to mark the vocative. It is most frequently found in the *Appeal to the Living* and in religious writings.

 *ỉ.nḏ̌-ḥr=*

The Egyptian phrase for 'greet' consists of the verb *nḏ̌=*, 'inquire', with a subject in reference to the speaker, and the preposition *ḥr* with a pronominal object in reference to the addressee.

IV : 1847, 5 *ỉḫ nḏ̌=tn ḥr=f*

'May you greet him.'

Lit.: 'May you inquire about him.'

The interjection *ỉ.nḏ̌-ḥr=*, 'greetings', 'hail thee', probably originated from the SUBJUNCTIVE form of this phrase by omission of the subject, and employs a suffix in grammatical agreement with the person or object addressed by the speaker. It is primarily used in religious texts, preceding the name of a deity or a divine being.

 , , , *ḥ3*

 ḥ3m, 'o', precedes the name of a deceased, which is frequently constructed with a demonstrative pronoun in order to underline the notion of the vocative [see sect. 4.4.5.

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Part II

Overview of the Different Sentence Patterns and Non-Verbal Sentence Patterns

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CHAPTER 13

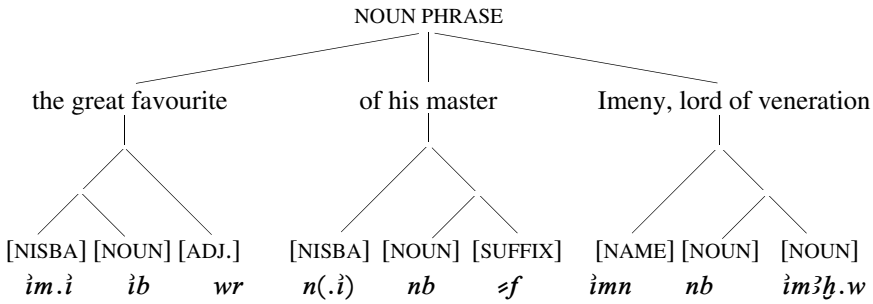
OVERVIEW OF THE DIFFERENT SENTENCE PATTERNS

13.1. SENTENCES, CLAUSES, AND CONSTITUENTS

Most modern writing systems rely on punctuation to indicate the structure of a text: blank spaces usually separate individual words, while a dot indicates the end of a sentence. Both hieroglyphic and hieratic, however, lack any such indication of the textual structure, and the first part of this grammar book has already illustrated how individual words can be distinguished based on orthography and possible determinatives, while the analysis of phrases is based on the word class and its position of the constituent parts of the phrase.

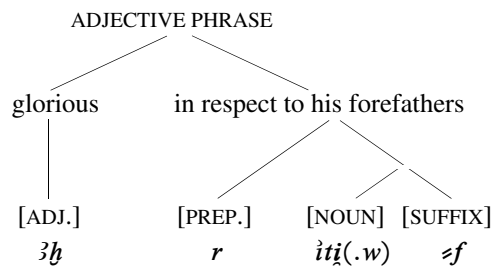


VII : 21, 15



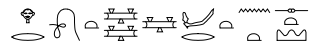


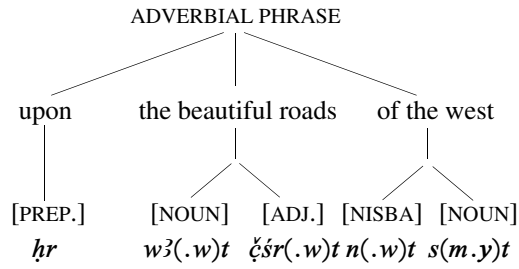
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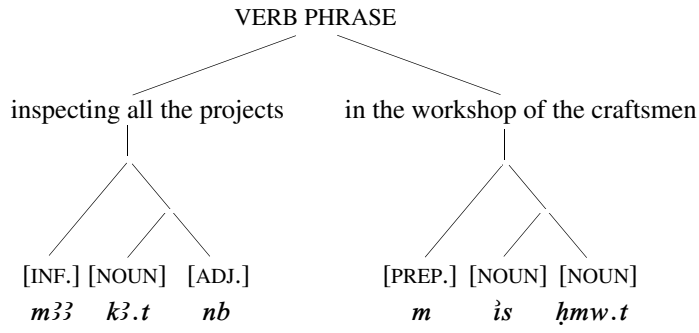
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Gebrâwi I, pl. 13





More than one such word or phrase, however, can be combined to form a higher syntactic unit, namely a clause, which is characterised by the presence of two semantic parts: an entity about which something is said, i.e., the topic, and something that is said about this entity, i.e., the comment. A most basic example thus would be the statement,

'Socrates [TOPIC] died [COMMENT].'

The semantic distinction between topic and comment, however, also holds true if a clause contains further information, e.g.,

'{Socrates} [topic] {died of poison in Athens in 399 BC} [comment].'

In order to describe the internal structure of a clause, its individual parts can be further analysed according to their syntactic function as constituents of the clause, defining the topic in a regular clause as the grammatical SUBJECT, whereas the [core of the] comment can be defined as the grammatical PREDICATE.

'Socrates [TOPIC = S] died [COMMENT = P].'

Any further element of a clause is secondary to this distinction. In the above example, the additional constituents provide further information on the predicate, and answering the questions, 'what did Socrates die of', 'where did Socrates die', and 'when did Socrates die', they serve as FREE ADVERBIAL ADJUNCTS.

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In English grammar, the distinction between the grammatical subject [S] and the grammatical predicate [P] typically correlates with the distinction between a noun phrase [NP] and a verb phrase [VP], while the valence of the verb determines whether further constituents such as a direct object, an indirect object, or even an adverbial phrase are obligatory.

dir. object	'I [S] see [P] (your point [O]).'	free
	'I [S] greet [P] the man [O].'	obligatory
indir. obj.	'I [S] do [P] this [o] (for you [d]).'	free
	'I [P] hand [P] you [d] the book [O].'	obligatory
adv. phr.	'The boy [S] plays (in his room [ADV. PHR.]).'	free
	'I [S] put [P] the book [O] on the shelf [ADV. PHR.].'	obligatory

Middle Egyptian too has verbal clauses, but a conjugated verb form is only one possible realisation of the predicate phrase, namely if verbal action is performed by [active voice] or upon [passive voice] the grammatical subject. Other possible realisations of the predicate are a second noun phrase, an adjective phrase, or an adverb phrase. Depending on the particular kind of predicate, the different sentence patterns are thus named:

- nominal sentence,
- adjectival sentence,
- adverbial sentence,
- verbal sentence.

] non-verbal sentence patterns

Note
Mind the difference between, for instance, 'adjectival clause', i.e., a sentence pattern, and 'adjective clause', i.e., a relative clause.

The distinction between topic [= subject] and comment [= predicate] in non-verbal clauses is best illustrated by clauses that contain a pronoun in reference to a previously introduced entity [i.e., the topic], and a second noun or pronoun, an adjective, or an adverbial phrase that gives an identifying or qualifying statement about this entity [comment].

NOMINAL PREDICATE



BD 17, Nu 72 – 73

ḥr.w [P] ***pw*** [s] ***ꜥ3 ḫnt.ỉ ḫm*** [APP. to P] see sect. 14.2.1.3.

'[This]$_{\text{TOPIC}}$ (is) [Horus, the Great One, Foremost of Letopolis]$_{\text{COMMENT}}$.'

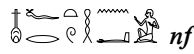


(ỉ)ntk [s] ***ỉtỉ*** [P] ***n nmḥ.w*** [ADV. PHR.] Peas B$_1$, 93

'[You]$_{\text{TOPIC}}$ (are) [a father to the orphan]$_{\text{COMMENT}}$.' see sect. 14.3.1.

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ADJECTIVAL PREDICATE

Sin B 31  *nfr* [P] *čw* [s] *ḥnᶜ=ỉ* [ADV. PHR.]

see sect. 15.1. '[Doing well with me]COMMENT (are) [you]TOPIC.'

ADVERBIAL PREDICATE

VII : 30, 16 

see sect. 16.3.1. *ỉw=ỉ* [N.-E. P. + S] {*m-ỉmꜣḫ.y*} [P]

'[I]TOPIC (am) [a revered one]COMMENT.'

VERBAL PREDICATE

Sailor 56 – 57 

see sect. 23.3.2.1. *ᶜḥᶜ.n* [N.-E. P.] *śḏm.n=ỉ* [P + s] *ḫrw ḳrỉ* [O]

'Then [I]TOPIC {heard [P] the sound of thunder [O]}COMMENT.'

Applying the term 'noun' in a broader sense, i.e., including substantive nouns, pronouns, and adjectives, the word order in regular Egyptian non-verbal clauses can thus be established as follows:

	FIRST NOUN [PHRASE]	SECOND NOUN [PHRASE]	ADV. PHRASE
NOM. SENT.	PREDICATE	SUBJECT	[ADV. PHR.]
	SUBJECT	PREDICATE	[ADV. PHR.]
ADJ. SENT.	PREDICATE	SUBJECT	[ADV. PHR.]
ADV. SENT.	SUBJECT	-	PREDICATE

Note
As questions for specification ask for a comment on the topic, an interrogative pronoun always takes the position of the predicate in a non-verbal clause.

13.2. MAIN CLAUSES AND DEPENDENT CLAUSES

In addition to the term 'clause' as a basic unit of grammar that contains a subject and a predicate, a sentence can be defined as a grammatical unit that is 'not included by virtue of any grammatical construction in any larger linguistic form' [L. Bloomfield]. A sentence can thus agree with a single clause [main clause / simple sentence] or consist of two and more clauses [complex sentence]. In the latter case, one clause serves as the main clause, while the other clauses are subordinate or embedded [dependent clauses].

Note
As a third kind of sentence, two independent main clauses can be joined with or without a coordinating conjunction [compound clauses].

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There are three different kinds of dependent clauses: adverb clauses, adjective clauses, and noun clauses. While adverb clauses are subordinate to the main clause and syntactically serve as adverbial modifiers, adjective clauses and noun clauses are embedded into a main clause in order to qualify a constituent [adjective clause] or to serve as a constituent themselves [noun clause].

13.2.1. ADVERB CLAUSES

Egyptian adverb clauses primarily follow their main clause. In contrast to English adverb clauses, however, which typically employ a subordinating conjunction to indicate their semantic relation to the main clause, e.g.,

- clauses of circumstance [‘while’]
- clauses of time [‘when,’ ‘after’, ‘once’]
- purpose clauses [‘so that … might / may’]
- clauses of reason [‘as’, ‘because’]
- clauses of concession [‘although’]
- result clauses [‘so that’]

most Egyptian adverb clauses merely convey information on the circumstances under which the proposition of the main clause is true, and depending on the context and / or a possible verbal aspect, correspond to various English adverb clauses.

Note
If the adverb clause requires the expression of a particular aspect, sentence patterns with a preposed subject expression are paraphrased with the auxiliary  ***wnn***, while adjectival clauses substitute the predicative adjective with the corresponding adjective verb [cf. sect. 30.2. and 30.3.].

Most Middle Egyptian adverb clauses can be either unintroduced or preceded by a non-enclitic particle, which is inevitable in case of a preposed pronominal subject. In either case, they are often indistinguishable from main clauses, and only the context indicates the relation between two clauses.

[MAIN CLAUSE]

see sect. 14.2.1.3.

 NN

ḥm.t ỉty [P] ***pw*** [s] *NN* [APP.]

‘She was the wife of the sovereign, NN.

[CIRC. ADV. CL.]

see sect. 16.7.1.

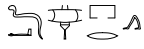
 IV : 219, 3 – 4

ỉśk [N.-E. P.] ***ḥm=f*** [S] ***m ỉnp.w*** [P]

when His Majesty was still a child.’

[MAIN CLAUSE]

see sect. 21.3.1.1.3.



ḳᶜ [S] ***pr.ỉ***(***.w***) [P]

‘A storm broke loose

[CIRC. ADV. CL.]

see sect. 16.7.1.

 Sailor 101 – 102

ỉw=n [N.-E. P. + s] ***m wȝḳ-wr*** [P]

while we were [still] at sea.’

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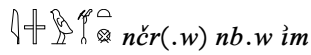
	[MAIN CLAUSE]	[CIRC. ADV. CL.]	
	see sect. 25.3 (δ).		
CT VI : 345, g – j,			see sect. 14.8.1.
M57C			see sect. 16.7.1.
			see sect. 26.4.
	śḏm [P] ***n=j*** [d] ***jb=j*** [S]	***jnk*** [S] ***nb=f*** [P]	
		jw=f [N-E. P. + s] ***m ḥ.t=j tn*** [P]	
		n rḫ.ti=f [P + s] ***r=j*** [ADV. PHR.]	
	‘My heart obeys me,	as I was its master	
		when it was still in this my body;	
		so it will not defy me.’	

13.2.2. ADJECTIVE CLAUSES

Entire clauses can be embedded to qualify an antecedent noun or to serve as a noun equivalent in place of their referent. In Middle Egyptian, such adjective clauses are either marked by the relative adjective

Sin B 173 – 174				
	šm pn [ANT.]	***n.tj*** [REL. ADJ.]	***wj*** [s]	***ḥr=f*** [P]
	‘this condition	which:	I	am in it’
	‘this condition	in which	I	am’
pEb 14.5 – 6				
	swr(.w) [P]	***jn n.tj*** [REL. ADJ.]	***mr.t*** [S] ***m ḥ.t=f*** [P]	
	‘Shall be drunk by	one who:	a disease is in his body.’	
	‘Shall be drunk by	one	in whose body there is a disease.’	

or constructed with a possible adjectival conversion of the predicate.

Sin B 94		
	wpw.tj [ANT.]	{***ḫtt*** [VP1]ADJ. ***ḫntj*** [VP2]ADJ. ***r ḥnw*** [ADV. PHR.]} [ADJ. PHRASE]
	‘the messenger	travelling up- and downstream to the residence’
IV : 247, 3		 ***nčr(.w) nb.w jm.jw wꜣś.t***
	‘all the gods	who are in Thebes’

As both constructions, however, are restricted in respect of the predicate of the embedded clause and almost exclusively employed in reference to a determined antecedent or referent, Middle Egyptian complementarily employs attributive adverb clauses, primarily if the antecedent is undetermined.

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[ANT.] [ATTR. ADV. CL.]



pEb 102.3 – 4

s ***wnm.n=f*** [P + s] {***k3w n(.i)w nh.t***} [O]

'a man [under the circumstance:] he has eaten unripe sycamore figs'

'a man who has eaten unripe sycamore figs'

The PERFECT ***wnm.n=f*** views the action of the adverb clause as completed in the time of the main clause, i.e., here: in the time of speaking.

13.2.3. NOUN CLAUSES

Similar to English noun-clauses introduced by the conjunction 'that', noun-clause converters further allow for clauses with all kinds of predicates to function as the object of a verb or preposition [see chapter 34 and sect. 36.3.3].



IV : 364, 1 – 2

iw=i [N.-E. P. + s] ***rḫ.kw*** [P + s] {***n.t(i)t*** {***3ḫ.t*** [P] ***pw*** [COPULA] ***ip.t-ś(.w)t*** [S]} [O]$_{CL.}$

'I know that Karnak is the horizon on earth.'

Verbal clauses can alternatively be embedded by means of a nominalised verb phrase [virtual noun clause] and therefore allow for a wider range of use [see chapter 35], e.g., as the subject or the object in a clause.



CT III : 171 j – k, T$_1$C

iw [N-E. P.] ***wč.n*** [P] ***gbb iti wśir*** [S] {***tm wnm=i*** [VP]$_{NOM.}$ ***ḥś*** [O]} [O]$_{CL.}$

'Geb, the father of Osiris, has commanded that I shall not eat excrement.'

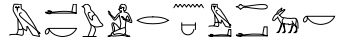
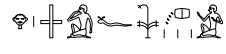



pKah, pl. 32, 12

bin.wi [P] {***iyi=k*** [NP]$_{NOM.}$} [S]$_{CL.}$ ***ʿč.ti*** [ADV. PHR.]

'Too bad that you keep returning safely.'

Such 'virtual' noun clauses also allow for a construction that is almost correspondent to English adverb clauses introduced by a conjunction, as a preposition indicates the relation between the main clause and the subordinate clause, which is constructed as the object of the preposition [see chapter 36].



Peas B$_1$, 42 – 43

m=k [N.-E. P.] ***wi*** [s] ***r nḥm*** [P] (***i***)***ʿ3=k*** [O] […]

ḥr [PREP.] {***wnm=f*** [VP]$_{NOM}$ ***šmʿ=i*** [O]} [O]$_{CL.}$

'Behold, I will take your donkey […] on account of his eating my barley.'

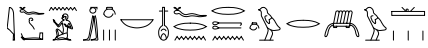
13.3. TOPICALISATION OF CONSTITUENTS

The examples quoted thus far illustrate the regular word order in the different sentence patterns, i.e., the grammatical subject is identical with the semantic topic, while the grammatical predicate comments on the subject phrase. Any [nominal part of a] constituent noun phrase, however, can be dislocated to the left and precede

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the entire clause as a topicalised constituent. As the original position is filled with a coreferential pronoun, topicalisation has no bearing on the grammatical structure of a sentence, but merely defines the constituent about which a statement is made.

In the hypothetical standard sentence,

* 

ỉf.n=ỉ [V + S] {*ỉn.w nb nfr n(.ỉ) rčn.w*} [O] *r ʿw* [ADV. PHR.]
'I have plundered all the good products of Retjenu.'

for instance, the subject 'I' coincides with the topic. As the preceding context, however, itemises the cargo of three hundred captured ships,

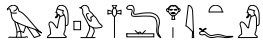
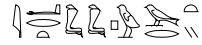
'I have not spared a plank of the three hundred ships of new cedar
filled with gold, lapis lazuli, silver, turquoise, and copper axes without number,
aside from moringa oil, incense, unguents, honey, willow,
śśnčm-wood, *śpny*-wood and all [other kinds of] precious woods.'

the statement is in fact made about the summarising object phrase, i.e., 'all the good products of Retjenu', which is consequently topicalised.

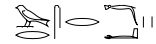
2. ZwZt : 93, 11 – 12 
see sect. 23.4. {*ỉn.w nb nfr n(.ỉ) rčn.w*} [O]$_{\text{TOP}}$ *ỉf.n=ỉ* [V + S] *śt* [O] *r ʿw* [ADV. PHR.]
TOPIC '{All the good products of Retjenu,} [O]$_{\text{TOP}}$
COMMENT {I [S] plundered [P] them [O] entirely [ADV. PHR.]}.'

In Middle Egyptian, such topicalisation can be either unmarked [as in the above example] or marked by  *ỉr*, 'as for', the initial form of the preposition  *r*, and examples can be quoted for sentences with all kinds of predicates.

➢ Nominal sentence with marked topicalised subject.

V : 18, 13 – 14 
see sect. 14.3.2.  
ḥr.w [P] *pw* [S] *nčr ḥr ỉtỉ=f* [APP.]
ỉr [PREP.] *gr.t* [E. P.] *šw.tỉ=f* [S]$_{\text{TOP}}$ *ỉʿr.t(ỉ)* [P] *pw* [S] *wr.tỉ* [APP.]
'This is Horus, the protector of his father.
As for his two plumes, however, these are the two great uraeuses.'

➢ Adjectival sentence with topicalised subject.

Sailor 63 – 64  
see sect. 15.1.2.2. *ḫbs.wt=f* [S]$_{\text{TOP}}$ *wr* [P] *ś(ỉ)* [S] *r mḥ* 2 [ADV. PHR.]
'His beard, it was longer than two cubits.'

➢ Adverbial sentence with marked topicalised subject.

pWest 6.10 – 11  
see sect. 16.4.2. *ỉr* [PREP.] *pȝ mw* [S]$_{\text{TOP}}$ *ỉw=f* [N.-E. P. + S] *m mḥ* 12 [P] *ḥr ỉȝ.t=f* [ADV. PHR.]
'As for the water, it was 12 cubits [high] in the middle.'

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➢ Verbal sentence with unmarked topicalised object.



Sailor 11

t3=n [O]$_{TOP}$ *pḥ=n* [P + s] *św* [o]
'Our [home]land, we have reached it.'

Note
In far fewer cases, an unmarked topicalised or focalised pronominal subject is constructed with independent personal pronoun [see sects. 16.4.3. and 22.6.].

13.4. MARKEDNESS FOR TIME

The term 'markedness' refers to the presence [marked] or absence [unmarked] of linguistic features in a word or construction. Egyptian nouns, for instance, are marked for gender [masculine, feminine] and number [singular, dual, plural], while most inflected forms of the verbs are marked for aspect [perfective, imperfective, prospective] and voice [active, passive]. A previous chapter, however, has illustrated how the INFINITIVE denotes the occurrence of a verbal event with both active and passive meaning at an arbitrary point in time, i.e., the INFINITIVE is unmarked for both voice and time.

While verbal clauses can be either marked or unmarked for time, i.e., the proposition of a clause is true for a particular time [marked] or for any given point in time [unmarked], non-verbal sentence patterns are largely unmarked: while nominal clauses express identification by nature [see chapter 14],

 *rʿw pw* 'This is Ra.' V : 6, 14

 *ỉnk ỉtỉ=k* 'I am your father.' IV : 1542, 17

 *ḏṭỉ rn=f* 'His name was Djedi.' pWest 7.1

adjectival clauses denote a typical quality of the subject [see chapter 15].

 *nfr mḏṭn=ỉ* 'My intentions are good.' Peas B$_1$, 3

 *m=k nfr śḏṭm* 'Behold, listening is good.' Sailor 182

Only the adverbial sentence pattern, which belongs to the paradigm of the present, can be constructed with the particle  *ỉw* in order to reference the proposition to the relative present time. The following examples thus employ the bare adverbial sentence pattern to denote the general presence of animals in a particular region or to describe the splendour of a golden libation vase,

 *rm.w ỉm ḥnʿ 3pṭ.w* Sailor 50 – 51

'Fish and fowl were there.'

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IV : 423, 11  *nfr.w=ś mỉ ꜣḫ.t n.t p.t*

'Its beauty was like the horizon of the sky.'

while the availability of seasonal fruits at a particular time as well as the temporary condition of a patient are constructed with the particle  *ỉw*.

Sin 81 – 82  *ỉw ṯꜣb(.w) ỉm ḥnᶜ ỉꜣrr.wt*

'Figs and grapes were there.'

pEb 97.3  *ỉw ḫ.t=ś mỉ n.t(ỉ)t ḫr ḫ.t*

'Her body is like something that is on fire.'

For the non-attributive adjective clause *n.t(ỉ)t ḫr ḫ.t*, see sect. 32.2.1.1.1. with 32.3.1.

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CHAPTER 14

CLAUSES WITH NOMINAL PREDICATE

14.1. IN GENERAL

Nominal clauses are non-temporal patterns of identification, which can be subdivided into three basic patterns that differ regarding word order and emphasis, depending on the particular constituents and their construction:

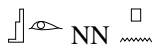
- clauses built with the old demonstrative pronoun *pw*.
- clauses built with an independent personal pronoun in the first noun position.
- clauses built with two nouns in direct juxtaposition.

In contrast to adverbial clauses with the  '*m* of identification' featuring a particular aspect of the subject [cf. sect. 16.3.1],

 *sꜣ=k ḥr.w m nčˇ.tỉ=k* Bln 7316, C 4

'Your son, Horus, is your protector.'

the nominal sentence patterns are employed to express intrinsic identification as well as kinship.

 NN  CT IV : 282 a, Sq4Sq

wśỉr NN pn *(ỉ)ntk mỉw pw ꜥꜣ*

'[O] you Osiris NN, you are this great cat.'

  IV : 1542, 16 – 17

sꜣ=ỉ (čḥw.tỉ-mśį-św) *ỉnk ỉtį=k ḥr.w-m-ꜣḫ.t-ḫpr.ỉ-ỉtm.w*

'My son, Thutmose, I am your father, Harmakhis-Khepri-Atum.'

Adverbial clauses with the '  *m* of identification', on the other hand, assign a [temporary] role to a subject. [see sect. 16.3.1.].

14.2. NOMINAL CLAUSES WITH *pw*

The second noun position in a nominal clause can be filled with the old demonstrative pronoun  *pw*, forming a sentence of identification worded in the third person singular or plural. Depending on the syntactic function of  *pw*, this pattern can be further differentiated:

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14.2.1. BIPARTITE *pw*-CLAUSES: [NOUN] *pw*

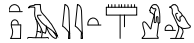
14.2.1.1. THE CONSTITUENTS

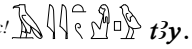
The demonstrative pronoun in this pattern serves as a grammatical subject in reference to a preceding noun or the context. It originally agreed in number and gender with its referent,

PT 1643 a, M  ***ỉr.t tn*** [P] ***tw*** [s] ***n.t ḥr.w*** 'This is this Eye of Horus.'

PT 577 a, T  ***ȝś.t*** [P] ***tw*** [s] 'This is Isis.'

but later became invariable. Middle Egyptian thus employs ***pw*** with both the singular and the plural number of both the masculine as well as the feminine gender. The archaic Coffin Texts, however, bear witness to the transition, as a variable subject pronoun is occasionally found in parallel with the invariable form.

CT VI : 5 e, B_1C  ***tȝy.t*** [P] ***tw*** [s] 'This is Tayt.' next to

CT VI : 5 e, B_9C *sic!*  ***tȝy.t*** [P] ***pw*** [s] 'This is Tayt.'

The predicate position in a bipartite ***pw***-clause can only be filled with a noun or pronoun. Any adjective or a possible ***nfr ḥr***-construction preceding the demonstrative pronoun has thus to be regarded as a noun equivalent.

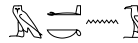
'[HE / SHE / IT / THEY] is / are [ADJECTIVAL NOUN].'

Peas B_1, 25  ***ḫnś pw*** 'It [i.e., the path] was a narrow one.'

Karnak II, pl. 35, 64  ***wȝḥ ỉb pw*** 'He is a patient one.'

Note
Cf. the use of the indefinite article in Coptic, e.g., ⲟⲩⲇⲓⲕⲁⲓⲟⲛ ⲡⲉ [Rechtsurkunden : 68, 44], 'it is righteous', lit., 'it is a righteous one'. If an adjectival quality is to be assigned to the subject, i.e., '[NOUN / PRONOUN] is / are [ADJECTIVE]', Middle Egyptian employs the adjectival sentence pattern [see chapter 15].

Examples for *A* ***pw***-clauses with pronominal predicate are rare. They either employ a demonstrative pronoun in absolute use, usually – but not exclusively – in the form of a gender-neutral (nominal) pronoun, or an independent pronoun in the position of the subject. Clauses of the structure [***ỉnk***] ***pw*** thus belong to the ***pw***-sentence pattern, not to the ***ỉnk***-sentence pattern, which will be discussed below [see sect. 14.3.1.].

pMoskow 4676, 32.3  ***mꜣ=k nȝ pw*** 'Behold, this is it.'

pRhind 60  ***pȝ pw*** 'This is it.'

Sin B 267 – 268  ***(ỉ)ntf pw*** 'It is he.'

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The subject pronoun  *pw* usually refers to a noun that is implicitly or explicitly evident from the preceding context; in far fewer cases, it summarises the context itself. The following example, for instance, employs a bipartite *pw*-clause in order to transform an aretalogy of the goddess Hathor into a magical spell for the transformation into the goddess.

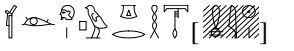
[Becoming Hathor:
I am Hathor, who brings her son and who proclaims her son, Horus […];
I am She-who-displays-his-[i.e., Horus]-beauty-and-assembles-his-powers;
I am that Eye of Horus, the female messenger of the Sole Lord […];
I have flourished and I came into being before the sky was fashioned […];
I have smitten all with my hands in this my name as Hathor […];
I make warmth for them in this my name as Shesmetet.]

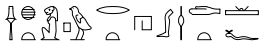
 *ỉnk* [P] *pw* [s] 'Such am I [i.e., the reciter of the spell].' CT IV : 176 e, G_1T

Just like any other sentence patterns, bipartite *pw*-clauses can be qualified by one or more adverbial phrase(s), including an indirect object constructed with the preposition *n*.

 Sailor 159 – 160

m≠k [N.-E. P.] *ḫr.t≠ỉ* [P] *pw* [s] *ỉm≠k* [ADV. PHR.]
'Behold, this is my request from you.'

 {*rś tp*} [P] *pw* [s] *grḥ mỉ hrw* [ADV. PHR.] IV : 960, 11
'He is an attentive one, by night and by day.'

 […] *ḫnm.w* [P] *pw* [s] *n ḥ^{c}(.w) nb* [ADV. PHR.] CG 20538, II c 15 – 17
 […] *śḫm.t* [P] *pw* [s] *r thỉ wḏ̌.t≠f* [ADV. PHR.]
'He [i.e., the king] is Khnum for every body […]
but he is Sakhmet against him who disobeys what he has commanded.'
For the non-attributive perfective participle *thỉ*, see sect. 33.2.1.1. with 33.2.6 (β).
For the non-attributive imperfective relative *wḏ̌.t≠f*, see sect. 33.3.2.1. with 33.3.6 (α).
The example contrasts the nature of the king: He promotes a loyal subject [Khnum as the creator god], but he fiercely punishes disloyalty [Sakhmet as the goddess of pestilence and destruction].

IV : 518, 7 – 11



ỉḫ m p.t *wśr m tỉ*
mỉ^{c}-ḫrw ḫnt ḫr.t-nčr *wḥm ^{c}nḫ m-ḫt ḳbḥ*
šb.w [P] *pw* [s] *n ỉw.tỉ ḏ̌w.t≠f* [ADV. PHR.]
'Being powerful in heaven and strong upon earth,
being justified before the [entire] necropolis and repeating life after dying –
this is the reward for one who is without blemish.'
For the non-attributive neg. relative clause *ỉw.tỉ ḏ̌w.t≠f*, see sect. 32.2.2.1.1. with 32.3.1.

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14.2.1.2. TOPICALISATION AND FOCALISATION OF THE SUBJECT

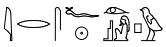
A concrete noun can precede the bipartite *pw*-clause as a topicalised subject. The construction is primarily employed if an element of the preceding context is to be explained or specified.

Piehl, Inscr I : 122 ξ [19th dyn.]

 ***nḥḥ ntf pw*** 'The ***nḥḥ***-eternity, it is he.'

[Mine is the yesterday, I know the morrow. – What does this mean?]

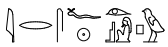
BD 17, A.a. 9




ỉr [PREP.] ***śf*** [S]$_{TOP}$ ***wsỉr*** [P] ***pw*** [S] ***ỉr*** [PREP.] ***ṯwȝ.w*** [S]$_{TOP}$ ***rˁw*** [P] ***pw*** [S]

'As for the yesterday, that is Osiris; as for the morrow, that is Ra.'

Note
The construction naturally arises from the topicalisation of the subject in a tripartite *pw*-sentence pattern [see sect. 14.2.2.1.].

*  → 

wsỉr [P] ***pw*** [COPULA] ***śf*** [S] ***ỉr*** [PREP.] ***śf*** [S]$_{TOP}$ ***wsỉr*** [P] ***pw*** [s]

'Osiris is the yesterday.' 'As for the yesterday, that is Osiris.'

14.2.1.3. THE POSITION OF  *pw* IN NOUN PHRASES

If the first noun position is occupied by a noun phrase,  ***pw*** follows the predicate noun as closely as possible, i.e., only a suffix pronoun, a modifier noun constructed in the direct genitive, or a demonstrative pronoun can precede the subject pronoun.

Bln 1157, 18  ***sȝ=ỉ pw*** 'He is my son.'

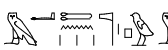
Peas B$_1$, 19  ***sȝ s pw*** 'He is the son of a man.'

CT VI : 25 o, B$_1$Bo  ***ỉr mḳ̌ȝ.t=ś ˁn.t tw pw n.t ȝś.t***

'As for its chisel [?], it is this fingernail of Isis.'

Other dependents of the head noun such as an indirect genitive [including the construction of the plural forms of the demonstrative pronouns], an attributive adjective [including nisba forms], an apposition, or an adverbial phrase, follow the subject pronoun  ***pw***.

Sin B 81, attr. adj.  ***tȝ*** [P] ***pw*** [s] ***nfr*** 'It was a beautiful land.'

IV : 20, 14, attr. nisba  ***m=ǎn nǎr*** [P] ***pw*** [s] {(***ỉ***)***m***(.***ỉ***) ***tȝ***}

'Behold, he is a god upon earth.'

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BD 17, Nu 81, ind. gen.

{*nw*} [P] *pw* [s] {*n*(*.i*) *ḥr*(*.i*)*w ʿḫ.w=śn*}

{*twt*} [P] *pw* {*n*(*.i*) *ỉr.t rʿw ḥnʿ twt n*(*.i*) *ỉr.t ḥr.w*}

'These are those who are upon their brazier;
these are the image of the eye of Ra and the image of the eye of Horus.'



rʿw [P] *pw ḏśś=f* 'This is Ra himself.' BD 17, Nu 100

Note
If a verb phrase serves as a constituent in a bipartite *pw*-clause, it precedes the subject pronoun in its entirety.



{*ḥ*(*i*)*ḥ*(*i*) [INF.] *n=f* [d]} [P] *pw* [s] Peas R 23.7

'This means seeking [an advantage] for himself.'



{*wʿf* [PART.] *ʿb* [O]} [P] *pw* [S] Sin B 54

'He is one who bends the horn.'

For the non-attributive participle *wʿf*, see sect. 33.2.6 (γ).

The same is true for a prepositional phrase that qualifies only the predicate noun, see the note in sect. 14.6.1.

A compound predicate of the bipartite *pw*-clause is usually constructed with the preposition  *ḥnʿ*, 'and', i.e., the subject pronoun  *pw* follows the first predicative noun.

sic! 

tȝy.t [P]$_1$ *pw* [s] *ḥnʿ mḥn.yt* [P]$_2$ CT VI : 5 e, B$_9$C

'These are Tayt and the coiling one [i.e., the uraeus].'



sic!



BD 17, A.a. 41

ỉr nn ⟨*n*(*.i*)⟩ *nb.w mȝʿ.t* *śtš* [P]$_1$ *pw* [s] *ḥnʿ* {*ỉśṯs* [NOUN] *nb ỉmn.t*(*i*)*t* [APP.]} [P]$_2$

'As for these lords of *ma'at*, these are Seth and Isdes, Lord of the West.'

In case of a coordinate noun phrase of more than two nouns, however, the position of  *pw* is not fixed, but the subject pronoun may follow only the first noun, each predicative noun, or the entire noun phrase.



CT II : 362, B$_2$Bo

ḥr.w [P]$_1$ *pw* [s] *ṯwȝ-mw.t=f* [P]$_2$ *ḳbḥ-śn.w=f* [P]$_3$

'These are Horus, Duamutef, and Qebehsenuef.'



CT II : 362, S$_2$P

ḥr.w [P]$_1$ *ṯwȝ-mw.t=f* [P]$_2$ *ḳbḥ-śn*(*.w*)*=f* [P]$_3$ *pw* [s]

'Horus, Duamutef, and Qebehsenuef are these.'

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CT II : 362, B4Bo 

ḥr.w [P]$_1$ *pw* [s]$_1$ *ṭwȝ-mw.t=f* [P]$_2$ *pw* [s]$_2$ *ḳbḥ-śn.w=f* [P]$_3$ *pw* [s]$_3$
'This is Horus, this is Duamutef, and this is Qebehsenuef.'

14.2.1.4. POSSIBLE OMISSION OF *pw*

If the sentence pattern is evident from the context, the subject pronoun *pw* is occasionally omitted. This is particularly true if a bipartite *pw*-clause is constructed with a marked topicalised subject.

pCairo JE 43261D, 7 

ỉr ꜥpr ỉm śt śpṯ ḥr Ø
'As for one who is equipped with it, [he is an] alert[ed one].'
For the non-attributive perfective participle *ꜥpr*, see sect. 33.2.1.1. with 33.2.6 (γ).

As a rhetorical device, however, omission is also found in other cases.

IV : 122, 11 – 16 

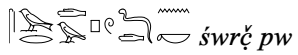
štỉ.t ỉś pw […] *mṯw.t nčm.t* Ø *n.t śčȝ-ḥr*
'It is only reciting, […] [it is] a pleasant and refreshing speech.'
Lit.: 'a pleasant speech of refreshment' [genitivus qualitatis].

14.2.2. TRIPARTITE *pw*-CLAUSES: [NOUN]$_1$ *pw* [NOUN]$_2$

14.2.2.1. IN GENERAL

The *A pw B*-sentence pattern equates two nouns / noun phrases, each of which can serve as the subject or the predicate, while *pw* can be explained as a copula.

Dispute 20 – 21  *pḫr.t pw ꜥnḫ* 'Life is a circle.'

Sailor 20 – 21  *śwrčˇ pw čˇṭ n=k* 'Speaking to you is tiring.'
The entire verb phrase *čˇṭ* [INF.] *n=k* [d] serves as the subject.

The copula, however, does not necessarily separate the subject on one side from the predicate on the other side, but if the first noun position is filled with a noun phrase, *pw* follows the head noun as closely as possible [cf. its position in the *A pw*-sentence pattern, above].

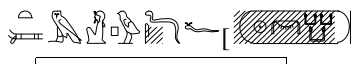
JES 48 [1962], pl. 2 

[London UC 14333], 16 *mn.w* [P] *pw* [copula] *n(.ỉ) s* [gen. attr.] *nfr.w=f* [S]
'His goodness is a man's memorial.'

Ptah Pr 10.9 

pḫr. t [S] *pw* [copula] *n.t ḥꜥ(.w)=ś* [gen. attr.] *mrḥ.t* [P]
'Unguent is the remedy for her body.'

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 VII : 29, 6

ỉtm.w [P] *pw* [COPULA] *ḏśꜣ=f* [APP.] ⸢*nbw-kꜣ*(*.w*)*-rᶜw*⸣ [S]
'Nebkaure is Atum himself.'

A bipartite *pw*-clause can thus not always be clearly distinguished from the tripartite pattern, but a clause such as

 *nw.w pw ỉtỉ nḏr*(*.w*), V : 8, 16

can be interpreted as both an *A pw*-clause: 'this is Nun, the father of the gods', or an *A pw B*-clause: 'Nun is the father of the gods.' Such ambiguity is usually resolved according to the context. The preceding example, for instance, answers to the question, 'Who is he?', and is thus to be interpreted as a bipartite *pw*-clause.

Tripartite *pw*-clauses with a pronominal constituent are rare: the third person is usually worded in the *A pw*-pattern, while *ỉnk*-clauses [see sect. 14.3.1.] are employed with a subject of the first or second person. A demonstrative pronoun in absolute use, however, can serve as a pronominal subject in reference to the context.

[A characterisation of the deceased as a virtuous person.]

sic!  […]  IV : 973, 8 – 1

ḳṯ=ỉ pw nꜣ […] *bỉꜣ.t=ỉ pw nꜣ m wn-mꜣᶜ*
'This is my nature […]. This is truly my character.'

 *m=k śwt nꜣ pw ḏṯ.y=ỉ* pKah, pl. 36, 24

'Behold, this [i.e., a following speech] is what I will say:'

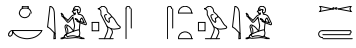
For the non-attributive perfective relative *ḏṯ.y=ỉ*, see sect. 33.3.2.2. with 33.3.6 (α).

[The fear of whom Shu has induced, and whose awe Tefnut has created,
to whom Egypt comes in bowing because of the greatness of his fear
and the grandness of his awe.]

 *pꜣ pw wśỉr ỉty nḏr*(*.w*) Hymnes religieux : 47, 12.
'This is Osiris, the sovereign of the gods.' [Louvre C30]

The use of a personal pronoun in an *A pw B*-clause is thus largely limited to a pattern expressing mutual identification, 'A is B, and B is A', in which an independent pronoun takes the initial position while an enclitic pronoun fills the second noun position.

[I have appeared with the Eye of Horus; the Eye of Horus is in me.]

 CT VII : 157 c,
ỉnk pw ś(*ỉ*) *śtt pw* (*w*)*ỉ* *ḏꜣs-pḫr* pGard III
'I am it, it is I, and vice versa.'

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14.2.2.2. WORD ORDER

The word order in tripartite *pw*-clauses is not fixed; usually, however, the predicate precedes the subject: in the first clause of the preceding example, CT VII : 157 c, the previously mentioned 'Eye of Horus' [topic = subject] thus takes the second noun position, while the semantic inversion of the clause correlates with a change of subject and predicate. The proposition that the subject usually takes the second noun position is further supported by the fact that tripartite *pw*-clauses of the structure ***ỉnk*** [P] ***pw św*** [s] are found in parallel with the bipartite pattern [NOUN] [P] ***pw*** [s].

CT VII : 478 i, B_5C  ***ỉnk*** [p] ***pw św*** [s] '*I* am it.' next to

CT VII : 478 i, B_1Be NN  *NN* [P] ***pw*** [s] 'Such is *NN*.'

In order to lay emphasis on the pronoun, Middle Egyptian thus employs the tripartite *pw*-sentence pattern in the place of a possible ***ỉnk***-clause [see 14.3.1].

[***ỉnk***] [p] ***pw*** [NOUN] [S] 'I am [NOUN].' *A **pw** B*-sentence versus

[***ỉnk***] [s] [NOUN] [P] 'I am [NOUN].' ***ỉnk***-sentence

[There is no office void of a supervisor – except for that of the scribe.]

Duakhety, Louv. R 12  ***(ỉ)ntf*** [P] ***pw ḫpr*** [S] '*He* is the supervisor.'

[Whom God loves, he keeps alive.]

pEb 1.10  ***ỉnk*** [p] ***pw*** {***mrr.w nčr***} [S]

'*I* am one whom God loves.'

For the non-attributive imperfective relative ***mrr.w nčr***, see sects. 33.3.2.1. and 33.3.6 (α).

In the given context, the preceding example could alternatively be interpreted as a bipartite *pw*-clause,

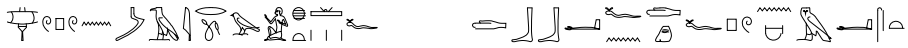
'Such am I, one whom God loves.'

and it can, indeed, be assumed that such tripartite *pw*-clauses originated from bipartite *pw*-clauses with rear explication of the subject, i.e., the pronoun refers to a given person or item, while the second noun [phrase] follows the copula as a subject expression in rear extra position.

[NOUN $_P$] is [it, namely] [NOUN $_S$]

Peas B_1, 263 – 266

[Behold, you are just the like thereof, one who despoils a poor man of his property.]



čʒw [P] ***pw n(.ỉ) mʒr (ỉ)ḫ(.w)t≠f*** [S] {***ṯbb fnč≠f***} [P] ***pw*** {***nḥm śt***} [S]

'His property is *a poor man's air*, taking it away means *blocking his nose*.'

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[He (i.e., the king) gives food to those who follow him,
and he sustains one who is loyal to him.]



CG 20538, 15

kȝ [P] *pw nśwt* [S] *ḥȝ.w* [P] *pw rˀ ≈f* [S]

'The king means *provision*, his mouth means *surplus*.'

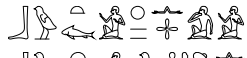
[Every chief of every rebellious northern city-state is in it (i.e., Megiddo).]


IV : 660, 8

{mḥ} pw {m ṭmỉ ḫȝ} [P] *{pȝ mḥ m mktỉ}* [S]

'The sacking of Megiddo means *the sacking of a thousand cities*.'

In fewer cases, the predicate follows the subject; once more, however, the construction is easily recognised in the context.


bw.t≈ỉ sp 2 *n wnm≈ỉ* CT III : 102 d –


bw.t≈ỉ [S] *pw ḥś* [P] 103 c, S_1C^a

'My abomination, my abomination, I will not eat [it]!
My abomination is *excrements*.'

For the NEG. PROSPECTIVE *n wnm(.w)≈ỉ* after a topicalised constituent, see sect. 26.3.

[I captured their people to the point that the Asiatics detested Egypt.]


ˁȝm [S] *pw {msḥ ḥr(.ỉ) mr.yt≈f}* [P] Merikare E 97 – 98

'The Asiatic is a crocodile on its riverbank.'

14.2.2.2.1 TOPICALISATION OF THE SUBJECT

See under 14.2.1.2.

14.3. *ỉnk*-CLAUSES

14.3.1. THE CONSTITUENTS

While the first noun position in this sentence pattern is filled with an independent personal pronoun serving as the subject, any noun or noun phrase can take the second noun position of the predicate.


ỉnk [s] *{ḥˁpỉ nb ḏfȝ.w}* [P] CT IV : 113 b, S_1P

'I am *Hapy*, the lord of provision.'

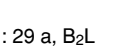

(ỉ)ntk [s] *{śn.nw n(.ỉ) ḏḥw.tỉ}* [P] Peas B_1, 299

'You are *the companion of Thot*.'


ỉnk [s] *{wr ḥr(.ỉ)-tp wr(.w)}* [P] VII : 55, 2

'I was *the greatest of the great ones*.'

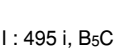
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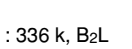
CT V : 29 a, B_2L  *ỉnk* [s] {*nčr ᶜnḫ (ỉ)m(.ỉ) r(m)č(.w)*} [P]
'I am *a living god among men*.'

Archaic texts and archaising documents occasionally employ the old forms of the independent personal pronoun; so, for instance, in the following example from the eighteenth dynasty, which employs further archaisms such as the initial STATIVE and the subordinating enclitic particle  *ỉś* [e.g., CT I : 106 c, B_1P and CT III : 75 a, $S_{10}C^a$, qu. p. 227 f].

IV : 244, 5 
ḥtp.w(ỉ)n ḥr≠ś m ᶜnḫ ḥtp.w *čwt ỉś sȝ.t≠k*
'We are content with it in life and peace, as she is your daughter.'

Only rarely, however, is an *ỉnk*-clause constructed with an enclitic personal pronoun in the position of the predicate.

CT VII : 495 i, B_5C  *ỉnk* [s] *wỉ* [p] *sp* 2 'I am I, I am I.'

CT VI : 336 k, B_2L  *čwt* [s] (*č*)*w* [p] 'You are you.'

Note
The Coptic language distinguishes between a full form of the independent pronoun used with the successor of the *pw*-sentence patterns, and a de-emphasised form employed with regular *ỉnk*-clauses.

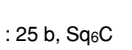
ⲁⲛⲏ ⲟⲩⲫⲛⲧ 'I am a worm.' [*  *ỉnk f nč*] versus

ⲁⲛⲟⲕ ⲡⲉ 'It is I.' [*  *ỉnk pw*]

If such a distinction, however, also applies to earlier stages of the language remains uncertain, as the writing system does not reflect the quality of the vowels.

14.3.2. *ỉnk*-CLAUSES WITH TOPICALISED SUBJECT OR THE VOCATIVE

Only the subject of an *ỉnk*-sentence can be topicalised, usually preceding the second singular as a vocative,

CT IV : 25 b, Sq_6C  NN  *wśỉr NN pn čwt wᶜ ỉm≠śn*
'O Osiris NN, you are one of them.'

whereas the topicalisation of the predicate noun results in a bipartite *pw*-sentence.

Gebrâwi II, pl. 6  *čȝ(.y) ỉrỉ.t(ỉ)≠f(ỉ) m tr ỉnk pw*
'A man who will act at the [right] time, such am I.'
For the attributive verbal adjective *ỉrỉ.t(ỉ)≠f(ỉ)*, see sect. 33.2.1.3.

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14.3.3. FOCALISED *ỉnk*-CLAUSES

The basic pattern of the ***ỉnk***-clause is exclusively found with a subject of the first or second singular or plural. Laying natural emphasis on the predicate, ***ỉnk***-clauses thus complement the use of *A **pw***-clauses with the third person.

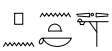
  ***ỉnk*** [p] ***pw*** [s] ***ỉnk*** [s] ***wśỉr*** [P] CT III : 264 b – c,
'Such am *I*, I am *Osiris*.' pGard II

Note 1
The complementary function of both patterns can be observed in the Coffin Texts. Originally worded in the first singular, the spells were rephrased into the third person during a later edition, i.e., the original ***ỉnk***-clauses were replaced with ***pw***-clauses.

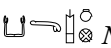
 ***ỉnk kꜣ ỉwn.w*** CT III : 160 b, S_2C
'I am the Bull of Heliopolis.' next to

 NN  ***kꜣ ỉwn.w pw NN pn*** CT III : 160 b, B_1Bo^a
'This NN is the Bull of Heliopolis.'

 ***ỉnk mnw m pr.t=f*** CT IV : 202 c, T_1C^a
'I am Min at his procession.' next to

 NN  ***wśỉr NN pn (ỉ)ntk mnw m pr.t=f*** CT IV : 202 c, Sq_4Sq
'O Osiris NN, you are Min at his procession.'

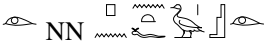
Frequently, however, the independent pronoun was blindly replaced with the name of the deceased, resulting in the apparent juxtaposition of a subject and a predicate noun phrase.

NN  ***NN tn ỉśˁ ⟨pw⟩ kꜣ ỉwn.w*** CT III : 160 b, B_4Bo
'This NN is the Bull of Heliopolis.'

NN  ***NN tn ⟨pw⟩ mnw m pr.t=f*** CT IV : 202 c, B_3C
'This NN is Min at his procession.'

In order to emphasise a pronominal subject of the third person, however, the regular pattern of identification: [NOUN] [P]  ***pw*** [s], 'He is *[NOUN]*', can be replaced with a construction known as the focalised ***ỉnk***-clause:  $[s]_{FOC}$ [NOUN] [P], '*He* is [NOUN]'.

 ***ỉtỉ.=n śwt nb=n ˁḥˁ.w=n*** Rîfeh VII 35
'Our father, *he* is our lord and our helper.'

 NN ***wśỉr NN pn (ỉ)ntf sꜣ wśỉr*** CT IV : 37 e – f,
'This Osiris NN, *he* is the son of Osiris.' Sq_6C

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In the Coptic language, the distinction between the regular ***ỉnk***-sentence pattern and its focalised counterpart is once more marked by the respective use of the full form [focalised] and the de-emphasised form [regular] of the pronoun.

ⲁⲛⲟⲕ ⲟⲩⲫⲱⲥ [Z 346, 23]	vs. the regular	ⲁⲛⲏ ⲟⲩⲣⲱⲙⲉ [Sap 9,5]
'I [s]$_{FOC}$ am a shepherd [P].'		'I [s] am a worm [P].'

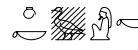
In Middle Egyptian, however, the focalisation of a subject different from the third person can only be recognised from the context. The following example worded in the second person, for instance, corresponds to the preceding one and constructs the preposed vocative with four coordinated ***ỉnk***-clauses, equating the deceased with various divine beings;

CT I : 2 a – e, B$_{15}$C 

hꜣ wśỉr NN pn
(ỉ)ntk rw ***(ỉ)ntk rw.tỉ***
(ỉ)ntk ḥr.w nḏ.tỉ ỉtỉ=f ***(ỉ)ntk (ỉ)fṭ.nw n(.ỉ) 4 ỉpw nčr(.w)***

'O Osiris NN,
you are the lion, *you* are the double lion;
you are Horus, protector of his father, *you* are the fourth of these four gods.'

in other cases, the presence of the focalised sentence pattern is suggested by the complementary use of contrasted subjects.

CT I : 207 d, B$_{10}$C^{b}   ***čwt ỉtỉ(=ỉ) ỉnk sꜣ=k***

'*You* are my father, and *I* am your son.'

Note 2
The focalisation of the subject once had a wider range of use, as both a nominal and a pronominal subject in a nominal clause could be focalised by the particle  ***ỉn***, which is inherent to the independent pronoun.

*A **pw***-CLAUSE

[I ascended to the throne by my own effort.
O my father gave it to me, not my mother gave it to me!]

CT III : 336 h, S$_1$C 

ỉn ỉwʿ.w pw pw ʿꜣ kns.t
śwt rḏỉ n=ỉ ś(ỉ)

'It was <u>that heir</u>, the great on of Kenset;
<u>He</u> gave it to me!'
For the ***ỉn***-construction ***śwt rḏỉ***, see under 38.2.2.1.

AB-CLAUSE

PT 1370 a, P 

'*This NN* is the son of the wild cow, the great cow.'

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BALANCED SENTENCE

 NN *ỉn mɜᶜ.t ḥrw mɜᶜ.t NN pn* PT 1988 a, M

'*The ma'at of Horus* is the *ma'at* of this NN.'

14.4. NOMINAL CLAUSES WITHOUT  *ỉnk* OR  *pw*

At an early stage of the language, a clause of identification could further be constructed with two nouns in direct juxtaposition. The word order in this archaic sentence pattern, which is primarily attested in the Pyramid Texts, is not fixed, but depending on the context, either noun could serve as the subject or the predicate.

  PT 483 b, W

śk rᶜw [P] *ḥr(.ỉ)-tp pśḏ.t(ỉ)* [S] *ḥr(.ỉ)-tp rḫy.t* [S] *nfr-tm* [P]

'when *Ra* was the head of the two enneads and *Nefertem* was the head of the ***rḫy.t***'

  PT 1123 b, P

śn.t≈f [S] *śpṯ.t* [P] *mśḏ.wt≈f* [S] *nḏr-ṯwɜ.t* [P]

'*Sothis* is his sister, the *morning star* is his retinue.'

By the time of Middle Egyptian, the *AB*-sentence pattern had long fallen out of use and survived only in particular constructions that favour the direct juxtaposition of subject and predicate over a tripartite *pw*-clause.

14.4.1. THE PREDICATE POSITION IS FILLED WITH A PROPER NAME

The *AB*-sentence pattern is typically employed with proper names serving as the predicate of a subject noun [phrase headed by]  ***rn*** 'name',

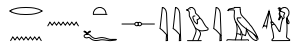
  V : 24, 3

ḥḥ rn n(.ỉ) wᶜ *wɜḏ-wr rn n(.ỉ) ky*

'*Million* is the name of one, *Sea* is the name of the other.'

 *(ỉmn-ḥtp ḥḳɜ wɜś.t) rn n(.ỉ) ḫrṯ pn* IV : 1715, 10

'Amenhotep-Ruler-of-Thebes shall be the name of this child'

  IV : 1741, 12 – 13

rn n(.ỉ) ỉtị≈ś Ywỉɜ *rn n(.ỉ) mw.t≈ś ḏwỉɜ*

'Her father's name is Yuja, her mother's name is Tuja.'

and correspondent examples constructed with the copula  ***pw*** are exceedingly rare.

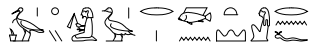
 *ḥkn.w rᶜw rn≈f* V : 15, 8

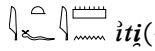
'*He-Who-Praises-Ra* is his name.' next to

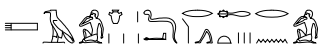
 *ḥkn.w pw rn≈f* '*Praiser* is his name.' CT IV : 196 c, $B_1P = B_5C$

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Note
The father's or the mother's name can follow a proper name as a constitutive part of the predicate, and entire phrases, including two nouns in juxtaposition, can serve as a sentence name.

IV : 2, 11  *bꜣi sꜣ rʾ-ỉn.t rn≠f*
'His name was Bai, son of Rainet.'

PN I : 51, 9  *ỉtỉ(≠ỉ) ỉmn* 'Amun-is-my-father.'

BD 125 [Schluss.], Nu 98 – 99  *śỉꜣ ỉb(.w) ḳᶜr ḫ(.w)t rn≠k*
'*He-Who-Knows-the-Hearts-and-Searches-the-Bodies* is your name.'
For the non-attributive perfective participles *śỉꜣ* and *ḳᶜr*, see sect. 33.2.1.1. with 33.2.6 (γ).

PN I : 188, 16  *nb.t(≠ỉ) mw.t* 'Mut-is-my-mistress.'

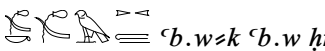
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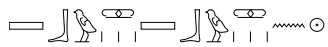
PN I : 184, 15  *nb(≠ỉ) pw s-n-wśr.t* 'Sesostris-is-my-lord.'

14.4.2. BALANCED CLAUSES

In an archaic pattern of identification, the subject [usually in the first noun position] and the predicate [usually in the second noun position] are formed from the same noun, but distinguished by different genitival attributes. The mutual character of this construction is sometimes underlined by the appended remark  *ḳꜣz pḫr*, 'and vice versa'.

pBln 3027, vs 4.7  *mkᶜ.t≠ỉ mkᶜ.t rᶜw*
'My protection is the protection of Ra.'

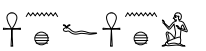
Bln 7306, 2  *ᶜb.w≠k ᶜb.w ḥr.w*
'Your purity is the purity of Hours, and vice versa.'

CT III : 178 a, B_2L  *šb.w(≠ỉ) šb.w n(.ỉ) rᶜw*
'My food is the food of Ra.'

next to

CT III : 178 a, S_2C  *šb.w≠ỉ pw šb.w rᶜw*
'My food is the food of Ra.'

Note
A correspondent construction is found with verbal clauses, see sect. 35.2.5.

CT IV : 178 p, G_1Be  
ỉnk wnn.t zꜣ mrr≠f-jrr≠f *ᶜnḫ≠f ᶜnḫ≠ỉ*
'I am indeed the son of *If-He-Wants-He-Does*; if he lives, I live.'

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14.4.3. NOMINAL CLAUSES WITH A DEMONSTRATIVE PRONOUN

The *AB*-sentence pattern lastly includes clauses with a nominal demonstrative pronoun serving as the subject in the second noun position. In the following example,  ***nn*** refers to a person's dire straits as described in context and equates the situation with the nearness of death,

[A thirst attack befell me, and my throat was parched. So I said to myself,

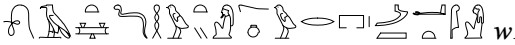
 ***ṯp.t m(w)t nn*** 'This is the taste of death.' Sin B 23

while another example employs  ***nfꜣ***, 'the yonder', as a euphemism for death.

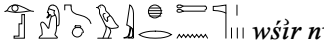
 ***ś.t nfꜣ n.t ḫnỉ.t*** Dispute 37

'The yonder is a resting place.'

The demonstrative pronoun syntactically behaves like  ***pw*** functioning as the subject in a bipartite ***pw***-clause, i.e., it follows the predicate noun as closely as possible. The *A* ***pw***-sentence pattern can, in fact, be regarded as a de-emphasised form of an *AB*-clause with a grammaticalised subject in reference to the object or person in question. Especially early Middle Egyptian texts thus occasionally favour  ***nw*** over  ***pw***, i.e., the choice of the pronoun is directed by the nominal character of the pronoun.

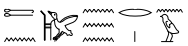
 ***wꜣ.t ḳḥw.tỉ nw r pr mꜣꜥ.t*** CT VII : 371 j, B_3C

'This is the path of Thot to the House of Maat.'

 ***wśỉr nw ỉyỉ ḫr≠ǩn nǩr(.w)*** CT VII : 40 h, $B_{10}C$

'It is Osiris, who comes to you, [o] gods.'

For the non-attributive perfective participle ***ỉyỉ***, see sect. 33.2.1.1. with 33.2.6 (γ).

 ***ǩnw-n.w-rꜥ nw*** 'This is an oral reminder.' Letters, pl. 3 A, 1

next to

 ***ǩnw-n.w-rꜥ nw*** 'This is an oral reminder.' JEA 16 [1930] : 19 (1) [Haskell Mus. Chicage 13945]

Note
Other rare cases of apparent *AB*-clause can be explained by the wrongful or rhetorical omission of the copula.

 ***ỉtỉ≠ỉ pw gbb mw.t≠ỉ ⟨pw⟩ nw.t*** BD 69, C.a. 8

'Geb is my father, and Nut is my mother.'

next to

 ***ỉtỉ≠ś pw gbb mw.t≠ś pw nw.t*** CT III : 264 e – f, Sq_3C

'Geb is her father, and Nut is her mother.'

For the PERFECT ***ỉw ỉrỉ.n***, see sect. 23.3.1.1.

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CT VII : 2 f, L_2Li  

ỉw ỉrị.n NN mɜᶜ.t *bw.t≠f ⟨pw⟩ ỉšf.t*

'NN did *mɜᶜ.t*, *ỉšf.t* is his abomination.'

14.5. SUMMARY OF THE WORD ORDER

The syntactic position of [NOUN], in all nominal sentence patterns, can be filled with a noun, a noun equivalent, or a pronoun in absolute use.

[SUBSTANTIVE]	[IND. PERS. PRON.] [initial]
[PROPER NAME] / [NUMBER]	[ENCL. PERS. PRON.] [non-initial]
[ADJECTIVE NOUN]	[INTERR. PRON.] [only as the predicate]
[PARTICIPLE NOUN]	[DEM. PRON.]
[RELATIVE FORM USED AS A NOUN]	
[*nfr ḥr*-CONSTRUCTION]	

The position of  *pw* in noun phrases:

[NOUN] [NOUN dir. gen.]	*pw*	
[NOUN] [DEM. PRON.]	*pw*	
[NOUN]	*pw*	[APP.] / [ADJ.] / [NISBA]
[NOUN]	*pw*	[*n*(*.ỉ*) NOUN]

The basic sentence patterns:

A pw-sentence:	[NOUN] [P]	*pw* [s]		
	[*ỉnk*] [p]	*pw* [s]		
A pw B-sentence:	[NOUN] [P]	*pw* [NOUN] [S] / [*św*] [s]		[usual]
	[*ỉnk*] [p]	*pw* [NOUN] [S] / [*św*] [s]		
	[NOUN] [S]	*pw* [NOUN] [P]		
	[*ỉnk*] [s]	*pw* [NOUN] [P]		
	ỉnk-sentence:	[*ỉnk*] [s]	[NOUN] [P] / [*św*] [p]	[regular]
		[*ỉnk*] [s]$_{FOC}$	[NOUN] [P] / [*św*] [p]	[focalised]
AB-sentence:	[NOUN] [S]	[NOUN] [P]		
	[NOUN] [P]	[NOUN] [S]		

14.6. NEGATION OF NOMINAL CLAUSES

14.6.1. NEGATION OF THE ENTIRE CLAUSE

Clauses with nominal predicate are negated by means of the discontinuous negation  […]  *n* […] *ỉś* embracing the noun / pronoun in the first noun position.

CT VI : 332 k – l, B_2L  

A pw-sentence *ỉr.w≠k pw n ỉr.w≠ỉ ỉś pw*

'Such is your form, it is not my form.'

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 *n wr ỉś pw wr ỉm ꜥwn ỉb* Peas B1, 196

'One who is great only by greed is not [really] a great one.' *A pw B*-sentence

For the non-attributive perfective participle *wr*, see sect. 33.2.1.1. with 33.2.6 (γ).

 *n ỉnk ỉś ỉwỉ* 'I am not a shipless one.' CT III : 76 h, S10Ca

For the non-attributive perfective participle *ỉwỉ*, see sect. 33.2.1.1. with 33.2.6 (γ). *ỉnk*-sentence

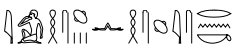
 *n ỉnk ỉś m(w)t ḫm(.w) rꜣ≠f* CT VII : 18 w – x, T3C

ỉnk rḫ tp-rꜣ≠f

'I am not one who dies not knowing his spell;
I am one who knows his utterance.'

For the non-attributive perfective participles *m(w)t* and *rḫ*, see sect. 33.2.6 (γ).

For the STATIVE *ḫm(.w) rꜣ≠f* in a circumstantial adverb clause, see sect. 21.10.2.2 (α).

 *ỉ ḥś n ḥś ỉś rn≠k* CT III : 125 b, S1C

'O excrement, your name is not excrement!' *AB*-sentence

Without any semantic difference, the negation also occurs in the spelling […]  *n* […] *ỉś* [cf. the same spellings in the negation of the emphatic construction, see the note in sect. 38.1.4, and in the *ỉn*-construction, see sect. 38.2.2.2.].

 *n sꜣ≠k ỉś pw* 'He is not your son.' Ptah L2 3.17

Note
The subject pronoun in a negated *A pw*-clause is occasionally omitted.

 Bln 1157, 13

n r(m)čˇ(.w) ỉś Ø n.t šf .yt *śčˇ ḥwr.w pw*

'Not people of honour, but wretches are they!'

 RecTrav 3 [1882] : 119

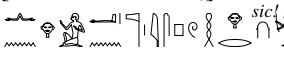
čˇꜣw n(.ỉ) rꜣ […] *n prỉ ỉś Ø m (ỉ)ḫ(.w)t≠čˇn* [Turin 1628, 3 – 4]

'A breath of the mouth […]. It is not something that would come out of your possession.'

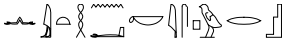
For the non-attributive perfective participle *prỉ*, see sect. 33.2.1.1. with 33.2.6 (γ).

An adverbial phrase qualifying only the predicate noun is treated as part of the predicate phrase, i.e., the discontinuous negation embraces the entire expression.

[If I do not answer,]

 *n ḥr-ꜥ n nčr(≠ỉ) ỉś pw ḥr.y(t) pw* Sin B 261 – 262

'It does not mean disrespect-towards-My-God [i.e., the king]; it rather is fear.'

 *n ỉyỉ.t ḥnꜥ≠k ỉś pw r ś.t≠k tn* CT VII : 237 g, pGard II

'This does not mean going-together-with-you to that your place.'

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14.6.2. NEGATED NOMINAL CLAUSES VS. NEGATED CONSTITUENTS

The negation of nominal clauses has to be distinguished from affirmative clauses with negated nominal predicate. Most examples for the latter construction employ a NEG. INFINITIVE,

BD 64 short, Nu 22 – 24  *A pw B* / *A_{NEG} pw B*

prị. ***pw*** ***m ḥrw*** […]

tm m(w)t ***pw*** ***ỉn bꜣ n(.ỉ) s***

'This means to go forth by day *[…];*
this means *not-to-die on the part of a man's ba*.'

versus

*  {*A pw B*}$_{NEG}$

n m(w)t ỉśś ***pw*** ***ỉn bꜣ n(.ỉ) s***

'This does not [necessarily] mean to die on the part of a man's *ba*.'

a negated non-attributive participle [see sect. 33.2.1.1. with 33.2.6 (γ).],

Menthu-Weser, 13 – 14  *ỉnk* PART.

[MMA 12.184]  [NEG. PART.]

ỉnk śḏm.w r wn-mꜣᶜ 'I was *one who truly listened*,
tm nmᶜ n nb ḏbꜣ.w *one who was not partial to the briber*.'

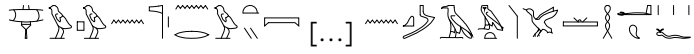
versus

*  {*ỉnk* [PART.]}neg

n ỉnk ỉśś nmᶜ n nb ḏbꜣ.w

'I was not one who was partial to the briber.'

or a negated nominal verb phrase [see sect. 35.2.3.1.4.]. Other cases can largely be explained by the omission of the enclitic particle  ***ỉśś***.

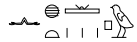
pSm 4.16 – 17 

ḏꜣw pw n(.ỉ) nḏr n rw.tỉ […] ***n ḳmꜣ.t ⟨ỉśś⟩ ḥᶜ(.w)≠f***

'This is the whiff of a god from the outside […],
[it is] not something that his body has produced.'

For non-attributive perfective relative ***ḳmꜣ.t ḥᶜ(.w)≠f***, see sects. 33.3.2.2. and 33.3.6 (α).

Few examples, however, likely employ a negated noun [cf. Ipuwer 5.14 – 6.1, BD 64 short, Nu 26 – 27; IV : 97, 12 – 17, qu. p. 187; cf. also CT II : 403 b, B_1Bo and the negation of a predicative adjective, sect. 15.1.1.2.4.].

pSm 15.15  ***n (ỉ)ḫ.t pw*** 'This is nothing.'

IV : 813, 13 = 808, 13  ***n ỉwmś pw*** 'This is no lie.'

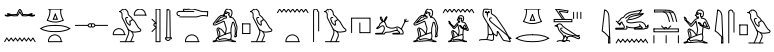
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CG 20530, b 7 – 8

n ỉčp.w pw ḥr rmn≠čn *čỉw pw nḏm n(.ỉ) rʾ≠čn*

'It is no burden on your shoulders; it is the sweet breath of your mouth.'


IV : 973, 12 – 14

n gr.t śtwt mṯw.t pw n.t śwh(ỉ) n≠ỉ m grg *ỉwn≠ỉ ỉś pw*

'This is no extenuation to praise myself unjustly, but such was indeed my nature.'

Lit.: 'an extenuation of praising myself' [genitivus finis].

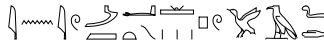
14.7. QUESTIONS WITH NOMINAL PREDICATE

14.7.1. QUESTIONS FOR CORROBORATION

The interrogative particle  *ỉn* as well as the compound particle  *ỉn-ỉw* can precede the nominal sentence patterns in order to mark a question.

 *ỉn čwt ỉtm.w* 'Are you Atum?' CT IV : 391 d, B_3C

 *ỉn-ỉw ntč ḥm.t* 'Are you a slave woman?' pBln 3027, 2.8

 *ỉn-ỉw mʒʿ.t pw pʒ čṭ* pWest 8.12 – 13

'Is what one says the truth?'

For the non-attributive imperfective passive participle *čṭ*, see sects. 33.2.1.2. with 33.2.6 (γ).

 Peas B_1, 50

ỉn pʒ pw ḫn n(.ỉ) mṯw.t čṭ.w r(m)č(.w)

'Is this [supposed to be] the proverb that people say?'

For the non-attributive imperfective relative *čṭ.w r(m)č(.w)*, see sect. 33.3.2.1. with 33.3.6 (α).

Occasionally, however, the interrogative force is achieved merely by intonation, and only the context reveals the difference between statement and question.

 *n (ỉ)ntk ỉś s* 'Are you not a man?' Dispute 31



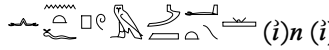
n ỉw ỉś pw ỉwś.w gśʒ.w *tḫ tnm(.w)* Peas B_1, 127

'Is it not wrong – a balance that tilts, or a plummet that errs?'

For the attributive imperfective participles *gśʒ* and *tnm*, see sect. 33.2.1.2.

Note

If the interrogative particle is spelled as  *(ỉ)n*, only the absence of the particle  *ỉś* and the context allow for the distinction of an interrogative clause from a negated noun clause.

 *(ỉ)n (ỉ)ntf pw m mʒʿ.t* 'Is it really he?' Sin B 267

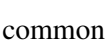
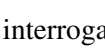
A parallel version [AOS 54] employs the interrogative particle *ỉn-ỉw*.

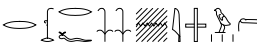
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Sin B 114  *(ỉ)n ỉnk tr sm3.y≠f* ‘Am I his companion?’

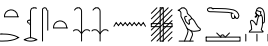
The enclitic particle *tr* underlines the interrogative character of the sentence.

14.7.2. QUESTIONS FOR SPECIFICATION

The most common interrogative pronoun  *ptr* /  *pty*, ‘who?’, ‘what?’, is formed with the rarely attested pronoun  *pw*, ‘who?’, and the enclitic particle  *tr* > /  *tỉ*.

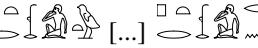
CT IV : 228, L_1N_4  *pw tr r≠f nn n(.ỉ) ỉm.ỉw-b3ḥ* next to

‘Who are those who are in the presence?’

CT IV : 228, B_1P  *ptr śt nn n(.ỉ) ỉm.ỉw b3ḥ*

‘Who are they, those who are in the presence?’

It is first attested during the early Middle Kingdom and always used in the first noun position of a nominal sentence, asking for various kinds of specification.

BD 125 [Schluss], Nu 83  *ptr ḏw* […] *ptr rn≠k* identification

‘Who are you? […] What is your name?’

BD 17, A.a. 20 

ỉyỉ.n≠ỉ m nỉw.t≠ỉ

ptr r≠f śt

3ḥ.t pw n.t ỉtỉ≠ỉ ỉtm.w interpretation

“‘I have come from my town.”

What does this mean?

This is the horizon of my father Atum.’

For the PERFECT *śḥrỉ.w* in the emphatic construction, see sects. 38.1.1. and 38.1.2; the focalised adverbial phrase is not part of the example.

pRhind 49  quantification

ỉfṭ n(.ỉ) 3ḥ.t n(.ỉ) ḫt 10 *r ḫt* 2 *pty 3ḥ.t≠f*

‘A plot of field of 10 rods on 2 rods. What is its acreage?’

pRhind 44 

š3ᶜ ỉfṭ n(.ỉ) 10 *m 3w≠f* 10 *wśḫ≠f* 10 *ḳ3.w≠f* 10

pty h33.t r≠f m śšr

‘A container of ten [cubits]:

ten in its length, ten [in] its width, and ten [in] its height.

What goes down to it as grain?’

For the non-attributive imperfective participle *h33.t*, see sect. 33.2.1.2. with 33.2.6 (γ).

Sin B 159 – 160  *ptr wr.t r ᶜbỉ.t ḫ3.t≠ỉ m t3* unspecific

‘What could be greater than being interred?’

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Other interrogative pronouns such as  ***m***, 'who?', 'what?',  ***sy***, 'who?', 'which?', 'which one?', and  ***ỉššt***, 'what?', are found to serve as the predicate of various nominal sentence patterns.

The pronoun  ***m*** can either stand by itself, constituting the predicate of an ***ỉnk***-sentence,

 ***ỉnk m tr*** 'Who am I?' BD 40, Nu 2

 NN  ***čwt m tr NN tn*** 'Who are you, you NN?' CT III : 59 b, B_3C

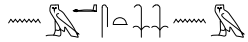
or follow the particle  ***ỉn*** in order to serve as the focalised subject in the archaic sentence pattern.

ỉn [NOUN1] [NOUN2] '[NOUN1] [S]FOC is [NOUN2] [P]' [cf. the second note in sect. 14.3.3]

As early as the Pyramid Texts, particle and pronoun had merged into a new interrogative noun in its own right;

PT 1565 c, P	PT 1565 c, N		Sailor 69		
 ***ỉn-m***	 ***ỉn-m***	>	 ***(ỉ)n-m***	>	Coptic **NIM**.

in Middle Egyptian, however, its use is restricted to the focalised ***ỉnk***-sentence and the so-called ***ỉn***-construction [see sect. 38.2.2.3.].

 ***(ỉ)n-m śt nn n(.ỉ) (ỉ)m(.ỉw)-bꜣḥ*** CT IV : 228 c, B_9C^a

'Who are they, those who are in the presence?'

 ***(ỉ)n-m tr čw*** 'Who are you?' CT V : 68 j, B_2L^b

Note
The spelling of the interrogative pronoun is occasionally confused with the spelling of the negative verb  ***ỉmỉ***.

 NN  ***čwt m NN pn ỉm*** 'Who are you, you NN there?' CT VI : 288 b, B_1Bo

The interrogative pronoun  / ***sy***, occasionally also spelled ***s(y)***, can serve as the predicate in all kinds of nominal clauses.

	 ***sy pw wśỉr pw***	BD 125 [Schluss.],
'"Who is that?"	"That is Osiris."'	Nu 106 – 107
	***sy pw Rᶜw*** 'Who is [this] Ra?'	CT IV : 246 b, B_5C
	 ***(ỉ)n-m tr čw (ỉ)ntk sy***	BD 122[1], Nu 2
'Who are you?	You are who?'	

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CT VI : 283 l, B1Bo  

sy r≠f n3 *ʿnḫ≠k ỉr≠f m ỉššt*

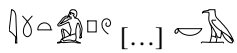
‘But what is that, what will you live on?’

For the PROSPECTIVE *ʿnḫ≠k* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

The pronoun  *ỉššt* has the widest range of use among the nominal interrogative pronouns, as it may ask for the identification of a concrete noun as well as abstract concepts or explanations. From the Middle Kingdom on, it was largely superseded by  *pw* /  *ptr*.

BD 108, Nu 11 – 12  *ỉššt pw 3ḫ.w pwy*

‘What is this magical power?’

Peas B1, 169  […] *ỉššt pw* […] *k3.tw*

‘“What [kind of person] is this […]”, so one will say.’

For the parenthetic *k3≠tw*, see sect. 39.1.2.2.

BD 175, Ani 16  *ỉššt pw ʿḥʿ.w m ʿnḫ*

‘What does it mean, a lifetime of life?’

[The deceased has the ferryman awaken Aqen:]

V : 171, 1 

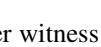
sim. Sin B 35 *ỉššt pw ỉ.n ʿq̈n wnn≠ỉ wnn.t śq̈r.kỉ*

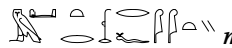
‘“What is the matter?” so Aqen says, “I am sleeping!”’

For the parenthetic *ỉ.n ʿq̈n*, see sect. 39.1.2.1.2.

For the periphrasis of the STATIVE *śq̈r.kỉ*, see sect. 30.2.2.

Note

The Coffin Texts further witness the use of  *m*,  *sy*, and  *ỉššt* as a predicate in the archaic *AB*-sentence pattern.

BD 175, Ani 16  *m tr r≠f šw.tỉ* ‘What are the two plums?’

CT IV : 201 b, BH1Br  *m tr r≠f št* ‘What is it?’ / ‘What does this mean?’

CT IV : 286 a, B9Ca  *sy mỉw pw* ‘Who is this cat?’

CT VI : 283 l, B1Bo  *s(y) r≠f n3* ‘What is that?’

CT III : 3 e, M22C  *ỉššt tr mn.t.n nčr ʿ3*

‘What is that the Great God had suffered [from]?’

For the non-attributive relative perfect *mn.t.n nčr*, see sect. 33.3.2.3. with 33.3.6 (α).

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14.8. ADVERB CLAUSES WITH NOMINAL PREDICATE

14.8.1. IN GENERAL

Clauses with all kinds of nominal predicates can be embedded as circumstantial adverb clauses without any changes, and the distinction between a main clause and a subordinate clause primarily depends upon the context.

[I did no injustice to the people] HTBM II, pl. 24

 ***mśḏḏ.t nčr pw*** ‘as this is something that God hates’ [EA 562], 11 – 12

For the non-attributive imperfective relative ***mśḏḏ.t NN***, see sect. 33.3.2.1. with 33.3.6 (α).

[Whatever you say against me cannot harm me,]

 ***ỉnk ḥr.w*** ‘as I am Horus’ CT II : 225 e – f, S_1P

In fewer cases, the adverb clause is marked by a backgrounding particle.

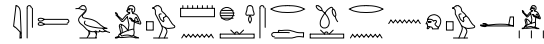
[Now, the god (i.e., Amun) let it evolve in their (i.e., the priests) hearts to name her NN]

 ***śk ḥm rn=ś pw mꜣᶜ ỉrị.n nčr m-bꜣḥ*** IV : 262, 1

‘as this was her real name, which the god had made beforehand’

For the attributive relative perfect ***ỉrị.n nčr***, see sect. 33.3.2.3. with 33.3.5 (α).

[I revived the names of my ancestors that I had found destroyed,]

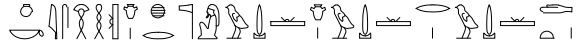
 VII : 33, 3

ỉśč sꜣ pw mnḫ śrwḏ̣ rn n(.ỉ) tp(.ỉ)w-ᶜ

‘since a reverent son is one who restores the names of the ancestors’

Archaic and archaising texts further employ the enclitic particle  ***ỉś*** as a general marker for subordination,

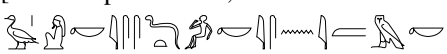
[I served the ruler at his proceedings
and I did not commit a vile deed in any of his affairs,]

 IV : 944, 4 – 7

ỉnk ỉś wꜣḥ ỉb ḫr nčr wḏ̣ꜣ ỉb wḏ̣ꜣ rᵓ wḏ̣ꜣ ḏ̣r.t

‘as I was a kind one towards (my) god: loyal, discrete, and energetic’

[She will protect him, and she will love him,]

 CT I : 106 c, B_1P

sꜣ=k ỉś śḏ̣.tỉ=k ỉś n(.ỉ) ỉnm=k ‘as he is your son, your own child’

The subject pronoun ***pw*** is omitted, see sect. 14.2.1.4.

sometimes underlining the circumstantial character of the adverb clause by the additional use of a backgrounding particle [cf. the use of a noun clause converter with the nominal embedding by means of ***ỉś***, sect. 34.2.3.].

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CT III : 75 a, $S_{10}C^a$ [Save me when I am interrogated,]


ỉšč ỉnk ỉś kꜣ knsꜣ.tỉ ‘as I am the Bull of Kenset’

14.8.2. ATTRIBUTIVE ADVERB CLAUSES

Substantive clauses of the structure ***rn*[*≈f*] *NN* / *NN rn≈*[*f*]** frequently serve as virtual relative clauses that construct the suffix pronoun in reference to the usually undefined antecedent.

Sebek-khu, 1 [Manchester 3306]


śpr ḫm≈f r śpꜣ.t škmm rn≈ś

‘His Majesty reached a region named Sikhem.’

For the feminine suffix pronoun in reference to the name of a city, see sect. 2.4.1.2.

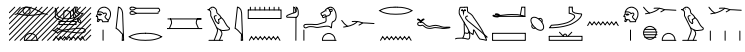
Sin B 81


tꜣ pw nfr ỉꜣꜣ rn≈f

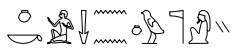
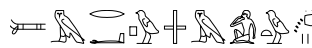
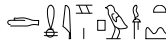
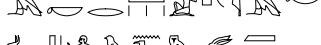
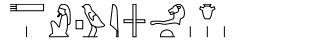
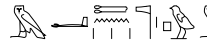
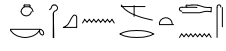
‘It was a beautiful land named Jaa.’

Note
Such attributive adverb clauses follow the antecedent directly and may occasionally precede other constituents in parenthesis.

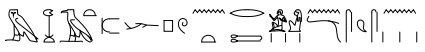
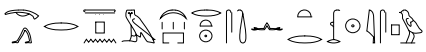
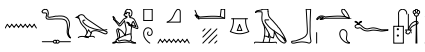
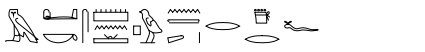
IV : 23, 10 – 12

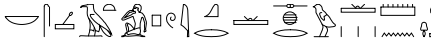
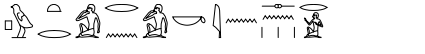

ỉrỉ.t wỉꜣ ꜥꜣ n(.ỉ) tp ỉtr.w ỉmn-wśr-ḥꜣ.t rn≈f
m ꜥš mꜣꜥ n(.ỉ) tp(.ỉ) ḫt.w
‘Making a river barque named *ỉmn-wśr-ḥꜣ.t*
of real cedar wood from the Lebanon.’

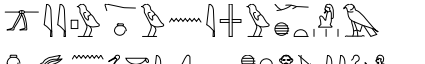
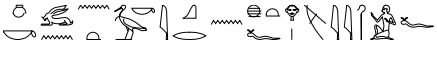
Exercise

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Notes

2. ***wnm=tw***: SUBJUNCTIVE after ***rḫ̌i̯***, ‘that one may eat’.
18. ***śmḫ***: non-attributive participle, ‘one who is forgotten’.
21. ***mȝȝ.w***: direct relative clause qualifying ***rˁw***, ‘who is seen’.
23. ***ỉrr nf***: non-attributive participle phrase, ‘one who acts for him’.
34. ***ǯȝ.tỉ***: here, ‘the office of the vizier’.
35. ***ỉmn-rnf***: *‘He-Who-Conceals-His-Name’*, a divine being.

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1 CT III : 116 b, $S_{16}C$.
2 pEb 98.8 – 9.
3 Dispute 38.
4 Ptah Pr 10.10.
5 Sailor 159 – 160.
6 V : 175, 3.
7 IV : 973, 10.
8 IV : 1069, 6 – 7.
9 V : 30, 9.
10 CT III : 162 c, B_2Bo.
11 Bersheh II : 45, 1.
12 CG 20538, II c 11.
13 IV : 249, 4 – 5.
14 Bln 1157, 10.
15 Sin B 65 – 66.
16 pEb 63.3.
17 pKah, pl. 2, 20.
18 JEA 48 [1962], pl. 2. [London UC 14333], 16.
19 IV : 1089, 3.
20 IV : 20, 14.
21 CG 20538, II c 12.
22 VII : 64, 7.
23 IV : 123, 12.
24 TB 1 : 44, Maih 26.
25 Peas B_2, 92 – 93.
26 Sin B 230.
27 Ptah Pr 13.11.
28 pCairo CG 58043, 8.
29 CT VI : 162 n – p, G_1Be.
30 Siût III 3.
31 Sinai 90, W face, 2 – 3.
32 Neferti Pet 58 – 59.
33 Neferti Pet 10.
34 IV : 1087, 6 – 9.
35 CT II : 222 e – 223 a, S_1P.
36 Sin B 48 – 49.
37 Peas R 6.4 – 6.6.
38 BD 125 [Schluss.], Nu, 87 – 88.
39 BD 018, Nu 4 – 5.
40 Hat Gr 49, 6 – 8.
41 BD 017, Nu 101.
42 Heqanakht I, 14.
43 CT IV : 252 a, B_1P.
44 TTPI : 13, no. 17, 4.

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CHAPTER 15

CLAUSES WITH ADJECTIVAL PREDICATE

15.1. CONSTITUENTS

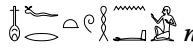
The adjectival sentence pattern employs a grammatically invariable predicate in the first noun position to make a qualifying non-temporal statement about the subject noun or pronoun in the second noun position.

 2. ZwZt : 5, 8 – 9

wr [P]$_1$ *ỉr.t ḥr.w* [S]$_1$ *ʿ3* [P]$_2$ *ỉr.t ḥr.w* [S]$_2$ *nčr.ỉ* [P]$_3$ *ỉr.t ḥr.w* [S]$_3$

'Great is the Eye of Horus, grand is the Eye of Horus, divine is the Eye of Horus.'

A qualifying adverb or adverbial phrase can follow the subject as a possible third constituent.

 *nfr* [P] *čw* [S] *ḥnʿ=ỉ* [ADV. PHR.] Sin R 55

'You are good with me.' ≈ 'You will be doing well, [staying] with me.'

15.1.1. THE PREDICATE

15.1.1.1. DIFFERENT FORMS OF ADJECTIVAL PREDICATES

15.1.1.1.1. SECONDARY ADJECTIVES AND PARTICIPLES

Disregarding number and gender of the subject, the predicate of an adjectival sentence invariably shows the form of a masculine perfective adjective [predicative adjective]

 *nfr* [P]$_1$ *pr=ỉ* [S]$_1$ *wśḫ* [P]$_2$ *ś.t=ỉ* [S]$_2$ Sin B 155

'My house was nice, and my place was wide.'

 *wr* [P] *ḥsw.t=ỉ* [S] *m śtp-s3* [ADV. PHR.] VII : 30, 5

'My praise was great in the palace.'

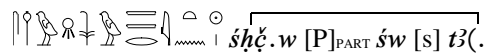
or a participle [predicative participle, see sect. 33.2.5.] of the singular number.

 *ʿrḳ* [P]$_{\text{PART}}$ *św* [S] *r ḫnt* [ADV. PHR.] Sailor 66

'He was bent forward.'

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Note
As a pronominal constituent precedes a nominal constituent in accordance with the general rules of the word order, a possible nominal object of a predicative participle follows a pronominal subject of the adjectival sentence,

CG 20538, II c 12  *šḥč.w* [P]$_{\text{PART}}$ *św* [S] *t3(.wi)* [O] *r ỉtn* [ADV. PHR.]

'He illuminates the Two Lands more than the sun.'

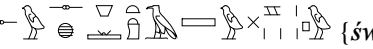
while a pronominal object precedes a nominal subject.

Sin B 66  *mrỉ* [P]$_{\text{PART}}$ *św* [O] *nỉw.t=f* [S] *r ḥ^{c}(.w)⟨=ś⟩* [ADV. PHR.]

'His city loves him more than [her] limbs [i.e., her inhabitants].'

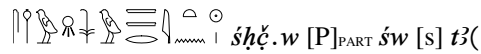
Predicative participles vs. participle nouns

A participle noun as the predicate of a nominal sentence differs from a participle adjective as the predicate of an adjectival sentence, inasmuch as a nominal sentence *equates* the subject with the predicate that *represents its referent* by a characteristic feature, virtue, or achievement,

Sin B 71  {*śwśḫ* [PART.] *t3š.w* [O]} [P] *pw* [S]

'He is a widener of borders.'

whereas a predicative participle *qualifies* the subject as the *performer of dynamic action.*

CG 20538, II c 12  *šḥč.w* [P]$_{\text{PART}}$ *św* [S] *t3(.wi)* [O] *r ỉtn* [ADV. PHR.]

'He illuminates the Two Lands more than the sun.'

The examples further illustrate that a possible object of the participle is treated as a constituent part of the nominal predicate, i.e., the subject pronoun in a bipartite *pw*-sentence follows the entire participle phrase [cf. the note in sect. 14.2.1.3], while a pronominal subject separates a nominal object from a predicative adjective, i.e., the object is treated as an optional adjunct of the participle [cf. the nominal object of a nisba, sect. 15.1.1.1.2.].

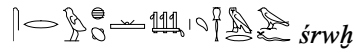
Predicative adjectives vs. adjective verbs

If the syntactic environment requires a particular form of the suffix conjugation or if the expression of a verbal aspect is desired, the adjectival predicate is replaced with the corresponding adjective verb [see sect. 30.3.]. The STATIVE, for instance, conveys the notion of a *reached condition* as the result of an event or development [see sect. 21.3.1.1.2.],

Ptah Pr 4.3 – 4  *ỉr.t(ỉ) nčś.w ḫnḫ(.wỉ) ỉmr.w*

'The eyes *have grown* dim, and the ears *have gone* deaf.'

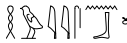
while the PRESENT implies *dynamic* action [see sect. 25.3.].

pEb 78.12 – 13  *śrwḫ ś3ḥ mr=f*

'Treatment of a toe *when it pains*.'

Wishes worded in the first or third person further employ the SUBJUNCTIVE to denote *ingressive action* [see sect. 27.4.1.].

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 *ḫwỉ śnb꞊f* ‘He *shall get* healthy.’ CT II : 343 d, B4L^{b}

Especially in case of a nominal subject, however, an adjectival clause is often indistinguishable from a verbal clause with the corresponding adjective verb.

15.1.1.1.2. NISBA ADJECTIVES

The predicate position of an adjectival sentence may further be occupied by a nisba adjective derived from a noun

 *ꜣḫ.t(ỉ)* [P]$_{\text{NISBA}}$ *(ḫwỉ.ỉ.꞊f-w(ỉ))* [S] I : 158, 4

‘Khufu belongs to the horizon.’

or a prepositional phrase. In the latter case, a nominal object of the preposition follows a pronominal subject of the adjectival sentence in agreement with the general rules of the word order.

 PT 1288 a, P^{c}

hꜣ [INTERJ.] *NN pw* [S]$_{\text{voc.}}$ *ḫnt(.ỉ)* [P]$_{\text{NISBA}}$ *čw* [s] {*pr(.w) wr(.w) ỉm.ỉw ỉwn.w*} [P]$_{\text{O}}$

‘O you NN, you are the foremost of the Houses of the Great One that are in Heliopolis.’

Examples for predicative nisba phrases, however, are rare and largely date to an earlier stage of the language, while Middle Egyptian attestations are almost limited to expressions of possession with the nisba  *n(.ỉ)* [see sect. 18.2.2.1.].

15.1.1.2. POSSIBLE MODIFICATIONS OF THE PREDICATE

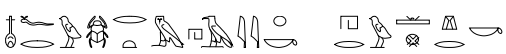
15.1.1.2.1. ADJECTIVAL PREDICATES WITH EXCLAMATORY FORCE

As the only exception to the rule that an adjectival predicate is grammatically invariable, both predicative adjectives and participles may be formed with an exclamatory element  *.wỉ*, or, much rarer,  *w(ỉ)*. The explanation of the construction is complicated by the fact that the full spelling  *.wỉ* regularly follows a possible determinative, while a possible dual ending of a predicative adjective or participle should precede the determinative. The spelling  is found both to precede and to follow a determinative; it thus cannot always be clearly distinguished from a possible ending of a [passive] participle.

 BD 15 A IV, B.a. 16

nfr.wỉ [P] *rᶜw* [S] *m-ḫnw wỉꜣ꞊f* [ADV. PHR.]

‘How nice is Re inside of his barque.’

 Siût IV, 31

nfr.w(ỉ) ḫpr.t m hꜣ.y꞊k *hr.w(ỉ) nỉw.t ḥr꞊k*

‘How nice is what comes about at your time;
how content is the city under you[r control].’

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15.1.1.2.2. GRADING ADVERBS OF DEGREE

A grading adverb is treated as a constitutive part of the predicate phrase, and thus, in contrast to a free adverbial phrase, precedes the subject.

VII : 48, 10  {*nfr* [ADJ.] *wr.t* [ADV.]} [P] *m33* [S]INF

'It was very nice to see [this].'

The pronominal object of the INFINITIVE is omitted, as it is evident from the context.

15.1.1.2.3. ADVERBIAL PHRASES AS PART OF THE PREDICATE PHRASE

An adverbial phrase is occasionally dislocated to the left and treated as part of the predicate phrase. Modifying the meaning of the predicative adjective rather than the entire clause, the following examples thus employ  *m ḥr*, 'in the face', and  *ḥr ỉb*, 'upon the heart', to express the notion of, 'it seemed [ADJ.]', in contrast to the factual, 'it was [ADJ.]'.

Note

The same construction is occasionally found with verbal clauses, e.g., Sin B 136, qu. p. 346.

Sinai 90, W face, 6 

{*šta m ḥr=ỉ*} [P] {*gmi.t* [INF.] *ỉnm pn* [O]} [S]

'It seemed difficult to me to find this skin.'

Lit: 'Difficult-in-my-face was finding this skin.'

VII : 47, 11 – 12  […]

ỉśč [N.-E. P.] {*šta* [ADJ.] *wr.t* [ADV.]} [P] *wꜣ.t* [S] […]
ỉśč [N.-E. P.] {*šta ḥr ỉb n(.ỉ) r(m)č(.w)*} [P]
{*ỉtḥ* [INF.] *ꜥꜣ(.w)t* [O] *ḥr=ś* [ADV. PHR.]} [S]

'The road […] was very difficult,
and dragging this huge block on it seemed difficult to the people.'

Lit.: 'Difficult-upon-the-heart-of-the-people was dragging the stone.'

15.1.1.2.4. NEGATED ADJECTIVAL PREDICATES

Similar to a negated noun serving as the predicate in an affirmative nominal clause [see sect. 14.6.2.], a predicative adjective itself can be negated by  *nn*.

Sinuhe B 258 – 258  *nn šrr (ỉ)ꜥb.t ḫꜣ.t=k*

'The burial of your body is not unimportant.'

Ptah Pr 19.7  *nn šr(r) ỉri.t.n=ỉ tp tꜣ*

'What I have achieved upon earth is not little.'

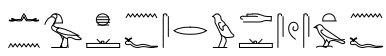
For the non-attributive relative perfect *ỉri.t.n=ỉ*, see sect. 33.3.2.3. with 33.3.6 (α).

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 *ỉw ˁw³=k nn ³ḫ n=k* Peas B_1, 323 – 324

'You steal, but it's useless for you.'

For the [unmarked] PRESENT *ỉw ˁw³=k*, see sect. 25.4.2.1.

 *nn ³ḫ n=f śrwḏ śwśḏ(.t).n=f* Merikare C 4.5 – 6

'It is useless for him to restore what he has destroyed.'

For the non-attributive relative perfect *śwśḏ(.t).n=f*, see sect. 33.3.2.3. with 33.3.6 (α).

The preceding examples, however, merely illustrate the possibility of the construction and represent the exception rather than a rule, as the adjectival sentence pattern is usually not negated at all, but Middle Egyptian employs the corresponding adjective verb, instead [see sect. 15.3.].

15.1.2. THE SUBJECT

15.1.2.1. DIFFERENT FORMS OF THE SUBJECT

In addition to regular nouns and noun phrases, including numbers and proper names, various noun equivalents, such as adjective nouns, the ***nfr ḥr***-construction [see sect. 5.2.2. and 5.4.], non-attributive participles or relative forms [see sect. 33.2.6. and 33.3.6.], and nominal forms of the verb, i.e., the INFINITIVE [see sect. 11.1.5.4.] as well as nominalised verb forms [see sect. 35.1.1.], are found to serve as the subject of an adjectival sentence.

 2. ZwZt : 9, 7

w³ḏ.wỉ [P] {*ỉrỉ* [PART.] *n³* [o] *n nḏr=f* [ADV. PHR.]} $[S]_{\text{PART. PHR.}}$

'O how fortunate is one who does this for his god.'

For the non-attributive perfective participle *ỉrỉ*, see sect. 33.2.1.1. with 33.2.6 (γ).

 *ḫr* [N.-E. P.] *ḥm* [E. P.] *nfr* [P] {*w³ḫ ỉb*} $[S]_{nfr-ḥr}$ Sin B 202 – 203

'Yes, indeed, good is the patient one.'

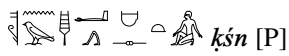
Note

The INFINITIVE as a constituent in a nominal sentence differs from the INFINITIVE as the subject in an adjectival sentence, inasmuch as an adjectival predicate qualifies dynamic action,

 *ḫs.t* [P] *pw ḥm-ḫt* [S] Bln 1157, 10

'[The act of] retreating [≈ retreat] is / means cowardice.'

while a nominal sentence equals a noun with the verbal act as such.

 *ḳśn* [P] *ˁḥˁ* $[S_1]_{\text{INF}}$ *ḥmśỉ.t* $[S_2]_{\text{INF}}$ Ptah L_2 1.6

'[Performing the act of] standing up and sitting down is difficult.'

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A pronominal subject is constructed with either an enclitic personal pronoun or a demonstrative pronoun. The latter usually, although not exclusively, employ the gender-neutral nominal forms.

Hamm 114, 7  *ꜣḫ* [P] *św* [s] *m ỉb n(.ỉ) nb=f* [ADV. PHR.]
'He was beneficial upon his master's heart.'

2. ZwZt : 107, 9  *wr.wỉ* [P] *nꜣ* [s] 'How great is this!'

15.1.2.2. TOPICALISATION AND REAR EXTRA POSITION OF THE SUBJECT

The adjectival sentence pattern not only allows for the topicalisation of a nominal [part of the] subject [noun phrase],

Ptah Pr 11.9 – 10  *gr=k* [S]$_{TOP}$ *ꜣḫ* [P] *śt* [s]
'Your silence, it will be beneficial.'

Ptah L$_2$ 1.6  *ṯp.t nb.t* [S]$_{TOP}$ *ꜣḳ* [P]$_{part}$ *śỉ* [s]
'All taste, it is gone.'
For the predicative perfective participle *ꜥḳ*, see sect. 33.2.1.1. with 33.2.5.

Sailor 99 – 100 
wꜥ ỉm nb [S]$_{top}$ *mꜥkꜣ* [P]$_1$ *ỉb=f* [S]$_1$ *nḫt* [P]$_2$ *ꜥ=f* [S]$_2$
'Each of them, his heart was brave and his arm was strong.'

Heqanakht I, vs 17  *gr=k nfr.w(ỉ) śt*
'Your being silent, oh how good it is.'

but the subject can alternatively be dislocated to the right and follow a cataphoric subject pronoun in apposition.

Paheri, pl. 3  *rwḏ̌.wỉ* [P] *św* [s] *ỉb=ỉ* [S]$_{REAR}$
'O how strong is it, [namely] my heart.'

Bln 17272, A 3  *nḏ̌m.wỉ* [P] *pw* [s] {*pꜣ mꜣꜣ* [INF.] *ỉmn* [O]} [S]$_{REAR}$
'O how pleasant is this, [namely] beholding Amun.'

15.1.2.3. THE VOCATIVE PRECEDING AN ADJECTIVAL CLAUSE

Part of a subject noun phrase can be dislocated to the left and precede the entire clause as a vocative, while a possessive suffix pronoun takes its original place.

IV : 221, 1  *nb(=ỉ)* [VOC.] *wr.wỉ* [P] *tr* [E. P.] *bꜣ.w=k* [S]
'My Lord, how great is your *ba*-power!'

IV : 817, 15 – 17 
sꜣ(=ỉ) n(.ỉ) ḫ.t(=ỉ) mr.y(.ỉ) ⸢ḏ̌ḥw.tỉ mśỉ̯ …⸣ nfr.wỉ mn.w pn wꜣḥ
'My beloved and bodily son, Thutmose, how nice is this lasting monument!'

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15.1.2.4. COMPOUND SUBJECTS

The subject position in an adjectival clause can lastly be occupied by a coordinated noun phrase.

BD 133, A.a. 11 – 12



nfr.wỉ [P] {*mɜɜ* [INF.] *m ỉr.t(ỉ)* [ADV. PHR.]} [S]$_1$
{*šḏm* [INF.] *m ꜥnḫ.wỉ* [ADV. PHR.]} [S]$_2$

'O how good is it to see with the eyes
and to hear with the ears.'

15.1.3. POSSIBLE ADVERBIAL PHRASES

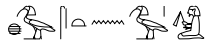
15.1.3.1. DATIVE OBJECT AND OMISSION OF THE SUBJECT

An adjectival clause can be constructed with a dative object in order to specify the applicability of a general statement or to denote an inherent / a temporal qualification of the subject. While a nominal dative object necessarily follows the subject,



m≍k [N.-E. P.] *nfr* [P] *šḏm* [S] *n r(m)č(.w)* [D] Sailor 182

'Behold, listening is good for people.'



ɜḫ [P] *śt* [s] *n ɜḫ* [D] 'It is useful for an *akh*.' BD 144 [rubric], Nu 50

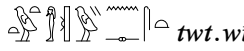
a pronominal indirect object precedes both a nominal and a pronominal subject in accordance with the general rules of the word order.



wr [P] *n≍f* [d] *ỉrp* [S] *r mw* [ADV. PHR.] Sin B 82

'It [i.e., a land] was richer with wine than with water.'

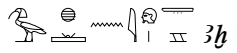
Lit.: 'Wine was much for him in respect to water.'



twt.wỉ [P] *n≍ś* [d] *śt* [s] 'O how likely this is for her!' IV : 368, 5

For the ending *.wỉ* expressing admiration and surprise, see below.

In either case, an abstract neuter subject in reference to the context tends to be omitted.



ɜḫ [P] *n≍ỉ* [d] Ø *tp tɜ* [ADV. PHR.] V : 170, 17

'[It] is useful for me upon the earth.'



CG 20520, d 24 – 25

ỉ rꜥw [VOC.] *nfr* [P] Ø [s] *n wr mḏ.w śmꜥ.w nḥy* [D] *m hrw pn r śf* [ADV. PHR.]

'O Ra, the greatest of the tens of Upper Egypt, Nehy,
is doing better today than yesterday.'

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Ipuwer 6.8 

bỉn.wỉ [P] *n≠ỉ* [d] Ø {*n ỉnṯ m rk ỉr.ỉ*} [ADV. PHR.]

'How ill it is with me due to the misery these days.'

15.1.4. Remarks on the adverbial phrase

15.1.4.1. 'Comparative' and grading adverbial phrases

If a comparative notion is to be expressed with a predicative adjective, the entire clause is qualified by an adverbial phrase with the preposition  *r*. In contrast to a grading adverb, a comparative phrase thus follows the subject of the clause.

pBM 10684, vs 3.1 

ȝḫ [P] *šfṯ.w* [S] {*r wčḏ m kṯ.w*} [ADV. PHR.]$_1$

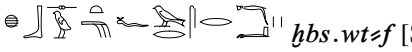
{*r ỉnhȝ.t śmn.tỉ*} [ADV. PHR.]$_2$

'A book scroll is more beneficial

than a hewn [?] tomb stone,

than a [well] founded wall of a chapel [?].'

For the STATIVE *śmn.tỉ* in an attributive adverb clause, see sect. 21.10.2.2 (β).

Sailor 63 – 64  *ḫbs.wt≠f* [S]$_{TOP}$ *wr* [P] *ś(ỉ)* [s] *r mḥ* 2 [ADV. PHR.]

'His beard was longer than two cubits.'

Sailor 134  *nfr* [P] *śt* [s] {*r (ỉ)ḫ(.w)t nb(w.)t*} [ADV. PHR.]

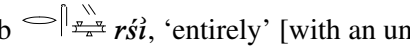
'It is good in regard to everything.'

Lit.: 'It is good in regard to everything.'

An outstanding quality of the subject can alternatively be constructed with either the preposition  *ḫnt*, 'before' [with a positive quality in reference to a class of equal entities],

Piehl, Inscr. I, 19 F  *mrỉ.w* [P]$_{PART}$ *św* [s] *ḫnt rḫy.t* [ADV. PHR.]

'He was beloved before [all] *rḫy.t*.'

or the adverb  *rśỉ*, 'entirely' [with an unreferenced negative quality].

Duakhety, S II 8.1  *čbw* [S]$_{TOP}$ *bỉn* [P] *św* [s] *rśỉ* [ADV.]

'The sandal maker, he is utterly wretched.'

15.1.5. Summary of the word order

In the most basic form of this sentence pattern, an invariable adjective or participle [predicate] precedes a noun or noun equivalent [subject];

[P] [s] [ADV. PHR.] *nfr čw ḥnᶜ≠ỉ*

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further elements follow the general rules of the word order [see sect. 22.2.1.]. The nominal object of a predicative participle or a nisba form thus follows a pronominal subject,

[P]$_{\text{part}}$ [s] [P]$_{\text{O}}$	*śḥč̌.w św t3.wỉ*
[P]$_{\text{part}}$ [P]$_{\text{o}}$ [S]	*mrỉ̯ św nỉw.t=f*
[P]$_{\text{nisba}}$ [s] [P]$_{\text{O}}$	*ḫnt.ỉ čw pr(.w) wr(.w) ỉm.ỉw ỉwn.w*

while a pronominal dative object precedes both a nominal and a pronominal subject.

[P] [S] [D]	*nfr śč̌m n r(m)č̌(.w)*
[P] [s] [D]	*3ḫ śt n 3ḫ*
[P] [d] [s]	*twt.wỉ n=ś śt*

A nominal subject can further precede the entire clause as a topicalised subject, or follow a cataphoric subject pronoun in rear extraposition.

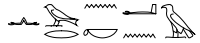
[S]$_{\text{top}}$	[P] [s] [ADV. PHR.]	*ḫbs.wt=f wr ś(ỉ) r mḥ* 2
	[P] [s] [S]$_{\text{REAR}}$	*rwč̌.wỉ św ỉb=ỉ*

If the adjective clause is constructed with a dative object, a pronominal subject in reference to the context is largely omitted.

[P] [d]	*nfr n=čn*
[P] [d] [ADV. PHR.]	*3ḫ n=ỉ Ø tp t3*

15.2. QUESTIONS WITH ADJECTIVAL PREDICATE

The few Middle Egyptian attestations for polar questions with adjectival predicate are constructed with the interrogative particle  *ỉn* /  *(ỉ)n*.

 *(ỉ)n wr n=k ꜥntw* ‘Do you have much myrrh?’ Sailor 150

 *ỉn mỉw(.ỉ) św m nn n(.ỉ) ỉrr=f* CT IV : 289 a, T$_2$Be

‘Is he catlike in this what he does?’

For the AORIST *ỉrr=f* in an attributive noun clause, see sect. 35.2.3.3.

15.3. REMARKS ON SOME IRREGULAR CONSTRUCTIONS

The adjectival sentence pattern is, as a rule, limited to affirmative main clauses that make a non-temporal statement about the subject: it is neither negated nor adverbially embedded, but respective constructions substitute the corresponding adjective verb for the predicative adjective or participle [see sect. 30.3.]. The NEG. PERFECT, for instance, substitutes for a hypothetical negated adjectival clause,

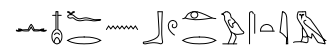
AFFIRMATIVE: ADJECTIVAL PREDICATE [UNMARKED]

 *m=k nfr śč̌m n r(m)č̌(.w)* Sailor 182

‘Behold, listening is good for the people.’ affirmative

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NEGATED: NEG. PERFECT [UNMARKED]

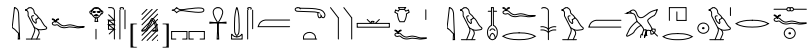
Ptah Pr 9.10 
negated *n nfr.n bw ỉrr.w śt ỉm*
'A place where it is done is no good.'
For the NEG. PERFECT *n nfr.n bw* making a generic statement, see sect. 25.7.1.1 (α).
For the attributive imperfective passive participle *ỉrr.w*, see sect. 33.2.1.2. with 33.2.3.2.

while the following example constructs the adverb clause with the STATIVE of the adjective verb in order to make a qualifying statement about the subject, which is true in reference to the time of the main clause [see sect. 21.10.1.].

2. ZwZt : 7, 21  
ỉw=ỉ ḥr ḫrp *ỉb=ỉ ꜣḫ(.w) n nčr=ỉ*
'I conducted [said tasks], my heart being loyal to the king.'
For the PROGRESSIVE *ỉw=ỉ ḥr ḫrp*, see sect. 20.1.1.1. with 20.2.1. and 20.5.1.

Post-classical texts in particular, however, rarely employ a subordinate adjectival clause instead, and an example that corresponds to the preceding one even marks the adverb clause with the particle  *ỉw*, which is usually not found with adjectival clauses.

[He has indeed reached an old age,]

IV : 1618, 14 
ỉw=f ḥr šmś pr-ꜥꜣ ꜥ.w.ś. m mtỉ ỉb=f *ỉw nfr św m pꜣ hrw r śf*
'serving the pharaoh sincerely, doing better today than yesterday.'

Note
The *nfr ḥr*-construction [see sect. 5.4.] substitutes for a hypothetical attributive adverb clause with adjectival predicate.

 *ỉw* rarely even seems to precede main clauses with adjectival predicate. In case of a subject noun, however, it is often impossible to decide whether the adjective or the corresponding adjective verb is employed, and the following examples can alternatively be explained as the *ỉw*-complex PRESENT, making a generalised statement about an unspecific subject [see sect. 25.4.2.1.].

[If you examine a man (...), saying to him, "Look at your shoulders!"]

pSm 7.16 
ỉw ḳśn ỉr.t=f *šr(r) pḫr n=f nḫb.t=f*
'but his doing [so] is difficult, as he can hardly turn his neck'
Lit.: 'that his neck turns for him is little', see sect. 35.2.2.
For the PRESENT *šr(r)* in an adverb clause, see sect. 25.6.1.

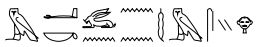
CG 20543, 18 
ỉw ꜣḫ wr.t ỉrr s ꜣḫ.t n(.ỉ) ỉb=f
'It is very useful when a man does what his heart considers useful.'
For the AORIST *ỉrr s* in a subject clause, see sect. 35.2.2.

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The interpretation of *ỉw* preceding an adjectival clause, however, is supported by two unambiguous adjectival clauses that employ the auxiliary *wnn*, which can be regarded as the variable form of *ỉw*, to denote events that consequentially arise from the preceding context or are yet to occur at the relative present time [see sect. 30.2.1.].


wn.ỉn nfr śt ḥr ỉb=śn Kagemni Pr 2.6;

'Then it was pleasant upon their hearts.' sim. Peas B_2, 131


m=k wnn nḏm śỉ ḥr ỉb=f pKah, pl. 3, 36

'Behold, it will be pleasant upon his heart.'

In other cases, the apparent adjectival predicate likely represents the STATIVE of the corresponding adjective verb, while the preposed subject pronoun in reference to the context is omitted [see sect. 21.13.2.].


[…] *ỉw Ø ȝḫ(.w) n rḫ śt tp tȝ* Amduat : 80 – 82,

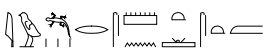
[…] but [it] is also useful for one who knows it upon the earth.' Th III 26

For the non-attributive perfective participles *rḫ*, see sect. 33.2.1.1. with 33.2.6 (β).

next to


[…] *ỉw(=w) ȝḫ.w n ỉrr śt tp tȝ* BD 17, A.a. 3

'[…] but it are also useful for one who performs it upon the earth'


ỉw Ø ꜥšȝ(.w) r śmn.t m sḫȝ.w IV : 12,11, 15

'They are too numerous to record them in an inscription.'

next to


ỉw(=w) ꜥšȝ(.w) r ỉrỉ.t m sḫȝ.w IV : 1245, 2

'They are too numerous to put [them] down in an inscription.'


ỉw Ø ḳsn(.w) r=ỉ ḥr-ḳṭ pKah, pl. 3, 33

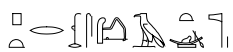
'It is altogether too irksome for me.'

next to

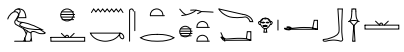
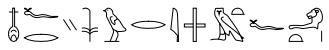
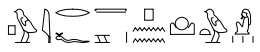
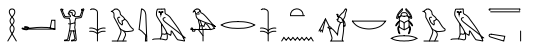

ỉw nȝ wr(.w) r=ỉ mỉn Dispute 5

'This is too much for me [to endure], today.

EXERCISE

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Notes

5. ***śḥtp***: participle, ‘satisfied’.
7. ***śpr ḥ3.tỉ=k***: non-attributive participle phrase, ‘what has reached your heart’.
9. ***ṯm=čn rn=ỉ***: ‘you shall mention my name’.
11. ***ṯg3***: participle, ‘hidden’.
12. ***ỉrỉ.yt***: non-attributive participle, ‘what has been done’.
23. ***ḥʿỉ***: participle, ‘jubilating’.
24. ***ḫpr.t m p.t***: non-attributive participle phrase, ‘what occurs in heaven’.
ḥ3p: participle, ‘concealed’.

REFERENCES

1 CT IV : 194 b, B_9C^a.
2 IV : 202, 8.
3 IV : 1229, 15.
4 Paheri, pl. 3.
5 IV : 273, 10.
6 IV : 710, 8.
7 IV : 27, 12.
8 IV : 1420, 2.
9 IV : 133, 15 – 16.
10 pKah, pl. 2, 11.
11 Ptah Pr 5.10.
12 IV : 273, 2.
13 pWest 9.8 – 9.9.
14 Sailor 29 – 30.
15 IV : 1541, 13.
16 IV : 1166, 10.
17 BD 169, P.b. 25.
18 CT II : 124 c, pGard III.
19 IV : 1057, 5.
20 BD 182, A.f. 16.
21 2. ZwZt : 107, 9.
22 CT IV : 223 c, T_3L.
23 IV : 162, 5.
24 IV : 99, 14 – 16.
25 V : 23, 9 – 11.
26 Merikare E 32.

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CHAPTER 16

CLAUSES WITH ADVERBIAL PREDICATE

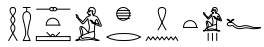
16.1. IN GENERAL

Adverbial clauses are composed of at least a noun or noun equivalent in the position of the preposed subject, and an adverbial phrase in the position of the predicate. The entire clause may further be qualified by an additional free adverbial phrase.

The adverbial predicate is primarily represented by a prepositional phrase or the prepositional adverb *ỉm*, 'there'; other adverbs or prepositional adverbs are comparably rare.


t3(.w) [S] *m-ᶜ=f* [P]$_{\text{ADV. PHR.}}$ {*m č3s.t wᶜ.t*} [ADV. PHR.] IV : 1277, 14

'The world is in his hand as one single knot.'

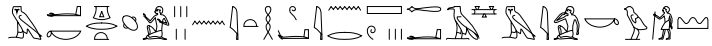


BH I, pl. 25, 116 – 118

ḥsw.t=ỉ ḥr šny.t=f *ỉ3m.t=ỉ m-b3ḥ śmr(.w)=f*

'My praise was with his court, and my kindness was before his companions.'


3mś=k [S] *ỉm* [P]$_{\text{PREP. ADV.}}$ 'Your *ames*-sceptre is there.' pBln 3056, 2.4


pKah, pl. 31, 25

m=k [N.-E. P.] *gr.t* [E. P.] {*ḥśb* 6 *n*(*.ỉ*) *ỉtḥ ỉnr*} [S] *ᶜ3* [P]$_{\text{ADV.}}$ *m ỉkw* [ADV. PHR.]

'Behold, the five workmen dragging stone are here in Iku.'

Notes

Although clauses with *ḥr* / *m* / *r* + [INFINITIVE] syntactically belong to the adverbial sentence pattern, they will be introduced in a later chapter, as they complement the verbal system as the so-called 'pseudo-verbal-construction' [see chapter 20].

16.2. ADVERBIAL CLAUSES AFTER NON-ENCLITIC PARTICLES

16.2.1. *ỉw*-COMPLEX ADVERBIAL CLAUSES

The particle *ỉw* precedes affirmative adverbial clauses in order to mark the proposition for the relative present time. Depending on the subject being a noun or a pronoun, however, the particle exercises different functions.

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16.2.1.1. WITH NOMINAL SUBJECT

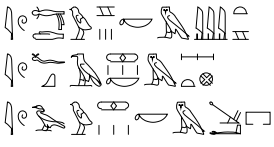
Clauses with a nominal subject primarily employ  *ỉw* to mark a descriptive statement in contrast to a narrative communication. This can clearly be seen in a Middle Egyptian miracle story, in which a prince greets a venerable man of 110 years by the words,

pWest 7.17  *ỉw ḫr.t=k mỉ ʿnḫ tp(.ỉ)-m tnỉ*

‘Your condition is like [that of] a life before the old age.’

For the omission of the compared noun, see sect. 16.3.5.1.

As the magician himself is doubtlessly aware of his own condition, the adverbial clause does not convey any new information, but rather states an unexpected fact. In another story, a peasant enumerates the different sources of an official’s income by a series of  *ỉw*-complex adverbial sentences,

Peas B2, 65 – 66 

ỉw šṯ.w=k m śḫ.t

ỉw fḳ3(.w)=k m śp3.t

ỉw ʿḳ.w=k m šnʿ.w

‘You have fields in the countryside,
you have benefits from the district,
and you have provisions from the storehouse!’

For the rendering as a possessive clause, see sect. 18.2.3.

Lit.: ‘Your plot of land is in the countryside, your benefits are in the district, and your provisions are in the storehouse.’

and in doing so makes a statement about the official’s social status, which contrasts with his actions – ‘and yet you steal!’. A third example, lastly, contrasts the fortune of a loyal subject with the hardship of an opponent, based on ancient Egyptian culture.

Ptah Pr 12.8 – 9 

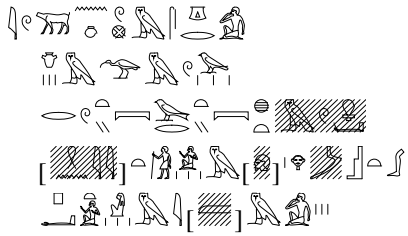
ỉw ḥtp.w ḫr k3=f *ỉw śḳb ḫr ḫft(.ỉ)⟨=f⟩*

‘Well-being is with his [i.e., the king’s] ka,
but misery is with his enemy.’

A freer rendering of the Egyptian construction would be:
‘One who complies with him is doing well; but one who opposes him is in misery.’

The repetition of the particle in the above examples lays emphasis on each individual statement. An entire sequence of coordinated main clauses, however, can alternatively be marked as a neutral statement by  *ỉw* preceding only the initial main clause, i.e., omission of the particle in the non-initial clauses has no bearing on the construction.

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ỉw ḫnw m śgr Sin R 8 – 11
ỉb(.w) m gm.w
rw.tỉ wr.tỉ ḫtm.w
šny.t m tp-ḥr-mỉ3ś.t
pᶜ.t m ỉm.w

'The residence was in silence,
and the hearts were in a daze;
the courtiers were in mourning,
and the *pᶜ.t*-people were in grief.'

For the noun-STATIVE-construction *rw.tỉ wr.tỉ ḫtm*(*.w*), see sect. 21.3.1.2.1.

16.2.1.2. WITH PRONOMINAL SUBJECT

As the preposed pronominal subject requires the support of an introductory particle, affirmative clauses employ  *ỉw* almost as a neutral conjugation base, which can be substituted with various non-enclitic particles in order to modify the notion of the clause.

 *ỉw=ỉ m ḥsw.t n.t nb tỉ*(*.wỉ*) IV : 132, 15

'I was in the favour of the Lord of the Two Lands.'

 *ỉw=ỉ m tỉ pn ḫr wč̌=f* IV : 405, 7

'I was in this land under his command.'

Note
For the use of the independent pronoun as an initial subject in an adverbial clause, see sect. 16.4.3.

16.2.2. *nn*-COMPLEX [NEGATED] ADVERBIAL CLAUSES

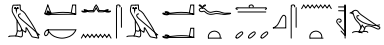
The particle  *nn* precedes both nominal and pronominal subjects in order to form a negated adverbial clause.

 *nn rn=f m-m ᶜnḫ.w* 2. ZwZt : 29, 3

'His name shall not be among the living.'

 *nn wỉ m-ḥr*(*.ỉ*)*-ỉb=śn* 'I was not among them.' Sailor 131

It is largely incompatible with other non-enclitic particles, and itself can be preceded by only the presentative particle  *m=k*.

 *m=k nn ś*(*ỉ*) *m ᶜᶜf.t ḳśn.t* Heqanakht I, 12 – 13

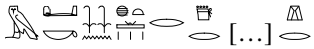
'Behold, this is not an unfortunate yield.'

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16.2.3. OTHER PARTICLES

Affirmative adverbial clauses can be constructed with various non-enclitic particles to modify the notion of the clause.

Sin B 77  ***m=k čw ꜥ3*** 'Behold, you are here.'

Siût I 269 

m=k nn n(.i) (i)ḫ(w).t r-ḏr […] ***ḫr ś.t-ḥr=k***

'Behold, all these things […] are under your supervision.'

IV : 661, 1  ***tì ḥm=f ḏś=f ḥr ḥtm i3b.tì n(.i) ṯmì pn***

'His Majesty himself, however, was in the fortress east of this city.'

IV : 1310, 13  ***iśč św mì m3(i) ḥs3 ḥr***

'He was like a grim-faced lion.'

Sin B 117 – 19 

nḥm.n wì mì k3 n(.i) ḥw.w m-ḥr.ì-ìb ky iṯ.t

'Indeed, I am like a bull in the midst of another herd.'

Adverbial clauses with a desiderative particle, however, are exceedingly rare,

CT II : 124 f, pGrad III  ***ḥw wì ìm ḥnꜥ ḥw.t-ḥr.w***

'Would that I were there together with Hathor.'

as respective clauses commonly paraphrase the adverbial predicate with the SUBJUNCTIVE / [PROSPECTIVE] form of the auxiliary verb  ***wnn*** [see sect. 30.2.1.]. As an exception to this rule, adverbial clauses of possession can be preceded by  ***ḫ3***, 'would that' [cf. sect. 12.2.6. with. Peas Bt 25 and Khakhep 13 – 14, qu. p. 249].

16.3. REMARKS ON PARTICULAR ADVERBIAL PHRASES

16.3.1. ADVERBIAL PREDICATES WITH  *m*

Clauses formed with the  '***m*** of identification'

(***ìw***) [NOUN$_1$] ***m*** [NOUN$_2$] '[NOUN$_1$] is [as] [NOUN$_2$].'

complement the use of nominal sentences of identification. While the nominal sentence patterns, however, state an intrinsic identity between subject and predicate [first and second person: ***ìnk***-sentence pattern, third person: see sect. 14.3.1.; ***pw***-clauses, see sect. 14.2.], the adverbial pattern features the subject in a particular aspect of quality,

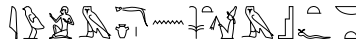
Ipuwer 2.9  ***ꜥw3.y m nb ꜥḫꜥ.w***

'A robber [now] is the possessor of wealth.'

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ỉw=f m ḥwn.w nfr n(.ỉ) mrw.t IV : 1282, 1

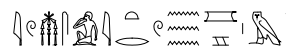
'He was a beautiful beloved youth.'


ỉw=ỉ m mḥ-ỉb n(.ỉ) nśwt m ś.t=f nb.t IV : 59, 2

'I was a confident of the king in all his [i.e., the speaker's] ranks.'

The suffix of the first person singular is constructed in reference to *mḥ-ỉb* [constructio ad sensum].

including metaphorical statements and the material of which the subject is made.


ỉw mś ỉtr.w m snf Ipuwer 2.10

'Alas, the river [now] is blood.'

[I know the Jaru-field of Ra.]



BD 149, Nu 7 – 8

ỉw ỉnb=ś m bỉ3 *ỉw ḳ3w n(.ỉ) ỉt=ś m mḥ* 7
ỉw šmś.w=ś m mḥ 2 *ỉw m3w.t=f m mḥ* 3

'Its wall is [made of] iron, the height of its barley is seven cubits;
its ears are [of] two cubits, its stalks are [of] three cubits.'

Although the construction is almost exclusively attested with a nominal object following the preposition, two examples in direct speech can be quoted for the use of a pronominal object.


nḫ w(ỉ) ỉm=k 'The one who protects me is you.' Silsilah, pl. 23, lower Middle


ỉrỉ ỉm=ỉ 'The one who does [it] is I.' Rekh-mi-re, pl. 66, upper left

For the non-attributive participles *nḫ* and *ỉrỉ*, see sect. 33.2.6 (γ).

If  *m* is constructed with a noun derived from an adjective or verbal action, the predicate phrase primarily denotes a state of being, which is often best rendered with a predicative adjective or a verbal sentence.


IV : 1723, 1

ʿ.wỉ=f m ḳn.t nḫt.w

'His arms were strong and powerful.'

Lit.: 'His arms were in strength and power.'



pCG 58038, 10.3

ỉp.t-ś(.w)t m ḥtp.w *ỉwn.w m ḥ^{cc}.wt*

'Karnak is content [lit: in peace], and Heliopolis is rejoicing [lit.: in joy].'


mḥ.tỉw m kś.w n bỉ3.w=f IV : 1277, 4

'The northerners bow for his ba-power.'

Lit.: 'The northerners are in bowing for his *ba*-power.'

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16.3.2. ADVERBIAL PREDICATES WITH *r*

The preposition *r* is employed to denote both actual and metaphorical direction [cf. 2. ZwZt : 84, 11 and 2. ZwZt : 28, 13 – 14, qu. p. 308]

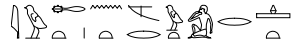
CT III : 313 c, G1T



ỉnk wśỉr *ỉw=ỉ r ꜣbḏ.w*

'I am Osiris; I am headed for Abydos.'

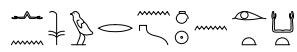
Ptah Pr 12.11



ỉw ḫ.t n.t mrw.t r ḥtp.w

'A likeable disposition is beneficent [lit.: towards contentment].'

IV : 1282, 2



nn św r nw n(.ỉ) ỉrỉ.t kꜣ.t mnḫ.w

'He is not yet old enough for [lit.: he is not towards the time of] carrying out the trade of Month [i.e., warfare].'

IV : 4, 13



rḫỉ.t śt n=ỉ r ḥm(.w) [ADV. PHR.]

'They [i.e., prisoners] were given to me so to be slaves.'

2. ZwZt : 84, 11



ỉb=ỉ r nḥm km.t h(w)ỉ.t ꜥꜣm.w

'I desire / My mind is set to rescue Egypt and to strike the Asiatics.'

Lit: 'My heart is towards rescuing Egypt and striking the Asiatics.'

as well as extension in time or space.

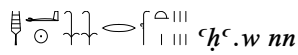
IV : 138, 7 – 8



tꜣš=f rś(.ỉ) r wp(.t)-tꜣ *mḥ.tỉ r pḥ.ww*

'His southern border is as far as [lit.: toward] the far south, his northern one as far as [lit.: toward] the northern ends [of the world].'

IV : 209, 9



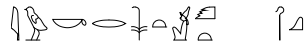
ꜥḥꜥ.w nn r rnp.t 6

'These times lasted for six years.'

Lit.: 'The time, namely these [said circumstances], extended up to six years.'

Adverbial sentences of identification thus substitute the *m* 'of identification' with the preposition *r* in order to express an indicative future tense [see sec. 20.3.1],

IV : 1716, 16 – 17



ỉw=k r nśwt km.t *ḥkꜣ tšr.t*

'You will be king of The Black [i.e., the Nile valley] and ruler of The Red [i.e., the desert].'

Sin B 280 – 281



ỉw=f r śmr m-m śr.w

'He is to be / will be a Companion among the officials.'

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16.3.3. ADVERBIAL PREDICATES WITH *ḥr*

The preposition *ḥr*, 'under', precedes a noun to denote an object that the subject is carrying

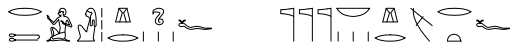

ỉw=n ḥr bȝk(.w)=n r ʿḥ=k IV : 1309, 19

'We carry [lit.: are under] our tributes towards your palace.'

as well as a state of being, the subject is in.


tȝ(.w) nb.w ḥr śḫr(.w)=k IV : 96, 11

'The world is at your command.'

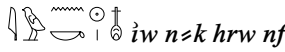

IV : 1277, 6 – 7

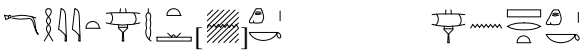
r(m)č(.w) ḥr nr=f nčr(.w) nb(.w) ḥr mrw.t=f

'The people are under [the impression of] his fear [≈ fear him],
and all the gods are under [the impression of] his love [≈ love him].'

16.3.4. ADVERBIAL PREDICATES WITH *n*

Adverbial clauses with the preposition *n*, 'for', express actual or intended possession. As with adjectival clauses, a pronominal dative object precedes both a nominal and a pronominal subject in accordance with the general rules of the word order.


ỉw n=k hrw nfr 'For you is the festive day.' IV : 1166, 17


IV : 1166, 2 – 3

mḥ.yt nṯm.t n fnṯ=k *čȝw n šr.t=k*

'The sweet north-wind for your nose, and air for your nostrils.'



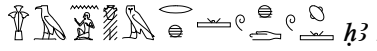
IV : 1715, 13 – 15

bȝ.w=ỉ n=f wȝš=ỉ n=f wrr.t=ỉ n=f

'My *ba*-power is for him, my respect is for him, and my Double Crown is for him.'


ḫȝ n=ỉ šsp nb mnḫ Peas Bt 25

'Would that I had some effective image.'


ḫȝ n=ỉ ỉb m rḫ wḫṯ Khakhep 13 – 14

'Would that I had a heart that knows to endure.'

[You are greedy,]


nn n=k śt 'but it does not suit you' Peas B_1, 323

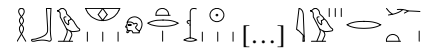
Lit.: 'it is not for you'

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16.3.5. ADVERBIAL PREDICATES WITH *r-ḫt* OR *m-ś3*

r-ḫt, 'by the stick', and *m-ś3*, 'after', express the notions of 'under the control of', or 'care about', 'look after', respectively.

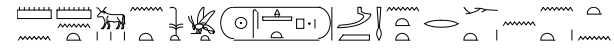
IV : 54, 8 – 10



ḥ(3)b.w tp(.ỉw) tr(.w) […] *ỉw(=w) r ḫt=ỉ*

'The seasonal festivals […] were under my control.'

pKah, pl. 17, 7



mnmn.t n.t nśwt-bỉ.tỉ ⸢*śḫtp-ỉb-rᶜw*⸣ *m3ᶜ-ḫrw n.t(ỉ)t r-ḫt nỉw.t tn*

'The herds of the King of Upper and Lower Egypt, Sehetepibre, justified, which are under the control of this city.'

For the attributive direct adjective clause *n.t(ỉ)t r-ḫt n(.ỉ) nỉw.t*, see sect. 32.2.1.1.1.

Neferti, Pet 42



ỉb n(.ỉ) s m-ś3=f ḏś'f

'A man's heart [only] cares for himself.'

16.3.5.1. OMISSION OF A NOUN IN PHRASES OF IDENTIFICATION OR COMPARISON

Adverbial sentences of the structure [NOUN]$_1$ *=[ỉ] m / mỉ* [NOUN]$_2$ outwardly seem to equal / to compare the first noun with the second noun: '[My] [NOUN]$_1$ is (like) [NOUN]$_2$'. By analogy with the suffix pronoun in the subject expression, however, the noun in the predicate phrase is to be understood as a genitival attribute in reference to the subject noun:

[My] [NOUN$_1$] is / is like [that of] [NOUN$_2$]

BD 181, L.a. 9



ḥr=k m ỉnp.w 'Your face is [that of] Anubis.'

IV : 1541, 1 – 2



ỉśḏ ḥm=f m ỉnp.w mỉ ḥr.w m 3ḫ-bỉ.t *nfr.w=f mỉ nḏ-ḥr-ỉtỉ=f*

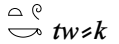
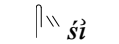
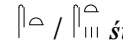
'Now, His Majesty was a crown prince like Horus in Chemmis,
and his essence was like [that of] the Vindicator of His Father [i.e., Horus].'

16.4. REMARKS ON THE CONSTRUCTION OF THE SUBJECT

16.4.1. THE 'FIRST PRESENT PRONOUN'

From the seventeenth Dynasty on, a new set of pronouns is attested that typically serves as an initial preposed subject of main clauses with adverbial or pseudo-verbal predicate [see sect. 20.1.4.] as well as the STATIVE [see sect. 21.1.].

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	SINGULAR		PLURAL
	MASC.	FEM.	COMM.
1ST PERS.	 *tw=ỉ*		 *tw=n*
2ND PERS.	 *tw=k*	 *tw=č*	 *tw=čn*
3RD PERS.	 / *św*	 *śỉ*	 / *śt*
IMPERS. PASS.	 *tw=tw* [occasionally spelled  , i.e., *tw sp* 2]		

Being part of the colloquial language, its use in written Middle Egyptian is almost limited to non-literary sources;

  2. ZwZt : 86, 3

św ḫr tỉ n(.ỉ) ʿỉm.w *tw=n ḫr Km.t*

'He has the land of the Asiatics, and we have Egypt.'

 *m=k tw=ỉ mỉ-šś* 'Behold, I am doing fine.' pBM 10103, 5

in spoken language, however, the new pronoun displaced the older construction  *ỉw* + [SUFFIX PRONOUN] and developed into a constitutive part of the Late Egyptian 'first present-formation', which survives until the latest stage of the language.

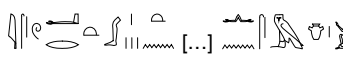
	MIDDLE EGYPTIAN		COPTIC	
ADVERBIAL		*tw=ỉ m km.t*	ⲧⲙ̄ⲕⲏⲙⲉ	'I am in Egypt.'
PSEUDO-VERBAL		*tw=ỉ ḥr śčm*	ⲧⲥⲱⲧⲙ̄	'I hear.'
STATIVE / QUALITATIVE		*tw=ỉ śtp(.w)*	ⲧⲥⲟⲧⲡ̄	'I am chosen.'

16.4.2. TOPICALISATION AND REAR EXTRAPOSITION OF THE SUBJECT

Negated adverbial clauses can be constructed with an either marked or unmarked topicalised subject.

 *čʿm nn św mỉ ỉỉm.w=k* HTBM VIII, pl. 21

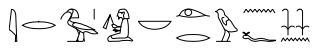
'[Even] electron does not match your brilliance.' [EA 826], stela, 2

 *ỉś(č) wʿr.t tn* […] *nn ś(ỉ) m ỉb=ỉ* Sin B 223 – 224

'This escape […], however, it had not been not in my heart.'

Affirmative clauses, on the other hand, are primarily constructed with a marked topicalised subject preceding an *ỉw*-complex adverbial clause, which employs the referencing pronoun in the position of the subject.

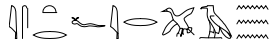
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BD 136 A[1], Nu 21 – 22  

ỉr ȝḫ nb ỉrr.w n≠f nn *ỉw≠f m-m ꜥnḫ.w*

'As for any *akh* for whom this is done, he will be among the living.'

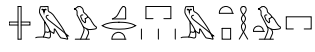
For the attributive imperfective passive participle *ỉrr.w*, see sect. 33.2.1.2. with 33.2.3.2.

pWest 6.10 – 11  

ỉšč r≠f ỉr pȝ mw *ỉw≠f m* 12 *mḥ ḥr ỉȝ.t≠f*

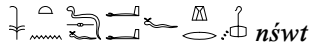
'As for this water, it was 12 cubits in its middle.'

Only a lengthy part of a subject noun phrase is occasionally dislocated to the left so as to precedes a basic adverb clause.

Bln 7317,11 – 12  

ỉm.ỉw ḳr(r)(.w)t (ỉ)m(.ỉw) ǯpḥ.wt≠śn *ꜥ.wỉ≠śn m ỉȝ.w n kȝ≠k*

'The cave-dwellers who are in their caverns,
their arms are [raised] in adoration for your ka.'

IV : 502, 2  *nśwt ǯś≠f ꜥ(.wỉ)≠f ḫr ḥḳȝ.t*

'The king himself, his hands were holding the *heqat*-measure.'

Ipuwer 9.2  *m≠čn ỉȝw.t nb.t nn śt r ś.t≠ś*

'Behold, every office – it is not at its [right] place.'

A nominal subject can alternatively be dislocated to the right and follow the entire clause in rear extraposition [cf. Sin B 215 – 216, qu. p. 254].

Note
There is no reason to believe that a nominal part of the adverbial phrase could not also be topicalised., and a rare example can be quoted from the 19th Dynasty.

Piehl, Inscr. : 122 ξ  

nḥḥ ntf pw *ǯ.t wnn≠f ḫr≠ś*

'The *nḥḥ*-eternity, it is he; the *ǯ.t*-eternity, he will belong to it.'

For the periphrasis with *wnn*, see sect. 16.8.

16.4.3. FOCALISATION OF THE SUBJECT

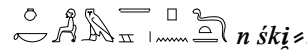
In order to lay particular emphasis on a pronominal subject, Middle Egyptian employs the independent personal pronoun as a focalised initial subject [cf. the corresponding construction with the STATIVE, CT VII : 38 e, T_9C, qu. p. 326, and verbal sentences, e.g., IV : 95, 17 – 96, 1 and CT II : 154 g, S_1C, qu. p. 358].

CT I : 176 c – d, $B_{13}C^b$  

ỉnk […] *r ỉmȝḫ* *čwt ꜥȝ m tȝ pw ǯśr*

'*I* am […] headed for a blessed state, but *you* are here in this sacred land.'

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n śḳḫ≠i ỉnk m tȝ pn ḏ.t CT IV : 93 q, B5C

'I will not perish; *I* will be in this land forever.'

For the NEG. PROSPECTIVE ***n śḳḫ≠i***, see sect. 26.3.


Stèles, pl. 4 [C 3], 7

wśỉr ḫnt(.ỉ)-ỉmn.t(ỉw) ḥ⟨ʿ⟩ḫ(.w) m mn.w(w) n(.ỉw) nb(≠i)
ỉnk ḏśś(≠i) m ḥ⟨ʿ⟩.wt ỉb(≠i) ȝwḫ(.w) m ḫrp.t≠i

'*Osiris-Khontamenti* is overjoyed with the monuments of my lord [i.e., the king],
and *I myself* rejoice, being pleased with what I have directed [i.e., the monument].'

For the noun-STATIVE-construction [NOUN] ***ḥ⟨ʿ⟩ḫ(.w)*** / [NOUN] ***ȝwḫ(.w)***, see sect. 21.3.1.1.4. and 21.3.1.1.2., respectively.

For the non-attributive perfective relative ***ḫrp.t≠i***, see sect. 33.3.2.2. with 33.3.6 (α).

The focalisation of a nominal subject, however, was likely achieved by mere intonation, and thus has to be deduced from the context. The following example, for instance, contrasts the whereabouts of the king with the stationary presence of Amun in Karnak, and thus allows for the assumption of a focalised subject in the adverbial clause.


2. ZwZt : 204, 19 – 20 rs; restored after vs

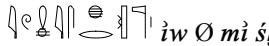
ỉśḏ gr.t ḥmśḫ.n ḥm≠f m ṭmỉ n(.ỉ) śḏḏf⟨ʿ⟩-tȝ(.wỉ)
ỉśḏ r≠f ỉmn nb nś(.w)t tȝ(.wỉ) m ỉwn.w šm⟨ʿ⟩.ỉ

'Now, *His Majesty* was dwelling in the town of Sedjefatawi […],
Amun, Lord of the Thrones of the Two Lands, however,
was in the Upper Egyptian Heliopolis.'

For the PERFECT ***ḥmśḫ.n N*** after a backgrounding particle, see sect. 23.3.2.2.

16.4.4. ADVERBIAL CLAUSES WITH OMITTED SUBJECT

Both  ***ỉw*** and  ***nn***-complex adverbial clauses can omit a pronominal neuter subject in reference to the context.


ỉw Ø mỉ śḫr nḏr '[It] was like the plan of a god.' Sin B 43

[The king requests a sage to please him with fine words:]



ḏṭ.ỉn ḫr.ỉ-ḥ(ȝ)b.t nfr.tỉ Neferti Pet 14
ỉn-ỉw m ḫpr.t ỉn-ỉw m ḫpr.tỉ≠śỉ

'Thereupon the lector priest Neferti replied,
"Something that has [already] happened or something that will happen?"'

For the CONTINGENT ***ḏd.ỉn***, see sect. 28.3.1.

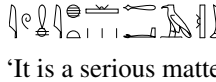
For the non-attributive perfective participle ***ḫpr.t*** / the verbal adjective ***ḫpr.tỉ≠śỉ***, see sects. 33.2.1.1. and 33.2.1.3., respectively, with 33.2.6 (β).

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Khakhep 10  *nn Ø mỉ rnp.t śf* ‘[It] is not like the last year.’

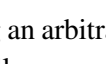
IV : 101, 12  *nn Ø m ỉwmś* ‘[It] is not a lie.’

The same is true for a subject pronoun in reference to a nominal subject in rear extraposition.

Sin B 215 – 216  *ỉw Ø mỉ (ỉ)ḫ.t ꜥ3(.t) wḥm śt*

‘It is a serious matter to repeat.’

Lit.: ‘It is like something great, namely repeating it.’

Omitting an arbitrary nominal subject, the phrase  *ḥ3 n≠ỉ*, ‘would that I had’, finally serves as a general expression for neediness.

IV : 61, 1  *n čṭ≠ỉ ḥ3 n≠ỉ r (ỉ)ḫ.t nb.t*

‘I did not say, “Would that I had [it]” in respect to anything.’

≈ ‘I did not lack anything.’

For the NEG. PERFECTIVE *n čṭ≠ỉ*, see sect. 24.3.1.1.

16.4.5. ADVERBIAL CLAUSES WITH EXPRESSION OF A ‘LOGICAL SUBJECT’

If the subject position in an adverbial clause is filled with a nomen actionis, the performer of the verbal action can be introduced by the preposition  *ỉn*, ‘on the part of’ [cf. the introduction of the agent with the INFINITIVE, sect. 11.1.3.1.1].

Bln 2293, A 1  […] *ỉ(3).w m p.t ỉn nčr(.w)* […]

ỉ(3).w m t3 ỉn rḫy.t

‘Praising is in heaven on the part of the gods […],
praising is in the world on the part of the humans.’

16.5. SUMMARY OF THE WORD ORDER

REGULAR ADVERBIAL CLAUSE

(*ỉw*) / *nn*	[S]	[P]	*ỉw* / *nn*	[s]	[P]
			[*twỉ*]	[P]	

WITH DATIVE OBJECT

ỉw / *nn*	[d = P]	[S]	*ỉw* / *nn*	[d = P]	[s]
			ỉw	[d = P]	Ø
(*ỉw*) / *nn*	[S]	[D = P]	*ỉw* / *nn*	[s]	[D = P]

WITH OMITTED SUBJECT

ỉw / *nn*	Ø	[*mỉ* / *m N*]	
ỉw / *nn*	Ø	[*mỉ* / *m N*]	[S]$_{\text{REAR}}$

WITH FOCALISED SUBJECT

[S]	[P]	[*ỉnk*]	[P]

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WITH A TOPICALISED [PART OF THE] SUBJECT

(*ỉr*)		*nn*	[S]	[P]
ỉr	[NOUN]$_S$	*ỉw*	[s]	[P]
(*ỉr*)	[NOUN] S PART.	(*ỉw*) / *nn*	[S]	[P]

16.6. QUESTIONS WITH ADVERBIAL PREDICATE

16.6.1. QUESTIONS FOR CORROBORATION

The interrogative particle *ỉn* / (*ỉ*)*n* is commonly followed by the *ỉw*-complex adverbial sentence, disregarding the subject being a noun or pronoun, i.e., a hypothetically true statement is drawn into question. Rare examples without *ỉw* can be explained as the emphatic construction.

[The officials pay you, and yet you steal!]

ỉn ỉw=k m ꜥw3.y Peas B$_1$, 333

'Are you an extortioner?'

ỉn ỉw=k r s n(.ỉ) nḥḥ Peas B$_1$, 126

'Will you be a man of eternity?'

ỉn ỉw tr (ỉ)tị=ỉ ḥnꜥ(=ỉ) CT I : 227 c, B$_{10}$C^b

'Will my father be there with me?'

NN CT VII : 35 g – h, T$_1$C

h3 NN pn (ỉ)n ỉw=k m p.t (ỉ)n ỉw=k m t3

'O you NN, are you in the heaven, or are you in the earth?'

Negated adverbial clauses thus cannot be constructed with *ỉn*, but the rarely attested examples are worded as virtual questions, and only the context reveals the interrogative character of the clause.

nn mw.t=k ḥnꜥ=k nn śn.t ỉm pBln 3027, vs 2.3

'Is your mother not with you, and is there no sister?'

mw ỉm nn mw ỉm pEb 69.3

'Is water there, or is there no water?'

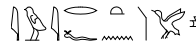
16.6.2. QUESTIONS FOR SPECIFICATION

Middle Egyptian has only one adverbial interrogative pronoun, namely *čnỉ*, 'where', 'wherefrom', 'whereto', that may serve as the predicate in an adverbial clause.

	p.t čnỉ	*t3 čnỉ*	BD 42, C.a. 22
'Where is the sky,		and where is the earth?'	

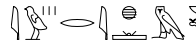
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BD 40, L.b. 6  *ỉw≠k čnỉ* ‘Where are you?’

pWest 9.4  *ỉw ỉr≠f Ø čnỉ* ‘Where is [it]?’

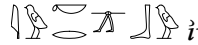
The predicate of interrogative adverb clauses is thus most frequently formed with a nominal interrogative pronoun serving as the object of a preposition.

V : 156, 2  *ỉw≠ś ỉr≠f m ỉššt* ‘Whereof does it consist?’

IV : 1344, 9  *ỉw(≠w) r ỉḫ m kf.t* ‘For what good shall they be?’

IV : 646, 15  *św mỉ ỉḫ šmị.t ḥr mčn pn*

‘How will it be, marching upon this path?’

CT V : 46 a,
$B_4C = G_1T = A_1C$  *ỉw≠k r sy bw* ‘For which place are you headed?’

16.7. ADVERB CLAUSES WITH ADVERBIAL PREDICATE

16.7.1. IN GENERAL

While affirmative adverbial clauses with nominal subject as well as all negated adverbial clauses can be embedded with or without an introductory particle,

[Stir, my heart,]

Neferti Pet 20  *gr m ỉwḫ* ‘as silentness would be connivance’

[He sits in a chair,]

IV : 1104, 1 – 4  *ḳn ḥr sʒč.w šnp ḥr≠f*

šṯ.w ḫr pčṭ≠f šṯ.w ḫr rṭ(.wỉ)≠f

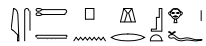
‘a mat on the floor with a *šnp* on it,
a cushion in his back and a cushion under his feet’

[They burned up]

Sailor 131  *nn wỉ m-ḫr(.ỉ)-ỉb≠śn*

‘when I was not among them’

[I spent a long period of years under the Majesty of NN]

Bln 49, 4  *ỉšč tʒ pn ḫr ś.t-ḥr≠f*

‘when this land was under his supervision’

[One who gives his breath to one who follows him,]

IV : 86, 5 – 7  *tỉ ḥm≠f m ḥr.w* ‘as His Majesty is Horus’

affirmative clauses with pronominal subject inevitably employ a particle to support the subject pronoun.

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[I live together with my (two) sisters, I live together with my fledglings,]

 *ỉśk wỉ ḥnᶜ(.w) m-ḫr.ỉ-ỉb=śnỉ* CT II : 32 g, B_1C

'being with them, among them'

[He had commanded his kingship to me]

 *tỉ w(ỉ) m wḏ̌ḥ m rᵓ-pr=f* IV : 157, 8

'when I was just a child in his temple'

[A storm broke loose]

 *ỉw=n m wᵓḏ̌ wr* 'while we were still at sea' Sailor 32 – 33

[One whom the king had met]

 *ỉw=f m ḫn ỉtỉ=f* Hat Gr 16, 2

'when he was still [living] in his father's tent'

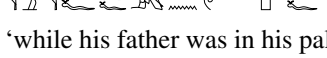
 *ỉnk mᵓᶜ.t(ỉ) ỉw(=ỉ) tp tᵓ* Cat. Abydos no. 1122,

'I was a just person when I was upon the earth.' 3e reg. 15

Note

Underlining the contrastive notion of an adverb clause,  *ỉw* is occasionally also found to precede a nominal subject of the adverb clause,

[It was he who subdued the foreign lands,]

 *ỉw ỉtỉ=f m-ḫnw ᶜḥ=f* Sin B 50

'while his father was in his palace'

while non-literary texts of the early New Kingdom even employ  *ỉw* to mark the subordination of a negated adverbial clause, i.e., the particle had already developed into a circumstantial converter.

[I will not let up on you, and I will not let you enter a field]

 *ỉw nn wỉ ḫr=k* 'without me being over you' 2. ZwZt : 92, 18

16.7.2. ATTRIBUTIVE ADVERB CLAUSES

Depending on whether or not a subject expression is required, Middle Egyptian employed different constructions to qualify an undefined antecedent by a virtual relative clause with adverbial predicate:

1. The subject of the adverb clause is identical with the antecedent, i.e., the virtual relative clause corresponds to a direct relative clause:

   a. If the antecedent directly precedes the virtual relative clause, the subject expression is redundant, and the adverbial predicate is transformed into a qualifying adjectival phrase [***nfr ḫr***-construction, see sect. 5.4.].

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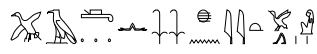
BD 133, A.a. 6  ***nčr(.w)*** *ỉm.ỉw p.t*

'the gods who are in heaven'

b. If the antecedent is separated from the virtual relative clause by a constituent, the adverb clause is constructed as an *ỉw*-complex adverbial clause with a coreferential pronoun in the syntactic position of the subject.

CT V : 387 c – d, S_2C   ***nčr(.w)ỉ*** *ʿ3.wỉ ỉw=śnỉ m p.t*

'the two great gods who are in heaven'

pWest 11.23 – 24  

p3 ỉt n(.ỉ) nn ⟨n(.ỉ)⟩ ḫn.yt *ỉw=f m ʿ.t*

'the barley of these dancers, which is in the chamber'

IV : 974, 9  

tp-r3 *nčr pw* *ỉw=f m ḥ.t nb.t*

'This is God's dictum, which is in every body.'

[There I saw a woman]

Herdsman x + 3  ***nn ś(ỉ) m 3b.w r(m)č(.w)***

'that was not according to the whish [?] of men'

The following example shows both constructions side by side:

		nisba	attrib. adv. cl.
pEb 41.5 – 6			
	s	*ḫr.ỉ šnʿ m gś=f ỉ3b.ỉ*	*ỉw=f ḫr čʿrw.w=f*
	'A man	who has an obstruction on his left side,	
		which [i.e., the obstruction] is under his side [i.e., his ribs].'	

2. The subject of the virtual relative clause differs from the antecedent, i.e., the adverb clause corresponds to an indirect relative clause:

Depending upon the new subject being a noun or a pronoun, the subordinated clause is constructed as a bare or *ỉw*-complex adverbial clause with a coreferential pronoun as a possessive suffix attached to the new nominal subject,

pKah pl. 9, 2  *ḥr.ỉ s3 śnfr.w*

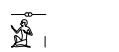
ỉtỉ=f ḥr 2.nw n.t čʿm

'Hori's son Snofru,

whose father's name is on the second [register] of the recruits'

Lit.: 'while his father's name is on the second [register] of the troops'.

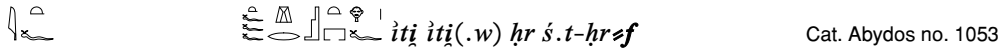
the nominal object of a preposition,

pEb 51.19 – 20   *s śt.t m nḥb.t=f*

'a man at whose neck there is a swelling'

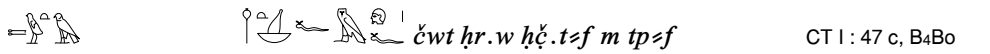
Lit.: 'while a swelling is at his neck'.

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 Cat. Abydos no. 1053

‘forefather, under whose watch the fathers stand’

or both the subject and the object.

 CT I : 47 c, B4Bo

‘You are Horus, whose White Crown is on his head.’

Lit.: ‘while his White Crown is on his head’.

The referencing pronoun can alternatively serve as the pronominal object of a preposition or be latent in a prepositional adverb.

 BD 149, Nu 46

 BD 149, A.c. 42

ỉšś pwy […] *ỉw hh=f m ḫ.t* *ỉw ḥf3.w ỉm=f / ỉm*

‘O Ises […] the blast of which is fire and in which there are snakes’

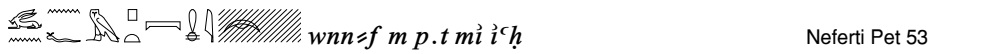
16.8. TEMPORALISATION OF ADVERBIAL CLAUSES

Periphrasis with the auxiliary verb  ***wnn*** facilitates the location of a proposition with adverbial predicate before or after the relative present time. Replacing a possible particle  ***ỉw***, the CONTINGENT  ***wn.ỉn*** is employed to mark the past tense, while the PROSPECTIVE  ***wnn*** marks the future tense [see sect. 30.2.1.].

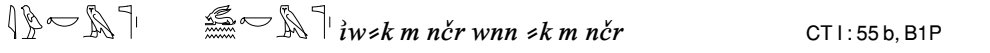
 IV : 1243, 7

wn.ỉn ḥm=f m ꜥḥ=f ḥr ỉmn.tỉ n(.ỉ) nỉw.t

‘Now, His Majesty was in his palace west of the city.’

 Neferti Pet 53

‘He will be in the sky like the moon.’

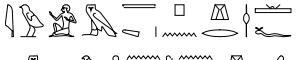
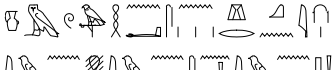
 CT I : 55 b, B1P

‘You are a god, and you will be a god.’

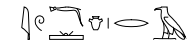
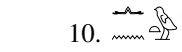
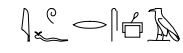
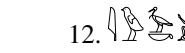
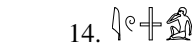
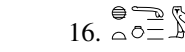
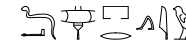
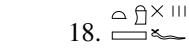
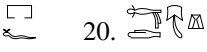
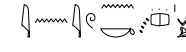
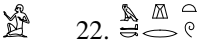
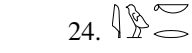
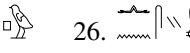
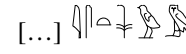
 BD 146, 14th gate, P

‘Will I be there, together with them?’

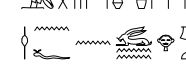
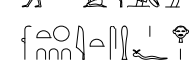
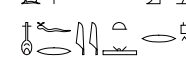
EXERCISE

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18. 
19. […] 
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25. [
26. 
27. 
28. 
29. […] 
30. 
31. [I have reached a nice old age,]

32. 

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41. 
42.  […] 
43. 
44.

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Notes

12. *wᶜi̯.y*: adverb clause, ‘while he is alone’.
13. *śḫnti̯ ś.t=f nśwt*: non-attributive relative phrase, ‘one whose rank was promoted’.
30. *bꜣ.w=f śḫm*(*.w*): ‘his ba-power was mighty’.
pśḏ̌.t-pḏ̌.t ṯmḏ̌(*.w*): ‘the *Nine-Bows* were united’.
32. *i̯w mꜣ.n=i̯*: ‘I saw [+ OBJECT]’.
mśi̯(*.w*) *m*: attributive participle phrase qualifying the preceding phrase, ‘made of […]’.
33. *kꜣ.t nb.t* […] *ṯmḏ̌*(*.w*): ‘all […] projects were coordinated’.
34. *wḏ̌.n=f n*(*=i̯*): ‘He had commanded for me [+ OBJECT]’.
35. *pḥ.n=i̯ i̯ꜣw.i̯*: ‘I have reached an old age […]’.
37: *ḫpr.n r=ś*: ‘but it happened […]’.
ꜣm.ny: ‘they burned up’.
41. *śpr=k*: ‘you shall reach’.
43. *śmn.w śn.wt*: ‘flag poles were set up’.

REFERENCE

1 IV : 1090, 3.
2 Neferti Pet 42.
3 IV : 405, 7.
4 Sailor 108.
5 pWest 10.1.
6 Sin B 217.
7 IV : 1058, 17.
8 pEb 101.15.
9 Neferti Pet 27 – 28.
10 Neferti Pet 54.
11 Merikare E 39.
12 Ptah Pr 13.8 – 9.
13 Merikare E 111.
14 pKah, pl. 28, 24.
15 BH I, pl. 41 (c).
16 Ptah 142, Pr 7.2 – 3.
17 Sin B 156.
18 CT II : 113 l, G_2T.
19 Sailor 32 – 33.
20 IV : 1277, 13.
21 Sin B 50.
22 IV : 1104, 3 – 4.
23 Peas R 8.7 – 8.8 (v).
24 Khakhep vs. 6.
25 Sailor 50 – 51.
26 Sculptors, pl. 19.
27 CT I : 248 d – e, B_4C.
28 pEb 108.20.
29 IV : 102, 9 – 10.
30 Peas B_1, 172.
31 IV : 1020, 8.
32 IV : 137, 16 – 138, 4.
33 IV : 34, 12 – 14.
34 IV : 56, 8 – 10.
35 IV : 55, 14 – 15.
36 IV : 157, 2 – 3.
37 IV : 77, 3 – 4.
38 IV : 689, 3 – 5.
39 Sailor 130 – 131.
40 CT I : 250 a – b, $B_{10}C^c$.
41 IV : 1659, 15 – 17.
42 IV : 64, 4 – 5.
43 2. ZwZt : 26, 19.
44 IV : 1653, 7 – 10.
45 BIFAO 88 [1988], fig. 1, 16 – 18.
46 Amduat : 175, A II 1.

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CHAPTER 17

DIFFERENT PATTERNS OF NON-EXISTENCE

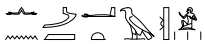
17.1. IN GENERAL

Middle Egyptian employs three different non-verbal patterns to express the absence or the lack of a person or object: 'There is no [NOUN]'.

Note
As with other sentence patterns, the predicate can be constructed with a compound subject, e.g., ***nn*** [S]$_1$ [S]$_2$, 'There is no [S]$_1$ or [S]$_2$' / 'There neither is a [S]$_1$ nor a [S]$_2$'; e.g., pSm 7.9, qu. p. 267.

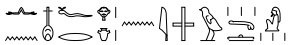
17.1.1. THE PATTERN *nn* + [NOUN]

The most commonly attested pattern of non-existence is formed with the negating particle ***nn*** serving as the predicate, and a noun or noun phrase in the position of the subject.

 ***nn*** [P] ***mꜣᶜ.tỉw*** [S] 'There are no righteous people.' Dispute 122

 ***nn*** [P] ***ỉs ỉb*** [S] 'There is no light-hearted one.' Peas B$_1$, 240

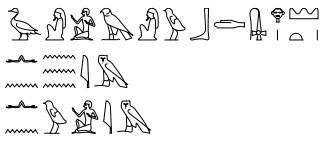
If the clause is further qualified by an adverbial phrase,

 CT I : 220 c, B$_{10}$C^b

nn [P] ***nfr.w*** [S] ***ḥr ỉb n(.ỉ) ỉm.ỉw bꜣḥ*** [ADV. PHR.]

'There is no happiness amongst those who are in the presence.'

it is thus outwardly indistinguishable from a negated adverbial clause.



sꜣ≠ỉ ḥr.w wbṭ(.w) ḥr ḫꜣś.t pEb 69.6

nn [P] ***mw*** [S] ***ỉm*** [ADV. PHR.] sent. of non-existence

nn [N.-E. P.] ***wỉ*** [S] ***ỉm*** [P] neg. adv. sentence

'My son, Horus, is burning in the desert.
There is no water,
and I am not there.'

For the noun-STATIVE-construction ***ḥr.w wbṭ(.w)***, see sect. 21.3.1.1.1.

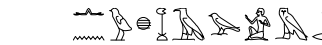
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Both constructions, however, differ on both the syntactic and the semantic level. While adverbial clauses employ the particle in order to negate the entire sentence, i.e., the adverbial statement made about the subject,

Sin B 223 – 224  ***nn*** [N.-E. P.] {***ś(i)*** [S] ***m ỉb=ỉ*** [P]}

'[It was in my heart.]^{NOT}' ≈ 'It was not in my heart.'

clauses of non-existence employ  ***nn*** as a constitutive part of the sentence, i.e., the construction denotes the absence or lack of the subject in respect of the adverbial phrase.

Sailor 100 – 101  {***nn*** [P] ***wḫ3*** [S]} ***m-ḥr.ỉ-ỉb=śn*** [ADV. PHR.]

'[There was a fool]^{NOT} among them.' ≈ 'There was no fool among them.'

VII : 15, 20 

{***nn*** [P] ***ḥr.t-ᶜ*** [S] ***r=ỉ*** [ADV. PHR.]} ***m ḫ3=f nb*** [ADV. PHR.]

'[There were arrears against me]^{NOT} in any of its [i.e., the palace] offices.' ≈ 'There were no arrears against me in any of its [i.e., the palace] offices.'

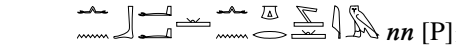
Note

If an adverbial phrase is valid for two closely related clauses of non-existence, it usually follows only the last clause.

IV : 122, 13 

nn [P]$_1$ ***śḫwr*** [S]$_1$ ***nn*** [P]$_2$ ***śḫwn*** [S]$_2$ ***ỉm=f*** [ADV. PHR.]

'There is no vilification, no quarrel in it [i.e., the offering formula].'

Stèles, pl. 1 [C 1], col. 3  ***nn*** [P]$_1$ ***ᶜbᶜ*** [S]$_1$ ***nn*** [P]$_2$ ***grg*** [S]$_2$ ***ỉm*** [ADV. PHR.]

'There is neither boasting nor falsehood in it [i.e., the speech].'

17.1.2. THE PATTERN ***nn wn*** + [NOUN]

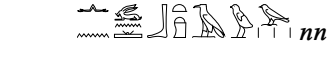
This pattern likely originated from the previous one by employing [the participle ?]  ***wn*** as a nominal subject.

Ipuwer 6.3 – 4 ***ḥr-nb ḥr ⟨ḫ̌ṯ⟩ nn wn*** 'Everybody says, "There is nothing."'

Lit.: 'Something existing does not exist'.

For the PROGRESSIVE [NOUN] ***ḥr ⟨ḫ̌ṯ⟩***, see the note in sect. 20.2.1 with 20.2.2.2.

Such examples for the absolute use of  ***wn***, however, are exceedingly rare, and a concrete noun usually follows ***wn*** in apposition,

IV : 1589, 15  ***nn wn bt3.w(=ỉ)*** 'My crime does not exist.'

while an adverbial phrase can once more qualify the entire expression.

Hannover 2929  ***nn wn.w m(w)t ḫr śḫr=ỉ***

'There was no dead one under my command.'

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 *nn mś wn r(m)č(.w) m ś.t nb(.t)* Ipuwer 3.2

'Alas, there are no people in any place.'

 *nn wn ḥn.t m ḫ.t=f* 'there is no greed in his belly' BH I, pl. 7, right side, 3

On the semantic level, there seems to be no difference between  [NOUN] and  [NOUN], but as mere variations, both constructions are found side by side.

 […]  *nn śḫm.w* […] *nn wn ḫ3ḫ-ỉb* […] Peas B_1, 242 – 243

'There is no impetuous one […] and there is no impatient one […].'

 *nn wn m3r n(.ỉ) h3w=ỉ* VII : 16, 6 – 7

nn ḥḳr n(.ỉ) rk=ỉ

'There was no wretched one during my lifetime,
and there was no hungry man at my time.'

Note

The non-verbal construction  ***nn wn*** is used exclusively with nouns; a pronominal subject is constructed with a negated form of the verb  ***wnn***, 'to exist'. The pattern  ***nn wn*** [NOUN] is thus to be distinguished from the pattern  [ ] ***nn wnn=f***, i.e., a sentence of non-existence with a nominalised verb form in the subject position [e.g., IV : 1199, 15, IV : 363, 12, Sin B 197, qu. p. 576 f],

 KRI V : 267, 14 – 16, Br

nỉk ms(.w) n ḫ.t nn wnn=f rśỉ nn wn šw.t=f m p.t m t3

'The punished-one has fallen prey to the fire;
that he exists does not exist at all, his shadow does not exist in the sky or in the earth.'

For the noun-STATIVE-construction ***nỉk ms(.w)***, see sect. 21.3.1.1.1.

 BD 137 A, A.a. 13

ỉw ḫft.ỉw=k ḫr(.w) ***nn wnn=śn***

'Your enemies are fallen; that they exist does not exist.'

For the noun-STATIVE-construction ***ḫft.ỉ(w) ḫr(.w)***, see sect. 21.3.1.1.1.

and other complex negated forms of  ***wnn***, such as the NEG. PROSPECTIVE [see sect. 26.3.]:

 VII : 30, 3

ỉr gr.t ḥm-k3 r(m)č(.t) nb.t ḫnn.t(ỉ)=śn śt
n wnn=f n wnn s3=f ḥr nś.t=f

'But as for a [funerary]-priest or anybody who should damage it,
He shall not exist and his son shall not exist upon his throne
[i.e., inherit his father's office'].'

For the attributive verbal adjective ***ḫnn.t(ỉ)=śn***, see sect. 33.2.1.3.

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17.1.3. THE PATTERN *n-wn.t* + [NOUN]

The third pattern of non-existence possibly traces back to the complex negated verb form *n śḏm.t=f*, 'he has not yet heard' [see sect. 29.3.1.]. On semantic level, however, it commonly corresponds to the preceding patterns.

pEb 100.15 

n wn.t šśꜣ.w=śn

'There is no cure for them.'

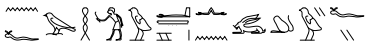
Ptah L_2 5.3 

n wn.t ỉs n ꜥwn-ỉb

'There is no tomb for a greedy one.'

17.2. TOPICALISATION OF THE SUBJECT

As all three patterns of non-existence are almost exclusively attested with a nominal subject, the topicalisation of a constituent is largely restricted to the nominal part of a lengthy noun phrase.

Dispute 129 – 130 

nf ḥ(w)i̯ tꜣ nn wn pḥ.wỉ=f

'The wrong-doing that strikes the earth, there is no end to it.'

For the attributive perfective participle *ḥwi̯*, see sect. 33.2.1.1.

Cat. Abydos no. 1102, 2e reg. 3 – 4 

ỉb=ỉ ḥr mꜣꜥ.t *ḥꜣ.tỉ=ỉ nn grg ỉm=f*

'My *ỉb*-heart is truthful, and my *ḥꜣ.tỉ*-heart, there is no injustice in it.'

Siût IV 79 

ỉr śwt śbỉ nb ḫ̲ꜣk-ỉb nb […] *nn wn rn=f tp tꜣ*

'As for any enemy and any rebel […], his name shall not exist upon earth.'

The Papyrus Nu, however, provides a rare example for the enclitic personal pronoun in reference to a topicalised subject noun.

BD 42, Nu 17 – 18 

bḥn ḳw ḫ̲nn.w *nn św r=ỉ*

'Outrage, evil, or uproar, there is none against me.'

17.3. ADVERB CLAUSES OF NON-EXISTENCE

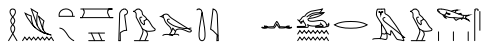
17.3.1. CIRCUMSTANTIAL ADVERB CLAUSES

17.3.1.1. WITH A COREFERENTIAL PRONOUN / A PREPOSITIONAL ADVERB

If the adverb clause is constructed with a new subject, the coreferential pronoun can be constructed as a possessive pronoun attached to the subject noun

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[… so that I might reach an old age in the favour of the king,]



pBln 3027, vs. 1.1

ḥn.t šw.tỉ *n(n) wn rm.w=ś*

'The lake is empty, as its fish are no more.'

Lit.: 'while my body is sane and its malady does not exist'.

For the noun STATIVE-construction *ḥ^{ꜥ}(.w) rwḏ(.w)* in a circumstantial adverb clause, see sect. 21.10.2.1.

or as the object of a preposition,



pKah, pl. 7, 7 – 8

'his feet without a malady'

Lit.: 'his feet while there is no malady at them'.

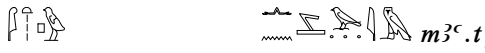


pSm 7.9

'If you find his temple unharmed,
without a fracture, a perforation, or a rupture on it, […].'

For the AORIST *gmm=k* in a topicalised adverb clause, see the note in sect. 37.2.

which may be latent in a prepositional adverb.



Bln 7798

'This is the truth without any falsehood.'

Lit.: 'This is the truth while there is no falsehood therein.'

If the sentence of non-existence is constructed with an INFINITIVE or participle, the coreferential pronoun can further be constructed as the grammatical object or as a part of an object noun phrase.



IV : 1231, 4 – 5

ptpt ḫ^{3}ś(.w)t nb(.wt) bšč(.w)t *nn wn nḫ śt*

'one who tramples down every rebellious foreign land
without anybody who could protect them being there'

For the non-attributive perfective participles *ptpt* and *nḫ*, see sect. 33.2.1.1. with 33.2.6 (γ).

For the adverb clause of non-existence, see sect. 17.3.1.

17.3.1.1.1. MARKED ADVERB CLAUSES

The circumstantial embedding of a clause of non-existence is rarely marked by a backgrounding or a circumstantial particle.



I : 108, 4 – 8

'I built a barge for him from acacia wood […]
when there was no water on the sandbanks.'

For the initial STATIVE *š^{ꜥ}.k(w)*, see sect. 21.11.1.

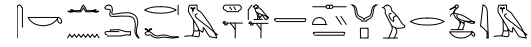
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Hat Gr 20, 8 – 9  *śᶜnḫ nỉw.t=f* […] *ỉw nn wn rčỉ n=ś nn śčnỉ ỉm=ś*

'one who nourished his city […] when there was nobody who gave to it, when there was no exalted one in it'

For the non-attributive perfective participle *rčỉ* / passive participle *śčnỉ*, see sect. 33.2.1.1. with 33.2.6 (γ).

[This servant spoke his utterance]

MDAIK 32 [1976], fig. 2, 4 

śk nn čṭ rᵓ=f m nḫn wčs.t-ḥr.w tᵓ-stỉ wpw-r bᵓk-ỉm

'when there was no one who spoke his utterance in the Hierakonpolite, the Edfu, and the Elephantine Nome, except for the servant there'

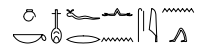
17.3.1.1.2. Attributive adverb clauses

If a clause of non-existence qualifies an undefined antecedent, it is constructed with a coreferential pronoun attached to the subject noun [correspondent to a direct relative clause]

Stèles, pl. 54 [C 15], 4  *rḫ-(ỉ)ḫ(.w)t n-wn.t śn.nw=f*

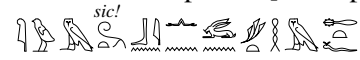
'a wise one who has no equal'

Lit.: 'a wise one while his second does not exist'.

HTBM II, pl. 23 [EA 581], 2nd reg., 16  *ỉnk nfr nn śỉn ḥr⟨=f⟩*

'I was a good person that was not hasty.'

or to any other constituent phrase [correspondent to an indirect relative clause].

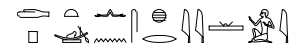
VII : 18, 2 

šwỉ m śnčỉ [?] *bỉn nn wn ḫnt m ḫ.t=f*

'one who is void of plotting [?] evil, in whose body there is no greed' / 'one who is void of plotting [?] evil, as there is no greed in his body'

Lit.: 'one who is free from planning [?] evil while there is no greed in his body'.

For the non-attributive perfective participle *šwỉ*, see sect. 33.2.1.1. with 33.2.6 (γ).

Peas B_1, 221 – 222  *ṯp.t nn śḫr.y ỉm=ś*

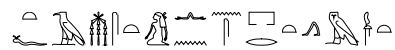
'A ship without a captain on it.'

Lit.: 'a hip while its captain does not exist'.

IV : 1701, 8  *śp⟨ṯ⟩ ᶜb(.wỉ) nn ḫśf ᶜ=f m tᵓ(.w) nb.w*

'one with sharp horns who cannot be repelled in any land'

Lit.: 'one with sharp horns while there is no repelling of his arm in any land'.

Dispute 77  *tfᵓ mś.t nn n=ś prỉ.t m ỉmn.t*

'that daughter, for whom there is no going forth from the West'

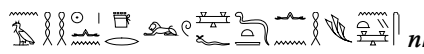
Lit: 'that daughter while the is no going forth from the West for her'.

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 *ỉw nśrśr n-wn.t nhm nb ỉm=ś* BD 110 [Intro.], A.d. 17

'the Isle of Fire, in which there is no clamour'

Lit: 'the Isle of Fire while there is no clamour in it'.

 *nḥḥ nn ḏ̌r.w=f ḏ̌.t nn ḥn.tỉ=ś* Sin B 212

'the limitless *nḥḥ*, and the endless *ḏ̌.t*-eternity'

Lit.: 'the *nḥḥ* while its limit does not exist, and the *ḏ̌.t* while its end does not exist'.

17.3.1.2. WITHOUT A COREFERENTIAL PRONOUN

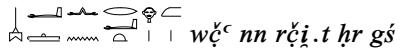
If the subject of a concomitant or circumstantial adverb clause coincides with the main clause subject, or if the verbal action in the adverb clause is carried out by an impersonal subject, Middle Egyptian usually employs a clause of non-existence with a subject infinitive.

 *t3y=n štỉ.t gr.tỉ nn ḫnỉ.t* pWest 5.19 – 20

'Our leader rests and does not row.'

Lit.: 'Our leader rests while there is no rowing.'

For the noun-STATIVE-construction *štỉ.t gr.tỉ*, see sect. 21.3.1.1.1.

 *wḏ̌ᶜ nn rḏ̌ỉ.t ḥr gś* Hamm 113, 7

'one who judges without being partial'

For the non-attributive perfective participle *wḏ̌ᶜ*, see sect. 33.2.1.1.

 *w3ḥ=f wỉ nn ṯmỉ.t=ỉ* Sailor 78 – 80

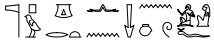
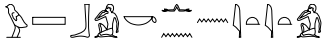
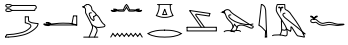
w3ḥ.kw nn ỉḏ̌ỉ.t ỉm=ỉ

'He [i.e., a snake-god] put me down without toughing me;
I was unharmed without [anything] being taken from me.'

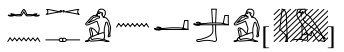
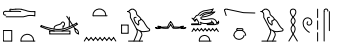
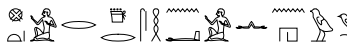
For the initial PERFECTIVE *w3ḥ=f*, see sect. 24.3.2.

For the initial STATIVE *wḏ̌3.kw*, see sect. 21.11.1.

EXERCISE

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31. 

Notes

10. ***wšb≠k***: ‘you shall answer’.
21. ***ḏ3i≠k mḫn.t***: ‘may you cross [by boat].’
31. ***rḫ.n nśwt***: ‘one whom the king has come to know’.

REFERENCES

1 2. ZwZt : 26, 5.
2 JEA 39 [1953], pl. 2, 6.
3 JEA 39 [1953], pl. 2, 3.
4 Sin B 47.
5 Amenemhat, Sall II 11.2.
6 Peas B1, 220 – 221.
7 Sin B 13.
8 2. ZwZt : 29, 3.
9 Sin B 299 – 300.
10 Sailor 16 – 17.
11 CT V : 109 j, T_1C.
12 Dispute 121.
13 CT V : 109 j, T_1C.
14 Siût I 293.
15 IV : 14, 11 – 12.
16 Sin R 16.
17 IV : 430, 1.
18 CT V : 112 f, T_1C.
19 Hat Gr 17, 12.
20 IV : 115, 2.
21 IV : 113, 15 – 16.
22 Sin B 48.
23 Hat Gr 16, 8.
24 VII : 32, 12.
25 Peas B1, 299 – 300.
26 LD III, pl. 78 a.
27 Sin B 62 – 63.
28 CT VI : 403 j, T_1L.
29 IV : 1294, 1.
30 IV : 1290, 1 – 3 after A.
31 Hat Gr 16, 2 – 3.

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CHAPTER 18

POSSESSIVE CLAUSES

18.1. IN GENERAL

Middle Egyptian has no possessive verbs such as ‘have’, ‘own’, or ‘possess’. The notion of possession or belonging is thus largely expressed by various non-verbal constructions.

Note
For affirmative existential sentences of possession, see sect. 30.1.

18.2. THE DIFFERENT PATTERNS

18.2.1. NOMINAL PATTERNS

Possession is often simply expressed by a noun phrase or a noun clause with  ***nb*** ‘lord’, ‘possessor’,

 ***nb (i)ḫ(.w)t pw tm gꜣu̯.w*** Merikare E 43

‘[Only the] owner of wealth is one who does not lack anything.’

For the neg. non-attributive participle ***tm gꜣu̯.w***, see sect. 33.2.1.2. with 33.2.2. and 33.2.6 (γ).

 ***ỉnk nb (i)ʿꜣ(.w) nb ḫbś.w ḫt.w*** HTBM V, pl. 1, [EA 1628], 10 – 11

‘I was a possessor of donkeys,
a possessor of plough-lands and threshing-floors.’

or by means of an ***ỉnk***-clause with a quantifying adjective in the ***nfr ḥr***-construction serving as the predicate.

 ***ỉnk ʿšꜣ mr.wt*** ‘I had many serves.’ Sin B 154 – 155

Lit.: ‘I was a numerous one in respect of serves.’

 ***ỉnk wr ḳfꜣ.w ʿꜣ ḫꜣb*** Siût I, 228

‘I was rich with provision and plentiful of catch.’

The spelling of ***ḫꜣb***, ‘catch [of fowl and fish’, is influenced by  ***ḫꜣb.yt***, ‘festival offerings’.

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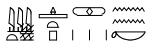
18.2.2. ADJECTIVAL PATTERNS

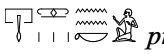
18.2.2.1. CONSTRUCTIONS WITH THE NISBA *n(.i)*

18.2.2.1.1. THE AFFIRMATIVE PATTERN

Correspondent to the indirect genitive [see sect. 3.2.2.2.], the genitival adjective *n(.i)* can be constructed with the independent personal pronoun as a pronominal possessor.

VII : 33, 15  *r³ n(.i) ʿnḫ.w* 'the mouth of the living'

CT VII : 280 b, $B_{12}C$  *śḫ.t ḥtp(.w) n(.i)-(i)nk* 'the Field of Offerings of mine'

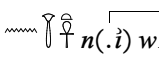
CT III : 224 c, Y_1C  *pr.t-ḫr.w n(.i)-(i)nk* 'the funeral offerings of mine'

For the contracted spelling  *nnk* < *n(.i)-ink*, see below.

Apart from the introduction of a pronominal agent of an INFINITIVE [see sect. 11.1.3.1.1.], however, this construction is rarely found, but *n(.i)* primarily serves as the invariable predicate in an adjectival clause of the structure *n(.i) A B*, which constructs the possessor as the object of the nisba adjective, while the possession is constructed as the grammatical subject of the adjectival clause [see sect. 15.1.1.1.2.]. In case of two nominal constituents, the word order thus is

n(.i) [P]$_{\text{nisba}}$ [NOUN$_1$] [P]$_{\text{O}}$ [NOUN$_2$] [S] – '[NOUN$_1$] belongs to [NOUN$_2$].'

As examples for this construction, however, are commonly found in personal names built with the name of a god or goddess, the order of constituents is often influenced by honorific transposition.

PN I : 171, 6  *n(.i) wȝḏ.t ʿnḫ* 'Life belongs to Wadjet.'

PN I : 180, 20  *n(.i) ptḥ kȝ(.w)* 'The *kas* belong to Ptah.'

PN I : 172, 3  *n(.i) śḫm.t ʿnḫ* 'Life belongs to Sakhmet.'

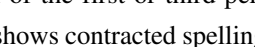
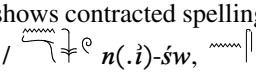
A pronominal subject of the possessive clause is constructed as an enclitic pronoun, which precedes a nominal object of the nisba in accordance with the general rules for the word order. Clauses of the structure *n(.i) św* [NOUN] are thus ambivalent, as the enclitic pronoun can also serve as the pronominal object of the nisba.

n(.i) [P]$_{\text{NISBA}}$ [*św*] [S] [NOUN] [P]$_{\text{O}}$ – '[HE] belongs to [NOUN].' [REGULAR]

n(.i) [P]$_{\text{NISBA}}$ [*św*] [P]$_{\text{O}}$ [NOUN] [S] – '[NOUN] belongs to [HIM].' [RARE]

n(.i) [P]$_{\text{NISBA}}$ [*św*] [P]$_{\text{O}}$ [*św*] [S] – '[HE] belongs to [HIM].' [RARE]

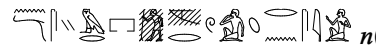
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Note
A pronoun of the first or third person is often contracted with the preceding nisba adjective, shows contracted spellings such as  > ***n(.i) wi̯***,  > / ***n(.i)-św***, > ***n(.i)-śi̯*** and > / ***n(.i)-śt***.

n(.i) [P]$_{\text{NISBA}}$ [***św***] [P]$_{\text{o}}$ [***św***] [S]

 ***n(.i) wi̯ pr wr*** CT III: 311 a, G1T = T_1Be

'I belong to the House of Osiris.'

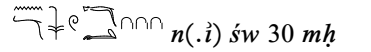
 ***n(.i) śi̯ (i)m(.i) rˀ pr wr mrw sꜣ rnśi̯*** Peas R 10.3 – 10.4

'It [i.e., the district, fem.] belongs to the high steward, Meru's son, Rensi.'

 ***n(.i) św (i)m(.i̯w)-ḫt rᶜw***
tp(.i̯w)-ᶜ ṯwꜣy.t BD 178, A.a. 22

'He belongs to those who are in the following of Ra,
to those who are before the morning star.'

n(.i) [P]$_{\text{NISBA}}$ [***św***] [P]$_{\text{o}}$ [NOUN] [S]

 ***n(.i) św*** 30 ***mḥ*** Sailor 62 – 63

'Thirty cubits belonged to him [i.e., a snake].' ≈ 'It was of thirty cubits.'

n(.i) [P]$_{\text{NISBA}}$ [***św***] [P]$_{\text{o}}$ [***św***] [S] / ***n(.i)*** [P]$_{\text{NISBA}}$ [***św***] [S] [NOUN]$_{\text{O}}$

[Take the Eye of Horus,]

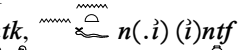
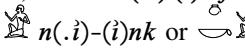
 ***n(.i) ḳ̆w śi̯(i)*** ***n(.i) śi̯(i) ḳ̆.t≠k*** CT VII : 49 m, Sq_3C

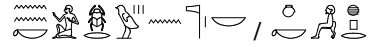
'It belongs to you; it belongs your body.'

The latter construction, however, is rare, as Middle Egyptian largely employs the independent personal pronoun to denote a pronominal possessor.

n(.i) [P]$_{\text{NISBA}}$ [***ntf***] [P]$_{\text{o}}$ [NOUN_2] [S] – '[NOUN_2] belongs to [HIM].'

n(.i) [P]$_{\text{NISBA}}$ [***ntf***] [P]$_{\text{o}}$ [***św***] [S] – '[HE] belongs to [HIM].'

Note
Nisba and pronoun often show contracted spellings such as  ***n(.i) (i)ntk*** > ***⟨n(.i)⟩ (i)ntk***,  ***n(.i) (i)ntf*** > ***⟨n(.i)⟩ (i)tf***, etc. The first singular is largely spelled  ***n(.i)-(i)nk*** or ***⟨n(.i)⟩ i̯nk***; the spelling ***n(.i) i̯nk*** is exceedingly rare.

 CT IV : 42 d, B_3L /
n(.i) i̯nk ḫpr.w n(.i) nčr nb CT IV : 42 d, B_1L

'To me belong the manifestations of any god.'

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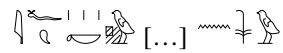
CT IV : 192 a, B_{14}  ***n*(.*i*) *ỉnk śf*** ‘Mine is the yesterday.’

CT V : 279 c, B_2Be  ***n*(.*i*) *ntf bꜣ nb*** ‘Every ba belongs to him.’

PN I : 172, 22  ***n*(.*i*) (*i*)*nk św*** ‘He belongs to me.’

Possessive clauses cannot only be constructed with a topicalised subject

CT IV : 82 p, B_6C  NN ***NN pn*** [S]$_{top}$ ***n*(.*i*)** [P]$_{nisba}$ ***św*** [s] ***ḫm wr*** [P]$_O$
‘This NN, he belongs to the great shrine.’

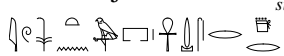
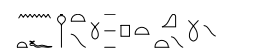
CT VI : 108 f, $B_{10}C$  […] ***ỉwf ≠k pw*** […] ***n*(.*i*)** [P]$_{nisba}$ ***św*** [s] ***nčr*** [P]$_O$
‘This your flesh […], it belongs to a god.’

or a vocative, which either precedes or follows the clause

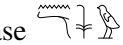
CT V : 279 c, B_2Be  NN ***NN ỉpn*** [O]$_{top}$ ***n*(.*i*)** [P]$_{nisba}$ ***(i)ntf*** [P]$_O$ {***bꜣ nb***} [S]
‘This NN, every *ba* belongs to him.’

CT I : 254 f, $B_{10}C^a$ 
n*(.*i*)** [P]$_{NISBA}$ ***(i)ntk [P]$_O$ ***ḥrw*** [S] ***wśỉr*** [VOC.] ‘Yours is the day, Osiris.’

but in contrast to other clauses with adjectival predicate, they are also attested in adverb and even in object clauses.

Ipuwer 10.4 *sic!*  
ỉw pr nśwt ˁ.w.ś. r-čr m-ḫm.t bꜣk.w≠f ***⟨n(.i)⟩ (i)ntf ḥč.t p(ꜣ)ḳ.t***
‘The entire royal administration, l.p.h., is without its income,
although white and fine linen are due to it.’

Merikare E 25 – 26  […]
***ỉr gr.t gmỉ̯≠k n*(.*i*) *św nỉw.t*(*ỉw*)** […]
‘If you should find that the citizens side with him, […].’
For the PROSPECTIVE ***gmỉ̯≠k*** in the protasis of a conditional clause, see sect. 37.2.1.1.
For the unmarked object clauses, see sect. 35.2.1.

The phrase  ***n*(.*i*) *św***, ‘belonging to him’, can further function as a noun equivalent,

PT 1427 b, M / N^b  / *NN*
ỉ.śfḫ n*(.*i*) *św čw.t / ***ỉ.śfḫ n*(.*i*) *NN čw.t ỉr.t≠f***
‘What inhered to him, [namely] the evil, has been removed.’ /
‘What inhered to NN, [namely] the evil that was at him, has been removed.’
For the initial PASSIVE [PERFECT] ***ỉ.śfḫ*** [here with an Old Kingdom prothetic yod], see sect. 23.5.3.

which almost serves as a noun in its own right: ‘one who belongs’, i.e., ‘[close] companion’, ‘relative’.

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 *n(.i) św=i pn śn=i* ‘you my companion, my brother’ Dispute 148 – 149

 *s3=k pw n(.i) św śtị k3=k* Ptah Pr 7.11

‘He is your son, a relative, whom your *ka* has begat.’

For the attributive perfective relative *śtị k3=k*, see sect. 33.3.2.2. with 33.3.5 (α).

18.2.2.1.2. THE NEGATED PATTERN

Constructions with the nisba  *n(.i)* are negated by means of the discontinuous negation  […]  *n* […] *ỉś* embracing the first prosodic unit.

 *n n(.i) wỉ ỉś śp3.t* ‘I do not belong to the nome.’ CT III : 390 e, S_1C

[Do not permit my head to be taken away,]

 BD 105, Nu 7

n n(.i) (i)nk ỉś ỉr.t m33.t(i) mśčr śčm.w

‘[as then] I would neither have a seeing eye nor a hearing ear’

For the STATIVE *m33.tỉ* / *śčm.w* in an attributive adverb clause, see sect. 21.10.2.2 (β).

18.2.2.2. CONSTRUCTIONS WITH A PREDICATIVE ADJECTIVE

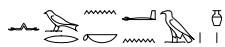
Other possessive clauses are constructed with a quantifying adjective, such as  *wr*, ‘great’, ‘much’, or  *ʿ3*, ‘great’, ‘plenty’, in the position of the predicate, while the possessor is constructed as a dative object or as a genitival attribute of the possession in the syntactic position of the subject.

 Sin B 82 – 83

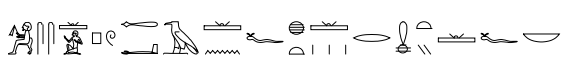
wr n=f ỉrp r mw *ʿ3 bỉ.t=f* *ʿš3 b3ḳ(.w)=f*

‘It [i.e., the land] was richer with wine than with water,
it had plenty of honey and numerous moringa trees.’

Lit.: ‘Wine was much for him in respect to water,
plenty was its honey, and numerous were its moringa trees.’

 *(i)n wr n=k ʿnt.w* ‘Are you that rich with myrrh?’ Sin 150

Lit.: ‘Is myrrh much for you?’

 Neferti, Pet 10 – 11

špśś pw ʿ3ị n=f (i)ḫ(.w)t=f r mỉ.tỉ=f nb

‘He is a noble whose possessions are greater than those of any peers of his.’

Lit.: ‘He is a noble while possession is plenty for him in regard to each of his peers.’

Due to the adverbial embedding, the adjectival predicate *ʿ3* is substituted with the PRESENT of the adjective verb *ʿ3ị*, see sect. 30.3.

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18.2.2.3. CONSTRUCTIONS WITH *ỉm.y*

A third adjectival pattern of possession is formed with a pronominal dative in reference to the possessor, and the [etymologically unclear] element *ỉm.y* / *ỉm(.y)*. It primarily follows a noun as a gender variable adjectival adjunct

CT III : 224 c, B2Bo [a. o.] *pr.t-ḫrw n≠k-ỉm.yt* 'the funeral offering of yours'

CT V : 387 l, B2L *ȝḫ.w n≠f-ỉm(.y)* 'the magic power of his'

pWest 9.11 – 12 *wr n≠śn-ỉm.y* 'the eldest of them'

IV : 1309, 6 *sic!* *ʿw.t nb(.t) n≠śn-ỉm.y(t)*
'all the cattle that belonged to them'

that can interchanged with the prepositional adverb *ỉr.ỉ*.

pBln 3029, 2.9 *tw≠tw r ḥr.ỉ n≠ś-ỉm.y*
'one will be its [i.e., the project's] chief'
The passive pronoun *tw≠tw* is used in reference to the king.

versus

Sin R 12 – 13 *sȝ≠f śmś.w m ḥr.ỉ ỉr.ỉ*
'his eldest son being the chief thereof [i.e., the army]'

Especially after a topicalised subject or a vocative, the *ỉn≠f ỉm.y*-construction can also serve as an adjectival predicate,

Sailor 151 *ʿnt.w* [S]$_{TOP.}$ *n≠ỉ-ỉm(.y)* [P] *św* [s]
'Myrrh, it belongs to me.'

IV : 244, 10 – 12 *ỉw n≠ś tȝ(.w) ⟨n(.ỉ)⟩-nt⟨ś⟩ ḫȝś(.w)t*
n≠ś-ỉm(.y) ḥbś.t nb.t p.t
'For her are the lands, and hers is the desert,
everything that sky covers belongs to her.'
For the non-attributive perfective relative *ḥbś.t p.t*, see sect. 33.3.2.2. with 33.3.6 (α).

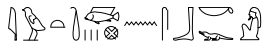
and in rare cases, it is even attested as an adjective noun.

Peas B1, 134 – 135
ỉn ʿȝ.t pw n≠k-ỉm.y ḥr ỉb≠k r ỉčỉ čw šmś.w≠ỉ
'Are your belongings more important to you than [the fear]
that my retainer might size you?'
For the PROSPECTIVE *ỉčỉ šmś.w≠ỉ* after *r* ['comparative'], see sect. 36.2.1.
The question is constructed as a tripartite *pw*-clause with rear extraposition of the subject *n≠k-ỉm.ỉ*.

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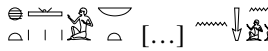
18.2.3. ADVERBIAL PATTERNS

Both actual and intended possession can be expressed by an adverbial clause: while the possession takes the syntactic position of the subject, the possessor is constructed as a dative object [see sect. 16.3.4.].

 *ỉw tỉ rm(.w) n śbk* ‘Does Sobek have fish?’ CT II : 354 b, S_2P

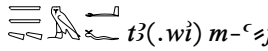
 *ỉw nś.t=k n s3=k ḥr.w* BD 175, Ani 14

‘Your throne belongs to your son, Horus.’

 […] *(ỉ)ḫ(.w)t=ỉ nb(.w)t* […] *n śn=ỉ* pKah, pl. 12, 4

‘All my property […] shall belong to my brother.’

Other adverbial patterns, such as [NOUN] *m (ỉ)ḫ(.w)t[=f]*, ‘[NOUN] is among his possession’ [cf. 2. ZwZt : 95, 15, qu. p. 541], are used as well. In order to emphasise the power of control over the possession, the possessor can thus be constructed as the object of the compound preposition  *m-ᶜ*, ‘in the hand of’.

 *t3(.wỉ) m-ᶜ=f* ‘The Two Lands belong to him.’ IV : 1277, 5

[The former owner of the ships sees them,]

 *nn śt m-ᶜ=f* ‘but they are not his, [any more]’ Ipuwer 7.12

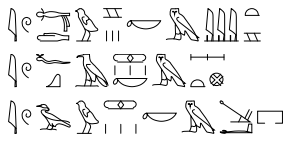
 Sin B 240 – 241

wḥ.yt=ỉ (ỉ)ḫ(.w)t=ỉ nb(.w)t m-ᶜ=f ḳ.t=ỉ mnmn.t=ỉ nb.t
ṯkr(.w)=ỉ ḫt=ỉ nb bnr

‘My tribe and all my property are at his command, my serfs and all my herds,
my fruits and my fruit tree(s).’

mnmn.t=ỉ and the following nouns are used as further subjects, following the adverbial predicate *m-ᶜ=f* in rear extra position.

Sometimes, however, the notion of belonging is merely implied. The following example, for instance, employs three nouns that have not been introduced in the preceding context. The adverbial clauses thus do not specify their location but rather aim at revealing the wealth of the addressee by itemising his possessions.

 *ỉw šṯ.w=k m śḫ.t* Peas B_2, 65 – 66
ỉw fḳ3(.w)=k m śp3.t
ỉw ᶜḳ.w=k m šnᶜ.w

‘You have fields in the countryside,
you have benefits from the district,
and you have provisions from the storehouse.’

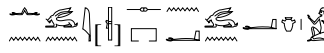
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18.2.4. CLAUSES OF NON-EXISTENCE

The negation of possession is largely expressed by clauses of non-existence, in which the possession either takes the syntactic position of the subject, while the possessor is constructed as a dative object

Peas B_2, 110 – 111  ***nn ḫnmś n sḫ m3ʿ.t***
nn hrw nfr n ʿwn ỉb

‘One who is deaf for the truth has no friend,
and a rapacious one does not have a happy day.’

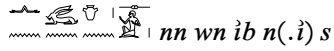
Ptah L_1, b 3 – 4  ***nn wn ỉs n ʿwn ỉb***

‘A greedy one has no tomb.’

IV : 1279, 1  ***nn n=f 2.nw r čs.t ḥr.w***

‘He has no equal up to the sky.’

or follows the subject as a modifying genitival attribute.

Dispute 121  ***nn wn ỉb n(.ỉ) s***

‘There is no heart of a man.’ / ‘Nobody has a heart.’

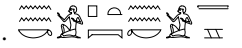
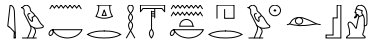
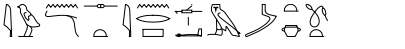
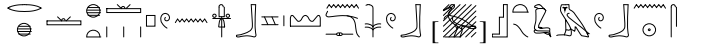
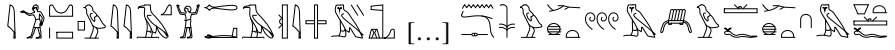
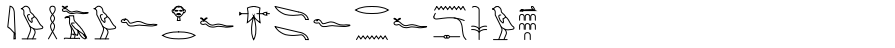
V : 151, 10  ***n wn.t św.t=ś*** ‘It has no reed.’

Hat Gr 17, 12  ***śm nỉw.t=f ỉw n(n) wn (ỉ)m.ỉ-ʿ=ś***

‘who fed his town when there was nothing in its possession’

For the non-attributive perfective participle ***śm***, see sect. 33.2.1.1. with 33.2.6 (γ).

EXERCISE

1. 
2. 
3. 
4. 
5. 
6. 
7. NN 
8. 
9. 
10. 
11. 
12. 
13.  […] 
14. 
15.  […]


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16. 
17. 
18. 

Notes

1. ***prị***: non-attributive participle, ‘what comes out’, i.e., the result of a calculation.

REFERENCES

1 pRhind 57.
2 CG 20538, II c 19.
3 CT II : 172 g, B_2L.
4 CT III : 311 a, G_1T.
5 Sailor 62 – 63.
6 CT VII : 25 d, T_1Be.
7 CT IV : 28 m, Sq_6C.
8 CT VI : 240 f, T_1C^a.
9 Peas Bt 24 – 25.
10 pKah, pl. 13, 22.
11 CT I : 254 f, $B_{10}C^a$.
12 CT II : 161 c, B_2L.
13 IV : 366, 13 / 17.
14 Neferti Pet 17.
15 BD 149, Nu 25 – 27.
16 pKah, pl. 11, 21 – 22.
17 Merikare E 116 – 117.
18 BD 149, Nu 46 – 47.

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Part III

Pseudo-Verbal and Verbal Clauses

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CHAPTER 19

FURTHER REMARKS ON VERBS

19.1. SUBDIVISIONS OF VERBS

The first part of this grammar book has introduced the word class 'verbs' along with the morphological verb classes. The discussion of the verbal system, however, requires further subdivision.

19.1.1. AFTER SYNTACTIC CRITERIA

Verbs can be categorised based on their relationship to various dependent elements of structure.

19.1.1.1. RELATION TO THE OBJECT – TRANSITIVE VERBS [V/T] AND INTRANSITIVE VERBS [V/I]

Transitive verbs take a direct object in addition to the subject expression




		NN	BD 133, A.a. 6
nčr(*.w*) *ỉm.ỉw p.t* [S]$_{TOP}$	*mɜɜ=śn* [V + s]	*NN* [O]	
'The gods in heaven,	[they] see	NN.'	

For the [unmarked] PRESENT *mɜɜ* after a topicalised constituent, see sect. 25.4.1.

and allow for the expression of an agentive passive voice, which introduces a particular performer of the verbal action [see sect. 22.4.2.].

HTBM I, pl. 50 [EA 614], 4






čṭ.t(*w*) [P]	*n=f* [d]	*ỉyỉ.w*(*ỉ*) *m htp.w* [O]	*ỉn wr*(*.w*) *n*(*.ỉ*)*w* ɜ*bč.w* [A]
'May be said	to him,	"Welcome",	by the great ones of Abydos.'

For the initial SUBJUNCTIVE *čṭ.t*(*w*), see sect. 27.3.2.1.

For the phrase *ỉyỉ.w m ḥtp.w*, see the note in sect. 33.2.5.

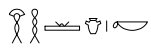
Intransitive verbs, on the other hand, can neither be constructed with a direct object nor be used in the agentive passive voice. ***nfr ḥr***-adjectives build verbal counterparts by substituting the corresponding adjective verb for the adjective, followed by the noun with a suffix pronoun in reference to the subject.

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IV : 1079, 5  ***n sḫḏ=j ḥr=j*** ‘I was not careless.’

Lit.: ‘I was not deaf in regard of my face.’

For the NEG. PERFECTIVE ***n sḫḏ=j***, see sect. 24.3.1.1.

Ptah Pr 19.1  ***wꜣḥ jb=k*** ‘Be patient!’

For the IMPERATIVE, see sect. 31.7.

Note
Some verbs can have both transitive and intransitive meaning.

 irj 1. [v/t] to make, to create, to act [a role]; 2. [v/i] to act

 ***jp*** 1. [v/t] to count, to assess; 2. [v/i] to be cognisant

19.1.1.2. RELATION TO THE OBJECT AND THE SUBJECT – REFLEXIVE VERBS [V/REFL.]

Reflexive verbs [v/refl.] take a pronominal direct object in agreement with the subject. In contrast to English grammar, however, Middle Egyptian has no particular reflexive pronoun, but employs the dependent personal pronoun instead, i.e., the reflexive object is constructed like a regular object.

Sin B 225 – 226 

mj [PREP.]	***mꜣꜣ*** [P]	***św*** [o]	***jṯḥ.y*** [S]	***m ꜣbw*** [ADV. PHR.]
‘as if	sees	himself	a man from the Delta	in Elephantine’

For the non-indicative PROSPECTIVE ***mꜣꜣ*** after the preposition ***mj***, see sect. 36.2.1.

19.1.1.3. RELATION TO THE PREDICATE – AUXILIARY VERBS [V/AUX]

19.1.1.3.1. CONSTRUCTIONS WITH VERBAL OR ADVERBIAL PREDICATE [INCL. THE PSEUDO-VERBAL CONSTRUCTION AND THE STATIVE]

The particle  ***jw*** represents the grammaticalised form of an obsolete auxiliary verb  ***jw***, ‘to be [?]’, which references the proposition of a sentence to the relative present time [see sect. 13.4.].

jw=f / jw N [ADV. PHRASE]	‘He / [NOUN] is [ADV. PHR.].’	[sect. 16.2.1.]
jw=f / jw N ***ḥr śḏ̌m / m šmj.t*** [INF.]	‘He / [NOUN] is hearing / going.’	[sect. 20.2.]
jw=f / jw N ***r śḏ̌m*** [INFINITIVE]	‘He / [NOUN] is going to hear.’	[sect. 20.3.]
jw=f / jw N ***ḥtp(.w)*** [STATIVE]	‘He / [NOUN] is content.’	[sect. 21.3.1.1.]
jw ***śḏ̌m.n=f*** [PERFECT]	‘He has heard.’	[sect. 23.3.1.]
jw ***śtp(.w)*** N [PASS. PERF.]	‘[NOUN] has been elected.’	[sect. 23.3.1.]
jw=f / jw N ***śtp(.w)*** [STATIVE]	‘He is elected.’	[sect. 21.3.1.2.]
jw ***śḏ̌m=f*** [PRESENT]	‘He hears.’	[sect. 25.4.2.1.]
jw=f / jw N ***śḏ̌m=f*** [PRESENT]	‘He / [NOUN] can hear.’	[sect. 25.4.3.1.]

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It is complemented by the grammatically variable auxiliary  ***wnn***, which substitutes for  ***ỉw*** if the syntactic environment requires a particular form of the suffix conjugation, or if the expression of a distinct past or future tense is desired.

The auxiliary verb  ***ḥ*** is employed to integrate an event into a sequence of events. Apart from exceptional examples, its use in standard Middle Egyptian is limited to the form  ***ḥ.n*** [PERFECT] serving as a constitutive part of various non-durative narrative verb forms of the past tense.

REGULAR

ḥ.n=f / ḥ.n N šmỉ(*.w*) [STATIVE]	'Then he / [NOUN] went.'	
ḥ.n=f / ḥ.n N śḏm(*.w*) [STATIVE]	'Then he was heard.'	[dynamic]
[see sects. 23.3.2.1.1.]		
ḥ.n śḏm.n=f [PERFECT]	'Then he / [NOUN] heard.'	
ḥ.n śḏm(*.w*) *N* [PASS. PERFECT]	'Then [NOUN] was heard.'	[dynamic]
[see sect. 23.3.2.1.]		

RARE

ḥ.n=f r [infinitive]	'Then he was to [INFINITIVE].'
[see sect. 20.3.2.3.]	

EXCEPTIONAL

ḥ śḏm=f [PROSPECTIVE]	'Then he will hear.'
[cf. the second note in sect. 26.3.]	

Note 2

 ***ḥ.n*** occasionally substitutes for  ***wn.ỉn*** [cf. the note in sect. 30.2.1], integrating a durative past event into a sequence of events.

ḥ.n=f / ḥ.n N ḥr śḏm [INFINITIVE]	'Then he / [NOUN] was hearing.'
[see sect. 20.2.2.1.]	
ḥ.n=f / ḥ.n N ḥtp(*.w*) [STATIVE]	'Then he / [NOUN] was content.'
[see sect. 21.3.2.]	

19.1.1.3.2. CONSTRUCTIONS WITH THE NEGATIVAL COMPLEMENT

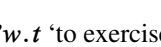
Middle Egyptian has two negative verbs: ***tm*** and ***ỉmỉ***. While the former is employed with the nominal forms of the verb, i.e., the INFINITIVE [see sect. 11.2.4.], the contingent [see sect. 28.4.] and the nominalised forms of the suffix conjugation [see sect. 35.1.3.], the adjectival forms of the verb, i.e., participles and the verbal adjective [see sect. 33.2.2.] as well as relative forms [see sect. 33.3.4.], and the SUBJUNCTIVE after desiderative particles / in adverb clauses [see sects. 27.4.1.1.2. and 27.5.2.], the latter serves as the negation of the directive modality, i.e., the IMPERATIVE [see sect. 31.4.] and the respective use of the SUBJUNCTIVE [see

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sects. 27.3.1.2.]. While the negative verb assumes the grammatical form that is required by the context, the main verb follows in the form of the NEGATIVAL COMPLEMENT or the INFINITIVE [see sect. 11.2.3.].

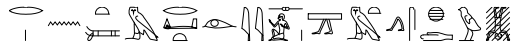
19.1.1.3.3. CONSTRUCTIONS WITH A VERBAL NOUN

Constructed with an abstract nominal object or a verbal noun, the verb  ***ỉrỉ.*** ‘to do’, ‘to make’, is employed to express a variety of verbal actions.

 ***ỉrỉ ỉ3w.t*** ‘to exercise an office’  ***ỉrỉ hrw*** ‘to spend the day’

 ***ỉrỉ 3b.w*** ‘to put an end to’  ***ỉrỉ rm.yt*** ‘to shed tears’

Later Middle Egyptian in particular also employs  ***ỉrỉ*** in periphrastic constructions, in which the auxiliary becomes the bearer of grammatical information, while the main verb, the carrier of verbal information, follows in the form of the INFINITIVE or another verbal noun [see sect. 40.1.1.].

BD 189, Nu 1 – 2 

INFINITIVE ***r’ n(.ỉ) tm rčỉ.t ỉrỉ.y s šmỉ.t śḫṯ.w***

‘Spell for preventing a man from walking upside down.’

For the neg. causative formation ***rčỉ.t s ỉrỉ.y šmỉ.t***, see sects. 27.6.1.1. and 27.6.1.3.

pEb 42.9 – 10  ***ỉw ỉb=f ỉrỉ=f ṭbṭb***

INFINITIVE ‘His heart, it makes throbbing [i.e., throbs].’

For the generalised PRESENT ***ỉw ỉb=f ỉrỉ=f***, see sect. 25.4.3.1.

Siût III 1  ***ỉrỉ.t(ỉ)=śn śwʒ.w ḥr wʿr.t tn***

VERBAL NOUN ‘those who will make a passing [i.e., will pass] by this district.’

For the non-attributive verbal adjective ***ỉrỉ.t(ỉ)=śn***, see sect. 33.2.1.3. with 33.2.6 (γ).

Sin B 250 

VERBAL NOUN ***mś.w nśwt ʿḥʿ(.w) m wmt ḥr ỉrỉ.t ḫśf.w=ỉ***

‘The royal children were standing in the door, making the meeting me [i.e., receiving me].’

For the noun-stative-construction ***mś.w mśwt ʿḥʿ(.w)***, see sect. 21.3.1.1.4.

For the pseudo-verbal construction ***ḥr ỉrỉ.t*** in a circumstantial adv. cl., see sect. 20.5.1.2 (α).

In a similar fashion, the grammatically variable auxiliary verb  ***pʒụ*** is constructed with the INFINITIVE to locate a verbal event in the distant past [see sect. 40.1.2.],

 ***n pʒụ=f śčm*** ‘not ever had he heard’

For the NEG. PERFECTIVE ***n pʒụ=f***, see sect. 24.3.1.1.

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while the auxiliary verb  ***wꜣḫ*** precedes an adverbial phrase ***r*** + [INFINITIVE]$_{\text{MAIN VERB}}$ in order to express the notion of 'to be about to'.



BD 30 B [rubric], l.g. 4 – 5

gmḫ św m wꜣḫ=f r ỉrỉ.t śỉp.t m rʾ(.w)-pr(.w)

'who found it [i.e., the spell] when he was about to conduct a revision in the temples'

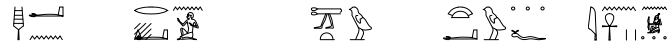
For the attributive perfective participle ***gmḫ***, see sect. 33.2.1.1.

For the PROSPECTIVE ***wꜣḫ=f*** after ***m***, see under 36.2.1.

19.1.1.3.4. MODAL VERBS

Middle Egyptian has no particular modal verbs, but the notion of 'to want to', 'to be allowed to', etc., is expressed by verbal object clauses following a fully variable main verb [see sect. 40.3.].

Sebek-khu, 4 [Manchester 3306]



ʿ***ḥ***ʿ***.n*** [P] ***rḏỉ.n=ỉ*** [V + s] {***ỉḏỉ.tw*** [V] ***ḫ***ʿ***.w=f*** [S] ***ỉn*** 2 ʿ***nḫ n***(***.ỉ***) ***mš***ʿ [ADV. PHR.]} [O]$_{\text{CL}}$.

'Then I had his weapons seized by two soldiers.'

Lit.: 'Then I gave that may be seized his weapons by two soldiers.'

For the ʿ***ḥ***ʿ***.n rḏỉ.n=ỉ ỉḏỉ.tw***, see sect. 23.3.2.1. and 27.6.1.1.

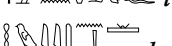
19.1.2. AFTER SEMANTIC CRITERIA

While English verbs can roughly be classified according to their event-structural properties,

- action verbs denote a dynamic event carried out by or upon the subject, with or without a terminal point that must be reached, and may form continuous tenses
- achievement verbs denote a non-durative event that has a lasting effect on the subject
- stative verbs make a statement about the subject's state of being

  e.g., 'I was thinking [ACTION] about my situation and realised [ACHIEVEMENT] that I was lost [STATIVE].'

Egyptian verbs have a wider range of meaning, and depending on the construction, view an event as progressive, dynamic, static, or resultative. The translation of one verb in different constructions thus often corresponds to different verbs used in English.

DYNAMIC [suffix conjugation]	STATIC / RESULTATIVE [stative]
 ***ỉw tnm=f*** 'he goes astray'	 ***ỉw=f tnm***(***.w***) 'he is lost'
 ***ḥwỉ śnb=f*** 'he shall recover'	 ***ỉw=f śnb***(***.w***) 'he is healthy'

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 *ỉw rḫ=f* ‘he learns [about]’  *ỉw=f rḫ*(*.w*) ‘he knows’

 *ỉw ḥ*ᶜ*=f* ‘he stands up’  *ỉw=f ḥ*ᶜ(*.w*) ‘he is standing’

19.2. VERBAL FEATURES: MODALITY, TENSE, AND ASPECT

Modality is the grammatical category that expresses the speaker’s attitude towards the proposition of a sentence. The Middle Egyptian verbal system distinguishes three basic moods: the indicative mood, which portrays the state of affairs described by the verb as ‘real’, the subjunctive mood, which portrays the state of affairs described by the verb as relative to the speaker’s subjective evaluation, e.g., as a wish or desire [optative], as an admonition, encouragement, recommendation, or request [hortative, jussive], etc., and the imperative mood, which expresses a strict command.

Tense is the grammatical category that indicates the temporal relation between the act of speaking and the state of affairs or events described in the utterance. The Middle Egyptian tense system is basically tripartite, i.e., it distinguishes if the occurrence of an event is located before, in, or after a reference point in time.

The aspect of a verbal event refers to

- its occurrence being viewed as individual [semelfactive], regular [habitual], dependent on the situation [contingent], predictable or even inevitable [generic], or universally true [gnomic];
- its internal temporal structure as complete [perfective] or incomplete [imperfective];
- the continuing relevance of a completed event being present [perfect] or absent [preterite];
- the status of a change of condition as beginning [ingressive] or completed [resultative].

While English grammar allows for the combination of a verbal aspect with a particular tense, e.g., ‘He was watching a movie when his father came home.’ [past progressive / past], the Egyptian verbal system employs relative tenses, i.e., it denotes the verbal aspect in reference to a given point in time. The main reference for a text is the time of speaking / the time at which a text was recorded. In addition, however, the aspect of a verbal main clause refers to the surrounding context, i.e., the perfective aspect can denote the completion of an event in the relative past [past perfect], present [present perfect], or future [future perfect]. Subordinate clauses, on the other hand, denote the aspect of a verbal event in respect to a preceding event, usually the main clause.

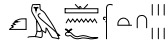
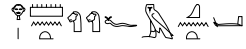
The following sentence illustrates the use of relative tenses, as all three clauses employ the Egyptian PERFECT to denote the completion of a verbal event in the relative present time, i.e., at the reference point in time. While the main clause [1],

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however, is constructed in reference to the time of speaking, the adverb clauses [2] and [3] are constructed in reference to the main clause event, i.e., they denote the completion of an event in the relative past and thus correspond to the English past perfect. The PROGRESSIVE [4], lastly, denotes the continuous occurrence of a dynamic event located in the time of the preceding subordinated clause.

IV : 1279, 8 – 10

[1] 

[2]  [3]  [4] 

[1] *ỉšč gr.t ḫᶜi̯.n ḥm=f m nśwt m ḥwn.w nfr*

[2] *ỉp.n=f č̌.t=f* [3] *km.n=f* 18 *rnp(.w)t* [4] *ḥr ⟨ś⟩mn.t pḥ.t(ỉ)=f m ḳn.t*

[1] ‘Now His Majesty appeared as the king, as a beautiful youth

[2] who had collected his wits,

[3] having completed eighteen years

[4] building up his strength by [performing] heroic deeds’.

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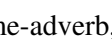
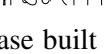
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CHAPTER 20

THE PSEUDO-VERBAL CONSTRUCTION

20.1. IN GENERAL

20.1.1. THE PSEUDO-VERBAL PREDICATE

The INFINITIVE, like any other noun, can serve as the object of a preposition so as to form an adverbial phrase. In the following sentence, it is thus employed as one out of three possible realisations of a qualifying adverbial adjunct to the adverbial main clause: a time-adverb,  ***mỉn***, 'today' [2], a prepositional phrase built with a noun phrase,  ***mỉ śčỉ sšn***, 'like the scent of lotus blossoms' [3], and a prepositional phrase built with the INFINITIVE,  ***mỉ ḥmśi̯.t***, 'like sitting' [4], the latter being itself qualified by [5] another adverbial phrase.

[1]  [2]  Dispute 134 – 136

[3]

[4] [5] 

[1] ***i̯w m(w)t m ḥr=ỉ*** [2] ***mỉn***

[3] ***mỉ śčỉ sšn***

[4] ***mỉ ḥmśi̯.t*** [5] ***ḥr mr.yt n.t tḫ.t***

[1] 'Death appeals to me [2] today

[3] like the scent of lotus blossoms,

[4] like sitting [5] on the shore of the land of drunkenness.'

A prepositional phrase with the INFINITIVE can thus also constitute an adverbial predicate:

 IV : 1312, 4 – 5



i̯śč nʒ n(.i̯) śč.tỉw n(.i̯w) ṭmỉ pn čʒ.yw mỉ ḥm(.w)t

ḥr śbtỉ=śn ***ḥr ṭwʒ ḥm=f***

'Meanwhile, the Asiatics of this city – men as well as women –

were upon their rampart, [at] praising His Majesty.'

Adverbial predicates of the structure  ***ḥr*** /  ***m*** /  ***r*** [INFINITIVE] are summarised under the term 'pseudo-verbal construction': 'verbal', as the predicate involves a verb form, the INFINITIVE, and 'pseudo', as the construction syntactically behaves as an adverbial sentence pattern.

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First attested during the Fifth Dynasty, the pseudo-verbal construction soon gained great significance and became an important part of the Egyptian verbal system.

20.1.1.1. THE PROGRESSIVE: *ḥr* / *m* [INFINITIVE], 'UPON' / 'AT' [INFINITIVE]

A pseudo-verbal predicate is most commonly formed with the preposition *ḥr* in order to denote the continuous [progressive] occurrence of an event at the reference point in time. Depending on the context, the PROGRESSIVE thus corresponds to the English present, past, and future progressive.

Verbs of motion regularly form the PROGRESSIVE with the preposition *m* in substitute of *ḥr*, usually without semantic difference between *ḥr* + [INFINITIVE] and *m* + [INFINITIVE]$_{V/MOT}$. Occasionally, however, the latter construction likely refers to an immediate future [e.g., ZÄS 37 [1899] : 97, 8 – 11, qu. p. 511, and IV : 120, 12, qu. p. 520], especially when built with a verb other than a verb of motion.

Peas R 1. 2 – 1.3



m ≈č wì m ḥ3i̯.t r km.t
r ìni̯.t čf3.w ìm n ḫrṭ(.w)≈ì

'Behold, I am about to go down to the Nile valley
in order to bring food from there for my children.'
For *r ìni̯.t* as a non-finite purpose clause, see sect. 20.5.2.

20.1.1.2. THE THIRD FUTURE: *r* [INFINITIVE], 'TOWARDS' [INFINITIVE]

The pseudo-verbal construction *r* + [INFINITIVE] superseded the earlier use of the PROSPECTIVE [see sect. 26.1.]. Viewing the occurrence of a future event as inevitable based on the present situation, it serves as an indicative future, and thus complements the SUBJUNCTIVE expressing an unassertive future [see sect. 27.3.2.1.]. Through Late Egyptian and Demotic, the construction eventually developed into a Coptic tense known as the 'THIRD FUTURE'.

20.1.2. WORD ORDER

The word order in pseudo-verbal clauses corresponds to the word order in adverbial clauses, i.e., a nominal subject can be constructed with or without an introductory particle, whereas a pronominal subject requires a supporting particle and employs *ìw* as a 'standard' particle if no particular notion is to be conveyed. Further constituents, such as a direct and / or an indirect object, follow the pseudo-verbal predicate as illustrated for the INFINITIVE [see sect. 11.1.4.], i.e., a pronominal object is attached to the INFINITIVE as a suffix pronoun.

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[NOUN] [S]	*ḥr/m/r* + [INF.] [P]	[NOUN] [O]	*n* [NOUN] [D]	[ADV. PHR.]
ỉw≠f / m≠k św [s]	*ḥr/m/r* + [INF.] [P]	[NOUN] [O]	*n* [NOUN] [D]	[ADV. PHR.]
[NOUN] [S]	*ḥr/m/r* + [INF.]*≠[f]*	[P + o]	*n* [NOUN] [D]	[ADV. PHR.]
ỉw≠f / m≠k św [s]	*ḥr/m/r* + [INF.]*≠[f]*	[P + o]	*n* [NOUN] [D]	[ADV. PHR.]
[NOUN] [S]	*ḥr/m/r* + [INF.]*≠[f]*	[P + o]	*n≠[f]* [d]	[ADV. PHR.]
ỉw≠f / m≠k św [s]	*ḥr/m/r* + [INF.]*≠[f]*	[P + o]	*n≠[f]* [d]	[ADV. PHR.]
[NOUN] [S]	*ḥr/m/r* + [INF.] [P]	*n≠[f]* [d]	[NOUN] [O]	[ADV. PHR.]
ỉw≠f / m≠k św [s]	*ḥr/m/r* + [INF.] [P]	*n≠[f]* [d]	[NOUN] [O]	[ADV. PHR.]



s nb [S] *ḥr ḥpt* [P] *śn.nw≠f* [O]
'Every man is embracing his companion.'



ỉśč ḥm≠f [S] *ḥr ṯḥn* [P] *wr(.w) m mỉ3w.t* [O] *n ṯmỉ nb* [ADV. PHR.]
'Now, His Majesty was appointing new chiefs for each city.'



m≠k wỉ [s] *ḥr śpr* [P] *n≠k* [d]
'Behold, I am pleading you.'



ỉw ≠f [s] *r rč̌i̯.t* [P] *n ḥss.y≠f* [ADV.PHR.]
'He will give to one whom he favours.'

For the non-attributive imperfective relative *ḥss.y≠f*, see sect. 33.3.2.1. with 33.3.6 (α).



śmr.w […] [S] *ḥr rč̌i̯.t≠ỉ* [P + o] *ḥr wỉ3.t ʿḫn.wtỉ* [ADV. PHR.]
'The companions […] were setting me on the way to the audience hall.'



rḫ nb [S] *ḥr ḳʿḥ* [P] *n≠f* [d] *č̌r.t* [O]
'Every wise one bends for him the hand.'

For the PROGRESSIVE denoting generic action, see the note in sect. 20.2.1.



ỉśk w(ỉ) [s] *ḥr ỉri̯.t* [P] *n≠č̌* [d] *nỉnỉ* [O]
'while I am making for you *nỉnỉ*'

[1] Sailor 6 [2] IV : 663, 2 [3] Peas B_2, 113 – 114 [4] Ptah Pr 7.2 [5] Sin B 250 – 251 [6] IV : 519, 4
[7] IV : 347, 11

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20.1.3. EXPRESSION OF THE PASSIVE VOICE

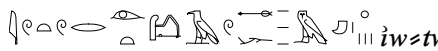
The passive voice of the pseudo-verbal construction is primarily constructed as a non-agentive passive with the impersonal pronoun  ***tw***, 'one', in the position of the grammatical subject, while the logical subject remains unexpressed.

pKah, pl. 28, 36  […] ***m=k tw ḥr ḏ̌ḏ̣*** 'Behold, one is saying […].'

IV : 1304, 5 

ỉw=tw ḥr ỉrỉ̯.t ś(w) ḥr rbỉw m pꜣ ḫt

'One [i.e., the king] was hunting in the forest of Labwe.'

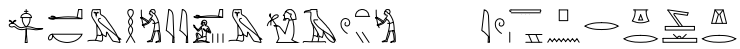
Neferti Pet 40  ***ỉw=tw r ỉrỉ̯.t ꜥḥꜣ.w m ḥmt***

'One will make weapons of copper.'

Note

In far fewer cases, an agentive passive is constructed with the preposition  ***ỉn*** introducing the agent of the INFINITIVE, e.g., Ptah L_2 2.2, qu. p. 302.

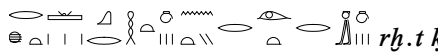
As the INFINITIVE itself is indifferent as to the active or passive voice, an impersonal passive can alternatively be merely implied by the construction.

Merikare E 48 – 49 

ḫśf=k m ḥ(w).y(t) m sꜣ.wtỉ ***ỉw tꜣ pn r grg ḫr=ś***

'Punish by flogging and by imprisonment;
this way [under it] this entire land will be kept in order.'

For the initial SUBJUNCTIVE ***ḫśf=k***, see sect. 27.3.1.1.

pKah, pl. 26, 2  ***rḫ.t ḳrḥ.t n.tỉ r ỉrỉ̯.t r ỉn.w***

'List of the pottery that is to be produced for the export.'

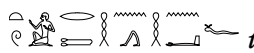
For the attributive direct adjective clause ***n.tỉ r ỉrỉ̯.t***, see sect. 32.2.1.1.1.

20.1.4. USE OF THE 'FIRST PRESENT-PRONOUN'

From the seventeenth Dynasty on, non-literary texts also employ the 'first present pronoun' [see sect. 16.4.1.] as an initial pronominal subject of a pseudo-verbal clause.

[The barges are laden,]

Paheri, pl. 3  ***ḫr tw=tw ḥr ꜣś=n*** 'and [still] one is hurrying us'

2. ZwZt : 84, 9  ***tw=ỉ r ḏ̌ḥn ḥnꜥ=f***

'I have to engage with him in combat.'

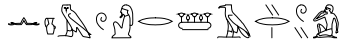
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20.1.5. NEGATION OF THE PSEUDO-VERBAL CONSTRUCTION

As the pseudo-verbal construction syntactically belongs to the adverbial sentence pattern, it can be negated by means of the particle  ***nn***, which takes the place of a possible 'standard' particle  ***ỉw***.

 ***nn wỉ ḥr śḏ̌m śt*** 'I am not hearing it.' Sailor 74 – 75

 ***nn św r ḫpr*** 'He will not come into being.' Mo'alla 5, II 2

 pBM 10042, 7.12 – 8.1

n⟨n⟩ ḫnm.w r šr 'Khnum will not ***šr***,

n⟨n⟩ tkmt.t ḥr šṯi̯.t and Tekemtet does not recite.'

Examples, however, are exceedingly rare, as negated clauses usually substitute the pseudo-verbal predicate with a complex negated verb form.

PROGRESSIVE:  ***śḏ̌m.n≍f*** 'he does not hear' [cf. sec. 25.7.1.1 (β)]

THIRD FUTURE:  ***nn śḏ̌m≍f*** 'he will not hear' [cf. sect. 27.3.2.2]

20.2. THE PROGRESSIVE

20.2.1. ASPECT

The PROGRESSIVE emphasises the continuous aspect of dynamic action that is factually performed by [active] or upon [passive] the subject at the reference point in time. It typically serves as a non-iterative indicative present in contrast to the habitual / generic present expressed by the [unmarked] PRESENT  ***śḏ̌m≍f*** [see sect. 25.3.]. The distinction, however, is not always observed.

The PROGRESSIVE in direct speech naturally refers to the time of speaking;

 ***s nb ḥr ḫpt śn.nw≍f*** Sailor 6

'Every man is embracing his fellow man.'

 ***m≍č wỉ m ḥ³i̯.t r km.t*** Peas R 1.2 – 3

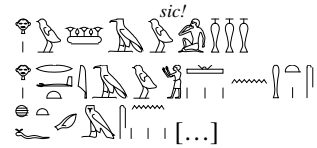
'Behold, I am about to descent to the Nile valley.'

in other cases, the reference point in time is defined by the context. The following example, for instance, comes from a biography and thus refers to a time prior to the time of 'speaking', i.e., the time at which the biography is read. The actual location of the main clause event within the past time, however, is marked by the concomitant occurrence of the adverb clause event, 'when they heard'

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IV : 502, 11 – 13





šḥčˇ(.w) nśwt *ḥr wšꜣ ḥs(w.t)*
ḥr rčˇi̯.t ỉꜣ.w n ḥm.t=ś
ḥft śčˇm=śn […]

‘The royal inspectors were uttering praise
and paying homage to Her Majesty
when they heard […].’

For the AORIST *śčˇm=śn* after the prep. *ḥft*, see under 36.2.1.

Another example illustrates how even the PROGRESSIVE itself may serve as a reference point in time, as the occurrence of the main clause event, the finding of a messenger, is located within a time span defined by His Majesty’s travelling southward.

IV : 1304, 16 – 17



ỉśčˇ ḥm=f m ḫnt.yt m-ḫnw pꜣ ʿmḳ šrn
gmi̯.n=f wpw.tỉ n(.ỉ) pꜣ wr n(.ỉ) nhrn

‘Now, His Majesty was proceeding southward through the lowlands of Sharuna when he encountered a messenger of the chief of Naherina.’

For the PERFECT *gmi̯.n=f* in a non-initial main clause, see sect. 23.5.1.

The same is true for the next example, which employs the SUBJUNCTIVE  *śčˇm=k* to denote the hortative mood, ‘answer my prayer’ [see sect. 27.3.1.1.], while the PROGRESSIVE in the circumstantial adverb clause specifies the time of the main clause by the occurrence of a side event. The rendering as an actual present lastly arises from the non-iterative aspect of the PROGRESSIVE in contrast to the [unmarked] PRESENT expressing iterative action, ‘whenever I call upon you’ [see sect. 25.6.1.].

IV : 943, 14 – 15





ỉ rʿw m rn.w=k nb.w *śčˇm=k n=ỉ* *ỉw=ỉ ḥr čˇṯ n=k*

‘O Ra in all your names, listen to me, now that I am calling upon you.’

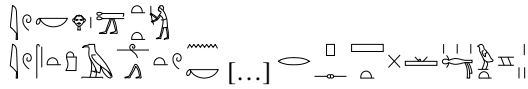
Note

Although higher registers of written language largely maintained its particular aspect, the PROGRESSIVE gradually developed into a generalised present, i.e., an unmarked formation without any indication as to the temporal structure of the event, and eventually merged into the Coptic ‘first present’ [cf. sect. 16.4.1].

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Peas B_1, 332 – 334





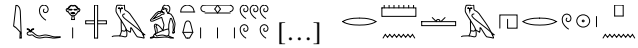
ỉw śr.w ḥr rḏi.t n≠k
ỉn ỉw≠k m ꜥwꜣ.y

ỉw≠k ḥr ỉḏi.t
⟨ỉn⟩ ỉw śḏꜣ.t(w) n≠k […] *r pśš.tw šṯ.wt*

'The officials keep giving to you, and you keep taking.
Are you an extortioner?
Does one have to bring [bribes] for you […] to be allocated [the due share of] fields?'

For the PROSPECTIVE *pśš.tw* after the preposition *r*, see sect. 36.2.1.

In the preceding example from the 12th Dynasty, the distinction between the PROGRESSIVE and the [unmarked] PRESENT is likely determined by the distinction between the indicative mood [PROGRESSIVE], denoting iterative action that is factually carried out by or upon the subject, and the generic mood [PRESENT], denoting action viewed as typical in reference to a generalised subject. Mainly during the New Kingdom, however, the PROGRESSIVE is also used in place of the [unmarked] PRESENT, denoting both habitual and generic action [cf. also Ipuwer 2.3, qu. p. 541].



pWest 7.2

ỉw≠f ḥr wnm tʾ 500 […] *r-mn-m hrw pn* habitual

'He eats 500 breads […] up to this day.'



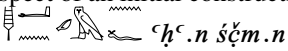


IV : 83, 8 – 9

rś(.ỉ)w m ḫṯ *mḥ.tỉw m ḫnt(.yt)* generic

'The Southerners go north, and the Northerners go south.'

Describing the 'role' of foreign countries bringing tributes for the king.

Non-literary texts of the eighteenth Dynasty even anticipate the Late Egyptian use of the  *ỉw≠f ⟨ḥr⟩ śḏm*-formation as a 'continuing past', i.e., as a non-initial formation that continues the aspect of an initial construction of the past tense, such as the narrative infinitive or the  *ꜥḥꜥ.n śḏm.n≠f*-formation [for the latter, see sect. 23.3.2.1.].



IV : 894, 7 – 10

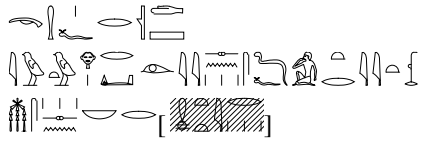
ꜥḥꜥ.n rḏi.n pꜣ wr n(.ỉ) ḳṭš.w pri wꜥ.t śśm.t […]
ỉw≠ś ḥr ꜥḳ m-ẖnw pꜣ mšꜥ
ỉw≠ỉ ḥr sḫsḫ m-śꜣ≠ś ḥr rṭ(.wỉ)≠ỉ ẖr pꜣy≠ỉ mšw
ỉw≠ỉ ḥr wn ẖ.t≠ś

'Then the chief of Kadesh had a mare running out […];
it entered into [the lines of] the army,
but I ran after it by foot with my dagger
and slit its belly open.'

For *ꜥḥꜥ.n rḏi.n N pri N*, see sects. 23.3.2.1. and 27.6.1.1.

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IV : 1303, 19 – 1304, 2



śpr ḥm=f r ḳṭš.w
ỉw=tw ḥr rč̑i̯(.t) ỉri̯.y=śn śč̑f3-twr
mś(.w)=śn nb(.w) r mỉ.t(ỉ)t ỉr(.ỉ)

‘Arriving of His Majesty at Kadesh;
its chief came peacefully forth to His Majesty;
one had them pledge allegiance,
all their children likewise.’

For the causative formation *rč̑i̯(.t) ỉri̯.y=śn* [SUBJUNCTIVE], see sect. 27.6.1.1.

IV : 1302, 8 – 9



ʿḥʿ.n wč̑b.n=f ʿ=f r m3 pḥ.w(ỉ) mšʿ=f
ỉw=f ḥr ptr nhỉ n(.ỉ) śč̑.tỉw

‘Then he turned round to see the rear of his army
and spotted some Asiatics.’

For *ʿḥʿ.n wč̑b.n=f*, see sect. 23.3.2.1.

For *r* [INFINITIVE] as a non-finite purpose clause, see sect. 20.5.2.

20.2.2. Remarks on particular constructions

20.2.2.1. Temporalisation of the progressive

If the progressive aspect of a verbal event is to be temporalised or if the syntactic environment of a clause requires a particular form of the suffix conjugation, the non-temporal PROGRESSIVE is paraphrased with the auxiliary verb  *wnn* [see sect. 30.2.1.]. The construction is most commonly found with  *wn.ỉn*, which precedes the PROGRESSIVE almost as a particle integrating a continuous past event into a sequence of events, and thus complements the use of  *ʿḥʿ.n* with the non-continuous PERFECT / PASSIVE [PERFECT] [for the latter, see sect. 23.3.2.1].

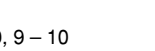
[Now the tent of that vile enemy was ransacked.]

IV : 659, 9 – 10



wn.ỉn mšʿ r č̑r=f ḥr nhm ḥr rč̑i̯.t ỉ(3.w) n ỉmn ḥr nḫt.w

‘Thereupon the entire army was shouting
and giving praise to Amun for the victory.’

On the syntactic level, the semantic distinction between durative [*wn.ỉn*] and non-durative [*ʿḥʿ.n*] is largely maintained even in examples that employ the PROGRESSIVE as an unmarked formation, and Middle Egyptian examples for  *ʿḥʿ.n=f ḥr śč̑m*, ‘then he heard’, are rare [see the second note in sect. 30.2.1.].

IV : 1068, 17



[…] *ʿḥʿ.n=śn ḥr č̑ṭ m rʾ wʿ* […]

‘Then they said with one voice […].’

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 […] IV : 7, 16 – 8, 2

ʿḥʿ.n=tw ḥr ỉwʿ=ỉ m nbw *ʿḥʿ.n ỉnỉ̯(.w) n=ỉ* 2 *ḥm.t m ḥ3ḳ* […]
wn.ỉn=tw ḥr rč̌ỉ̯.t=ỉ r ʿḥ3.wtỉ n(.ỉ) ḥḳ3

'Then I was rewarded with gold, and two maids were given to me as booty […].
Then I was promoted a warrior of the ruler.'

For *ʿḥʿ.n ỉnỉ̯(.w) N*, see sect. 23.3.2.1.

20.2.2.2. OMISSION OF THE VERB FORM

If the introduction of a direct speech is constructed with a pseudo-verbal predicate, the INFINITIVE  *č̌ṭ*, 'to say', is often omitted.

 Ipuwer 2.3

s nb ḥr ⟨č̌ṭ⟩ *n rḫ=n ḫpr.t ḫt t3*

'Every man is ⟨saying⟩, "We do not know what is going on throughout the land."'

For the NEG. PERFECTIVE *n rḫ=n*, see sect. 24.3.1.1.

20.3. THE THIRD FUTURE

20.3.1. ASPECT

A previous chapter has illustrated the use of the preposition  *r* expressing the notion of 'being bound for [a place] / to be [*sthg.*]' [see sect. 16.3.2.].

 *ỉw=ỉ r 3bč̌.w* 'I am bound for Abydos.' CT III : 313 c, G_1T

≈ 'I am headed for Abydos.'

 *ỉw=f r śmr m-m śr.w* Sin B 280 – 281

'He is bound to be a Companion among the officials.' ≈
'He will be a Companion among the officials.'

From the sixth dynasty on, the preposition is also attested with the INFINITIVE, denoting the speaker's firm belief that based on the present situation, the occurrence of a certain verbal event is inevitable.

 Peas B_1, 42 – 43

m=k wỉ r nḥm (ỉ)ʿ3=k śḫ.tỉ ḥr wnm=f šmʿ.w=ỉ
m=k św r hb(w).t ḥr ḳn=f

'Behold, I will confiscate you donkey, peasant,
on account of his eating my barley;
and behold, he will thrash on account of his violation.'

For the AORIST as a 'standard' nominalised verb form after the preposition *ḥr*, see under 36.2.1.

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The THIRD FUTURE thus belongs to the paradigm of the present and denotes a future event within the framework of the indicative mood. In contrast to the prospective [see chapter 26] or subjunctive [see chapter 27] form of the suffix conjugation, it can thus be preceded by the particle  ***ỉw*** in order to view the speaker's conviction that a future event will occur as a factual statement. The construction is typically found with prophecies and predictions, promises, or threads.

PREDICTION

Neferti Pet 59 – 60




nśwt pw r ỉyỉ.t n rś.ỉ […]
ỉw=f r šsp ḥḏ.t ***(ỉmny) mȝʿ-ḫrw rn=f*** […]
ỉw=f ⟨r⟩ smȝ śḫm.tỉ ***ỉw=f r wḏs ṭšr.t***
ỉw=f r śḥtp nb(.wỉ)

'But indeed, a king will come from the south;
his name will be Imeny, justified […].
He will seize the White Crown, and he will raise the Red Crown;
he will unite the Two Mighty Ones, and he will contend the Two Lords.'

For the ***nśwt pw r ỉyỉ.t***, see sect. 35.2.3.2.

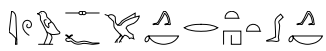
Sailor 117 – 119



m=k čw r ỉrỉ.t ȝbṭ ḥr ȝbṭ […] ***m-ḫnw n(.ỉ) ỉw pn***

'Behold, you will spend month upon month […] on this island.'

Peas B_2, 39 – 40



ỉw wsf=k r thỉ.t=k

'Your idleness will ruin you!'

PROMISE

Hat Gr 25, 17 – 18



ỉr gr(.t) śḳṭ nb fȝỉ.t(ỉ)=f(ỉ) ʿ=f n nn n(.ỉ) ḫn.tỉw
ỉw=f r pḥ pr=f śnb(.w)

'As for any traveller who will raise his arm for this inscription,
he will reach his home in good health.'

For the attributive verbal adjective ***fȝỉ.t(ỉ)=f(ỉ)***, see sect. 33.2.1.3.

For the STATIVE ***śnb(.w)*** in a concomitant adverb clause, see sect. 21.10.2.2 (α).

THREAT

CG 1650, 2 – 3




ỉr r(m)č nb ỉrỉ.t(ỉ)=f(ỉ) (ỉ)ḫ.t r ḫrṭ(.w)(=ỉ) ***ỉw(=ỉ) r wḳ̌ʿ ḫnʿ=f ỉn nčr ʿȝ***

'As for anyone who should do anything to my children:
I will be judged with him by the great god.'

For the attributive verbal adjective ***ỉrỉ.t(ỉ)=f(ỉ)***, see sect. 33.2.1.3.

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The following example illustrates the factual character of the THIRD FUTURE in contrast to the SUBJUNCTIVE, denoting an unassertive future [see sect. 27.3.2.1.]:



Peas B1, 113 – 115

m=k wì ḥr śpr n=k
ỉw=ỉ r šmi̯.t

n śḏ̌m.n=k śt
śpr=ỉ ḥr=k n ỉnp.w

‘Behold, I am pleading you,
[Now] I have to go

but you do not hear it!
that I might appeal to Anubis about you!’

For the NEG. PERFECT ***n śḏ̌m.n=k*** in a circumstantial adverb clause, see sect. 25.7.3.
For the SUBJUNCTIVE ***śpr=ỉ*** in a purpose clause, see sect. 27.5.1.

Although both main clause and adverb clause refer to a time posterior to the time of speaking, the THIRD FUTURE views the main clause event as independent from the speaker’s attitude towards the proposition, while the SUBJUNCTIVE in the adverb clause denotes the speaker’s intention to bring about the proposition of the clause.

The next example underlines this factual character of the THIRD FUTURE by the use of the particle  ***śmwn***, ‘surely’, while the first clause once more employs the SUBJUNCTIVE, here as an expression of the optative mood, the speaker’s whish for the proposition to come true.



SUBJUNCTIVE
THIRD FUTURE

Sin B 157 – 158

ḥtp=k ḏ̌i̯=k wì r ḫnw
śmwn=k r rḏ̌i̯.t mỉ=ỉ bw wršu̯.w ỉb=ỉ ỉm

‘May you be merciful and set me [back] in the capital.
Surely [it is already decided that] you will let me see the place
where my heart might sojourn.’

For the causative formation ***rḏ̌i̯.t mỉ=ỉ***, see sect. 27.6.1.1.
For the relative form ***wršu̯.w ỉb=ỉ***, see sect. 33.3.5 (δ).

Note
The distinction between the THIRD FUTURE and the subjunctive form of the suffix conjugation is not always clearly observed, but the THIRD FUTURE is occasionally found in place of the SUBJUNCTIVE, denoting the speaker’s promise, intention, or encouragement to bring about the proposition of the clause [see sect. 27.1.].

 ***ỉw=ỉ r ỉri̯.t nỉỉ=ỉ*** ‘I shall make a shelter.’ Dispute 43

20.3.2. REMARKS ON PARTICULAR CONSTRUCTIONS

20.3.2.1. EXPRESSION OF THE PASSIVE VOICE

In addition to the regular construction with a supporting particle, the passive voice of the THIRD FUTURE is occasionally formed with the impersonal pronoun ***tw***  in initial position.

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Neferti Pet 39  *tw r šsp ḫ^{c}.w n(.i)w ^{c}ḥ^{3}*

'One will take weapons.'

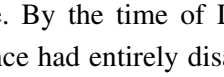
Ptah L_2 2.2  *tw r wf^{3}=f ỉn śḏ̌m.yw*

'Those who listen will talk about him.'

Lit.: 'One will discuss him on the part of those who listen.'

For the non-attributive imperfective participle *śḏ̌m.yw*, see sect. 33.2.1.2. with 33.2.6 (β).

20.3.2.2. THE THIRD FUTURE AS A GRAMMATICALISED FORMATION

Due to the syntactic structure of the THIRD FUTURE, a nominal subject can be constructed with or without  *ỉw*, while a pronominal subject requires the support of a non-enclitic particle. By the time of Late Egyptian, however, the  *ỉw*-complex adverbial sentence had entirely disappeared, and only the  *ỉw=f-r-śḏ̌m* formation had survived as a grammaticalised formation of the future tense. Treating  *ỉw* as a constitutive part of the verb form, the FUTURE III could thus be preceded by various particles and converters, including the negating particle  *nn*.

	ME	LE	COPT.
AFF.	*ỉw=f r śḏ̌m*	*ỉw=f-(r)-śḏ̌m*	ϵqϵCωTM̄
NEG.	*nn św r śḏ̌m*	*nn ỉw=f-(r)-śḏ̌m*	N̄NϵqCωTM̄
		bn ỉw=f-(r)-śḏ̌m	

Sources of the eighteenth dynasty bare witness to this development, as the grammaticalised formation is occasionally found in quotations of direct speech, while the main text is written in standard Middle Egyptian.

pKah, pl. 30, 21  *n(n) ỉw=tw-r-gmi̯.t=ỉ*

'Not will I be found.'

Paheri, pl. 7  *m=č nn ỉw=ỉ-r-w^{3}ḥ=č*

'Behold, not will I let up on you!'

For an example of *ỉw=f-r-śḏ̌m* in an adjective clause with *n.tỉ*, cf. IV : 1800, 8 - 12, qu. p. 511.

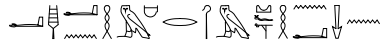
20.3.2.3. THE THIRD FUTURE IN REFERENCE TO THE PAST [FUTURUM IN PRAETERITO]

Although main clauses usually employ the THIRD FUTURE in reference to the time of speaking, the construction is not limited to the future tense, but it may also denote the futurity of an event in reference to a past situation. The following examples thus construct the THIRD FUTURE with the particle  *^{c}ḥ^{c}.n* in order to integrate the [inevitable] consequence of an event into a sequence of past events.

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 *ʿḥʿ.n ỉr≠f ḫḥw.tỉ r pśg≠ś* BD 17, A.a. 34

'Then Thot was to spit at it.'

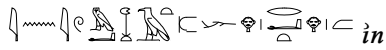
 Gebrâwi II, pl. 25, 21 – 22

ʿḥʿ.n(≠ỉ) ḥm r ḥḳ3 m 3tf.t ḥnʿ śn(≠ỉ)

'Then I was to rule in the Atefet Nome, together with my brother.'

20.4. THE PSEUDO-VERBAL CONSTRUCTION IN QUESTIONS FOR CORROBORATION

Preceded by the interrogative particle  *ỉn*, both the PROGRESSIVE and the THIRD FUTURE are constructed with the particle  *ỉw*, regardless of a nominal or pronominal subject.

 *ỉn ỉw mḫ3.t ḥr rḫ̈ỉ.t ḥr gś* Peas B_1, 79 – 180

'Is a scale partial?'

Lit.: 'Does a scale give on [one] side.'

The PROGRESSIVE is used in the place of the [unmarked] PRESENT.

 Peas B_1, 314 – 315

ỉn ỉw≠k śwt r gmỉ̯.t ky śḫ.tỉ mỉ.tw≠ỉ

'Will you [ever] find another peasant, my equal?'

20.5. ADVERB CLAUSES WITH PSEUDO-VERBAL PREDICATE

20.5.1. THE PROGRESSIVE

The PROGRESSIVE can be embedded as a marked or unmarked adverb clause that qualifies the main clause by the occurrence of an event [circumstantial adverb clause], specifies the time at which the main clause event occurs [adverb clause of time], or qualifies an undefined antecedent [attributive adverb clause].

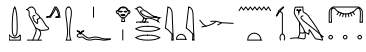
Depending on whether or not a subject expression is required, the adverb clause is constructed in different ways:

20.5.1.1. THE ADVERB CLAUSE REQUIRES A SUBJECT EXPRESSION

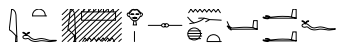
If the subject of the adverb clause differs from the subject of the preceding clause, the construction of the PROGRESSIVE corresponds to the construction of any other adverbial predicate, i.e., clauses with a nominal subject can be embedded without changes, while a pronominal subject requires the support of a backgrounding or circumstantial particle.

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IV : 657, 5 / 9



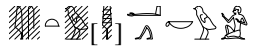
wḏ͗ ḥm=f ḥr wrry.t n.t ḏ͗r͗m […]



ỉtỉ=f ỉmn ḥr śnḫt ͗(.wỉ)=f

'His Majesty set out on a chariot of gold […]
while his father Amun was strengthening his arms.'

Sin B 1 – 2



ỉśḏ͗ w(ỉ) ͗ḥ͗.kw



śḏ͗m.n=ỉ ḫrw=f



ỉw=f ḥr mṭwỉ.t

'I, however, was standing [nearby], and I heard his voice as he was speaking.'
For the noun stative-construction *wỉ ͗ḥ͗.kw*, see sect. 21.3.1.1.4.
For the PERFECT *śḏ͗m.n=ỉ* in a non-initial main clause, see sect. 23.5.1.

Hamm 110, 5 – 6



mśỉ.t pw ỉrỉ.n=ś ḥr=f



ỉw mš͗ʿ pn n(.ỉ) nśwt ḥr m͗͗

'She gave birth on it [i.e., a stone] while this royal army was watching.'
For *mśỉ.t pw ỉrỉ.n=f*, see sect. 38.2.3.3.

20.5.1.2. THE SUBJECT OF THE ADVERB CLAUSE IS REDUNDANT

If no subject expression is required, the subordinate clause can be constructed either as a finite adverb clause or as an infinite adverbial phrase  *ḥr* + [INFINITIVE]. Similar constructions are found in English grammar, as progressive action in a circumstantial adverb clause can be expressed by either the bare present participle or an adverb clause following a conjunction.

A bare prepositional phrase is usually found

α. if the subject of the adverb clause is identical with the subject of the preceding clause,

IV : 1677, 1





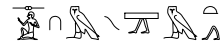
ỉw=f ḥr t͗ ḥr ỉrỉ.t nśw.yt=k

'He is upon earth, exercising your kingship.'

Sin B 248 – 249



10 *s m ỉwỉ.t*



10 *s m šmỉ.t*

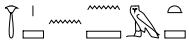


ḥr śḏ͗=ỉ r ͗ḥ

'Ten men were coming and ten men were going,
conducting me to the palace.'

β. if the INFINITIVE implies an impersonal subject [see sect. 20.1.3.],

BD 160, A.a. 1 – 2



w͗ḏ͗ n(.ỉ) nšm.t […]



n.tỉ rḏ͗ỉ=t(w) ⟨n⟩ ḏ͗ḥw.tỉ



ḥr ṭw͗=f

'the *w͗ḏ͗*-amulet of feldspar […],
which is given to Thot when he is being praised.'
For the [unmarked] PRESENT in the direct adjective clause *n.tỉ rḏ͗ỉ.t(w)*, see sects. 25.3 (δ). and 32.2.1.1.2. with 32.3.1.

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γ. if the subject of a circumstantial adverb clause directly precedes the pseudo-verbal predicate as a nominal or pronominal constituent of a preceding clause,



IV : 1282, 15

ršp ˁstr.t ḥˁi̯.w ỉm≠f *ḥr ỉri̯.t mrr.t nb.t ỉb≠f*

'Reshep and Astarte rejoiced at him
[as he was] doing everything his heart desired.'

For the noun-stative-construction *N ḥˁi̯(.w)*, see sect. 21.3.1.1.4.

For the non-attributive imperfective relative *mrr.t nb.t ỉb≠f*, see sect. 33.3.2.1. with 33.3.6 (α).



pLouvre 3230, 2 – 3

ỉn-ỉw nn ỉnk pꜣy≠k bꜣk 'Am I not your [faithful] servant

ḥr śḏm wp(.w)t≠k m grḥ mỉ hrw who obeys your tasks by night and by day?'

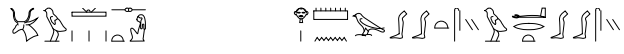
δ. if the subject of the adverb clause directly precedes the pseudo-verbal predicate as the antecedent of an attributive adverb clause.



IV : 1310, 13

ỉšḏ św mỉ mꜣ(ỉ) ḥsꜣ *ḥr ḥf ḫꜣś.t rčn.w*

'He was like a grim lion [that is] roaming the lands of Retjenu.'



pKah, pl. 5, 23

šśꜣ.w s.t *ḥr mn mn.t(ỉ)≠ś wˁr.t(ỉ)≠ś wˁr.t(ỉ)≠ś*

'Diagnosis of a woman [who is] suffering from her thighs and her legs.'

A finite adverb clause, on the other hand, allows for a clear reference to a preceding constituent serving as the subject of the adverb clause



CT VI : 172 n – o, B1Bo

mꜣn św nčr(.w) *śč śn ḥr rḏi̯.t n≠f ỉꜣ.w*

'May the gods see him when they praise him.'

For the initial SUBJUNCTIVE *mꜣn nḏr(.w)*, see sect. 27.3.2.1.

and inevitably has to be employed if an attributive adverb clause is separated from its antecedent.



IV : 700, 13 – 14

4 *ꜣpṭ n(.ỉ) ḫꜣś.t tn* *ỉšḏ śt ḥr mśi̯.t rˁw-nb*

'Four birds from this country, which daily give birth [i.e., chickens].'

The PROGRESSIVE is used instead of the [unmarked] PRESENT.



Sailor 61 – 62

ḫfꜣ.w pw *ỉw≠f m ỉyi̯.t*

'It was a snake, which was drawing near.'

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pWest 7.1 – 2



ỉw≠f m nḏś n(*.ỉ*) 110 *rnp*(*.w*)*t* *ỉw≠f ḥr wnm* 500 *tˀ*

‘He is a commoner of 110 years who eats 500 breads.’

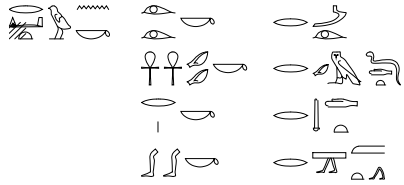
The PROGRESSIVE is used instead of the [unmarked] PRESENT.

20.5.2. THE THIRD FUTURE

The THIRD FUTURE is exclusively used as a main clause formation; finite adverb clauses in reference to the relative future employ the subjunctive [see sects. 27.5.1. and 27.5.2.] or the prospective [see sect. 26.4.] form of the suffix conjugation instead. Non-finite purpose clauses, however, can be constructed as a bare adverbial phrase:

 r [INFINITIVE] ‘[in order] to [INFINITIVE]’

IV : 496, 14 – 17



rḏ.ỉ≠tw n≠k *ỉr.t*(*ỉ*)*≠k* *r mȝ*

ˁnḫ(*.wỉ*)*≠k* *r śḏm ḏṯ.t*

rˀ≠k *r mṯwỉ.t*

rṯ(*.wỉ*)*≠k* *r šmỉ.t*

‘May you be given your eyes in order to see,

your ears in order to hear what is said,

your mouth in order to speak,

your feet in order to walk.’

For the PROSPECTIVE *rḏ.ỉ.tw N*, see sect. 26.3.

For the non-attributive imperfective passive participle *ḏṯ.t*, see sect. 33.2.1.2. with 33.2.6 (γ).

pWest 7.6 – 8



ỉśḏ wršu ḥm n(*.ỉ*) *NN ḥr ḥ*(*ỉ*)*ḥ*(*ỉ*) *n≠f nȝ n*(*.ỉ*) *ỉp*(*.w*)*t n*(*.w*)*t wn.t n.t ḏḥw.tỉ*
r ỉrỉ.t n≠f mỉ.t(*ỉ*)*t ỉr.ỉ n ȝḫ.t≠f*

‘Now the Majesty of NN spent the day
searching [for himself] for the chambers of the sanctuary of Thot
in order to create [for himself] something similar for his tomb.’

For the PERFECT *wršu.n N* after a backgrounding particle, see sect. 23.3.2.2.

BH I, pl. 29



ḫntỉ(*.t*) *r rḫ ḫr.t ȝbḏ.w* *ỉn NN*

‘Sailing south in order to learn about the state of Abydos by NN.’

Formed with a NEG. INFINITIVE, a bare adverbial phrase can even serve as a negated non-finite purpose clause.

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Bln 14753, 1 – 3



t³š rś(.ỉ) ỉrị.y […] *r tm rčị(.w) snị św nḥś(.ỉ) nb m ḫṭ m ḥrtị*

‘The southern border that has been established […]
in order not to permit any Nubian to passes (it)
[when he is] going upstream or travelling by land.’

For the attributive perfective passive participle *ỉrị.y*, see sect. 33.2.1.1. with 33.2.3.2.
For the neg. causative formation *tm rčị(.w) snỉ N*, see sects. 27.6.1.1. and 27.6.1.3.



30.000 *s m śḳr-ᶜnḫ* IV : 1666, 10 – 12
w³ḥ=f ỉm=śn r mrw.t=f
r tm f ṭḳ pr(.t) k(ỉ)š ḫs.t

‘30.000 men were prisoners
when he led up on them according to his wish,
in order not to obliterate the seed of the vile Kush.’

For the [unmarked] PRESENT *w³ḥ=f* in a circumstantial adverb clause, see sect. 25.6.1.

20.6. *ḥr*, *m*, AND *r* [INFINITIVE] OUTSIDE OF THE PSEUDO-VERBAL CONSTRUCTION

The combination of *ḥr*, *m*, or *r* with the INFINITIVE does not necessarily constitute a pseudo-verbal predicate, but each preposition may also head a regular adverbial phrase. The following example, for instance, employs *ḥr* in the meaning, ‘on account of [event]’, forming two prepositional adverb clauses [cf. Peas B_1, 42 – 43, qu. p. 600]. While the finite object clause [B], however, is constructed with a nominalised form of the verb [see sect. 36.2.1.], the non-finite clause [A], once more, employs the INFINITIVE [see sect. 36.2.2.].

IV : 1532, 13 / 1533, 3



[A]  [*ḥr* + INFINITIVE] [emphatic]
[B]  [*ḥr* + AORIST] [emphatic]

pḥ.n=ỉ nn *ḥr gr ḳbb*
ḥsị.n w(ỉ) nb=ỉ *ḥr mnḫ=ỉ*

‘I reached this on account of being silent and cool [tempered],
and my lord praised me, as I was excellent.’

Lit.: ‘My lord praised me on account of my being excellent.’

The preposition *m* can precede the INFINITIVE in the same fashion, forming a non-finite prepositional adverb clause of time: ‘when [event]’ [see under 36.2.1].

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pKah, pl. 35, 11 – 13 

ḏ̣i.tw ỉb ḥnt pȝy=k ḥm-nśwt wȝḏ̣-hȝw m rḏ̣i.t sḫȝ.w=f

'Attention shall be paid to your royal servant *wȝḏ̣-hȝw*
when handing out his file'

For the initial SUBJUNCTIVE *ḏ̣i.tw*, see sect. 27.3.1.1.

As with other nouns, however, it may also function as the  '*m* of predication'

Peas B1, 25 

4.nw sp ȝ m śpr(=ỉ) n=k

'The fourth time of my petitioning you.'

or the  '*m* of instrument'.

2. ZwZt : 28, 5 

ỉw(=ỉ) gr.t ⟨r⟩ ỉrị̈.t mn.w(=ỉ) m śrwḏ̣ pȝw.t nčr(.w)

'I hall make my monument,
by establishing the offering breads of the gods.'

For the omission of the preposition, see sect. 20.7.2.

Similar to adverbial clauses of destination [see sect. 16.3.2.], a subject such as  *ỉb*, 'heart', in the Egyptian culture considered the place of thought and feeling, can lastly be constructed with  *r* [INFINITIVE] so as to denote intention or resolution.

2. ZwZt : 84, 11 

ỉb=ỉ r nḫm km.t
ḥwị̈.t ʿȝm

'My mind is set to rescue Egypt
and to strike the Asiatic.'

2. ZwZt : 28, 13 – 14 

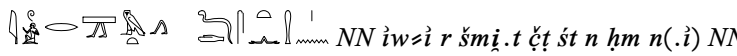
ỉb=ỉ r śmnḫ mn.w=ỉ m ḥw.t-nčr=f
r śrwḏ̣ ḫtm=ỉ m pr.w=f

'I desire to embellish my monument in his temple,
to confirm my contract in his estate.'

20.7. Additional remarks on the pseudo-verbal construction

20.7.1. Compound predicates

More than one INFINITIVE can follow a preposition as a compound pseudo-verbal predicate.

pWest 12.12 

NN ỉw=ỉ r šmị̈.t ḏ̣ṯ śt n ḥm n(.ỉ) NN

'I will go and tell (it to) the Majesty of NN.'

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If an INFINITIVE, however, is constructed with further dependents such as a direct or an indirect object, either the infinitive phrases have to be linked by a coordinating preposition [see sect. 36.4.] or the preposition has to be repeated with each phrase.

 pWest 7.2 – 3

nčṣś […] *ỉw=f ḥr wnm* 100 *tʾ rmn n*(*.ỉ*) *ỉḥ m ỉwf*
ḥnᶜ swr 100 *ṭś ḥ*(*n*)*ḳ.t*

'a commoner […] who eats 100 breads and the shoulder of an ox as meat
and drinks 100 jars of beer'

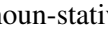
The PROGRESSIVE is used instead of the [unmarked] PRESENT.

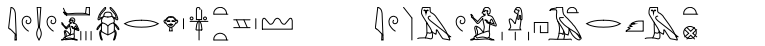
 IV : 158, 4 – 5

wn.ỉn ḥm=f ḥr ỉrỉ.t n=f śnčr ḥr ḫ.t *ḥr śmʒᶜ n=f ᶜʒb.t ᶜʒ.t*

'Then His Majesty burned incense for him and made a great offering for him.'

20.7.2. OMISSION OF THE PREPOSITION

If a preposition that precedes a 'masculine' INFINITIVE is omitted, the pseudo-verbal construction can outwardly be indistinguishable from the noun-stative-construction [see sect. 21.1.]. Such confusion, however, is usually resolved by the context. The following example, for instance, comes from a prophecy and consequently refers to a time posterior to the time of speaking, i.e., the apparent noun-stative-construction  *ḫrw*(*.yw*) *ḫpr*(*.w*), 'hostility has ensued', indeed represents the THIRD FUTURE with an omitted preposition  *r*.

 Neferti Pet 32 – 33

ỉw ḫrw(*.yw*) ⟨*r*⟩ *ḫpr ḥr ỉʒb.t*(*ỉ*)*t* *ỉw ᶜʒm.w* ⟨*r*⟩ *hʒỉ.t r km.t*

'Hostility will ensue in the East, and the Asiatics will descent to the Nile valley.'

With other examples, the pseudo-verbal construction is established by parallel text versions.

 *ỉw rʾ* ⟨*ḥr*⟩ *śbʒ čṣr rk nčr* pCairo JE 43261^{D}, 1

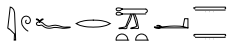
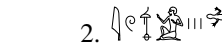
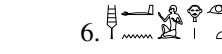
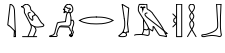
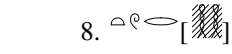
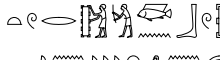
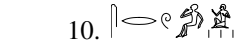
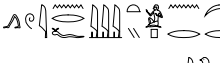
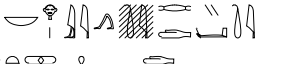
next to

 *ỉw rʾ ḥr śbʒ čṣr rk nčr* pLouvre E 4864, 2.3

'The mouth is teaching since the times of the god.'

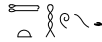
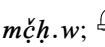
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EXERCISE

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12. [She gave birth] 
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Notes

2. The suffix pronoun *=f* refers to *pr*, ‘house’.
5. *ỉw ỉrị̈.n=f rnp(.w)t* 54: ‘he spent 54 years’.
11. *ỉwị̈.ỉn r=f śḫ.tỉ pn*: ‘now this peasant came’.
13. *ỉyị̈.tỉ ʿḳ̌.tỉ*: ‘welcome!’
15. *šmś=n ỉm=f*: ‘we will follow him’.
16.  : Read *mḳ̌ḥ.w*;  : read *ḳṯw.t*;  : read *ḳś.tỉw*.
17. *rḳ̌ị̈.t ỉrị̈.y=ỉ*: ‘one let me spend’.
18. *ỉrị̈.ỉn śḫ.tỉ pn* […]: ‘now this peasant spent […]’.
22. *ḫnṯ pḥ.wỉ=f*: ‘one who steps on its [i.e., the world] outer regions’.
25. *ỉyị̈.w m ḥtp*: ‘welcome!’

REFERENCES

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2 Sin B 296.
3 IV : 1295, 9.
4 IV : 1685, 9.
5 BIFAO 88 [1988], fig. 1, 10 – 11 [Gasse, A].
6 IV : 2, 12.
7 CT IV : 97 l, B_1P.
8 Neferti Pet 27.
9 Neferti Pet 66.
10 Peas B1, 129.
11 Peas B1, 170.
12 Hamm 110, 5 – 6.
13 IV : 1024, 5 – 6.
14 Peas B1, 115.
15 IV : 17, 10 – 13.
16 Sin B 301 – 304.
17 Sin B 238 – 239.
18 Peas B1, 62 – 63.
19 IV : 124, 15 – 16.
20 IV : 1117, 17 – 1118, 1.
21 pWest 9.11 – 12.
22 IV : 85, 8 – 9.
23 IV : 1681, 10 – 12.
24 2. ZwZt : 7, 20 – 21.
25 CT IV : 97 a – b, B_1P.
26 2. ZwZt : 8, 14.
27 IV : 89, 6 – 8.
28 pWest 7.15 – 16.
29 Kagemni Pr 2.5 – 6.

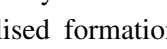
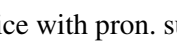
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CHAPTER 21

THE STATIVE

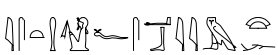
21.1. IN GENERAL

Built with a specific pronominal suffix pronoun, the STATIVE is the most adaptable Egyptian verb form, found in various constructions. In an earlier stage of the language, it denoted both the perfective aspect [completed] of dynamic action and the static aspect [durative] of a condition that the subject is in as the result of a prior event [resultative]. By the time of Middle Egyptian, however, the STATIVE had largely developed into a static verb form that belonged to the paradigm of the present. The dynamic aspect survived only in archaic constructions and the grammaticalised formations  *ʿḥʿ.n śtp.k(w)*, 'then I was elected' [passive voice with pron. subject], and  *ʿḥʿ.n ḥ3i̯(.w)*, 'then I went down' [verbs of motion], which employ the STATIVE complementary to the PERFECT / the PASSIVE [PERFECT] [see sect. 23.3.2.1.1.].

On the syntactic level, the STATIVE largely behaves like an adverbial or pseudo-verbal predicate, i.e., disregarding the pronominal stative suffix, main clauses are constructed with a preposed [antecedent] subject in grammatical agreement. While a nominal subject can be constructed with or without a preceding particle,

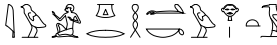
 *ḥ3.ti̯ nb m3ḫ(.w) n=i̯* Sin B 131 – 132

'Every heart was burning up for me.'

 *i̯śč ḥm=f śʿb.y m ḫʿ.w=f n(.i̯) ʿḥ3* IV : 1311, 6

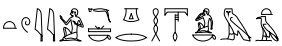
'His Majesty, however, was [already] equipped with his weapons.'

a pronominal subject inevitably requires a supporting particle and employs the factual  *i̯w* as a 'standard' particle if no particular notion is to be expressed.

 *i̯w=i̯ grḥ.kw ḥr t3 śwn.t* 2. ZwZt : 102, 3

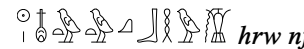
'I am content with the trade.'

Non-literary texts of the New Kingdom further employ the Late Egyptian 'first present pronoun' [see sect. 16.4.1.] as an initial antecedent subject.

 *tw=i̯ mḥ.k(w) grḥ.k(w) m t3 śwn(.t)* pBln 9785, 25 – 26

'I am full(y paid) and satisfied with the price.'

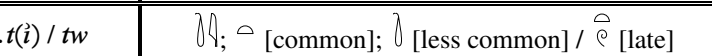
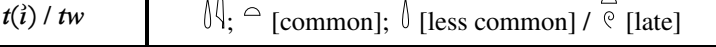
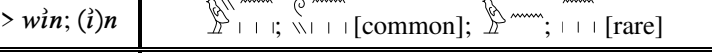
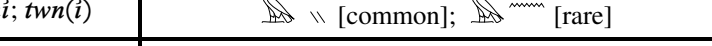
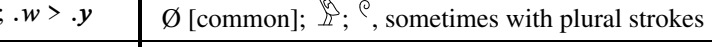
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Paheri, pl. 3  *hrw nfr(.w) tw=tw ḳbḥ.w*

'The day is nice, and one is chilled out.'

21.2. THE STATIVE FORM

21.2.1. THE STATIVE SUFFIX

1ST SING. COM.	*.kỉ* > *.kw*; *k(w)*	
2ND SING. COM.[1]	*.tỉ*; *.t(ỉ)* / *tw*	 [common]; [less common] / [late]
3RD SING. MASC.[2]	*.ỉ* > *.w*; *(.w)* / *.y*	Ø [common];  [less common]
3RD SING. FEM.[1]	*tỉ*; *t(ỉ)* / *tw*	 [common]; [less common] / [late]
1ST PL. COM.	*.nw(ỉ)* > *wỉn*; *(ỉ)n*	 [common]; [rare]
2ND PL. COM	*.twnỉ*; *twn(ỉ)*	 [common]; [rare]
3RD PL. MASC.[2]	*(.w)*; *.w* > *.y*	Ø [common];  , sometimes with plural strokes
3RD PL. FEM[3]	*.tỉ*; *.t(ỉ)*	
1ST DUAL COM.		not attested
2ND DUAL COM.[3]	*.twn(ỉỉ)*	
3RD DUAL MASC.[3]	*.wỉ*; *.w(ỉ)*	
3RD DUAL FEM.[3]	*.tỉỉ*	

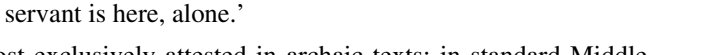
Notes

[1] The abbreviated 2nd sing. / 3rd sing. fem. stative suffix *.t(ỉ)* usually precedes a possible determinative. Verbs with a final radical */t/* sometimes spell these forms with only one */t/*.

Peas B_1, 147  *m=k čw nḫt(.tỉ) wśr.t(ỉ)*

'Behold, you are powerful and rich.'

[2] If the stative suffix of the third person is spelled out, it precedes a possible determinative. The assimilated form *.y* is usually found with VERBA ULT. INF.

pKah, pl. 28, 24  *ỉw bꜣk ỉm ꜥꜣ wꜥḫ.y*

'The humble servant is here, alone.'

[3] These forms are almost exclusively attested in archaic texts; in standard Middle Egyptian, they are replaced with the third person of the masculine gender.

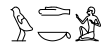
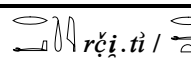
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21.2.2. MODIFICATION OF THE VERB STEM

Most verb classes form the STATIVE with the base stem; some verbs, however, differ from this general rule due to their phonetic structure; VERBA ULT. GEM. and their causatives, rarely VERBA CAUS. ULT. GEM. as well, occasionally show the geminated stem, while archaic text may exhibit a prothetic  *ỉ*-augment in various verb classes.

2-RAD	 *mḥ.t(ỉ)*	 *čḏ.k(w)*
2AE GEM	 *gn.w*  *gnn.tỉ*	 *ḳb.tỉ*
3-RAD	 *nḫt(.w)*	*fḳꜣ.kw*
3AE INF	 *ḥsỉ.kw*  *hꜣỉ.w* [ *hꜣꜣ.kw*] [ *ỉ.ḫpr.k(w)*]	 *ḳꜣỉ.tỉ*  *ḫꜣỉ.y* [ *sꜣꜣ.tỉ*]
3AE GEM	 *špśś.kw*	
4-RAD	 *pꜣḫṯ.tỉ*	 *wśčn.kw*
4AE INF	 *nčrỉ.kw*	 *wꜣśỉ.y*
CAUS 2-RAD	 *śꜣḫ.tỉ*	 *śmn.w*
CAUS 2AE GEM	 *ššmm(.w)*	 *śgnn.tỉ*
CAUS 3-RAD	*śrwčḏ.tỉ*	*śʿḥʿ.tỉ*
CAUS 3AE INF	 *śčnỉ.kw*	 *ššwỉ.w*
CAUS 4-RAD	 *śmnmn.t(ỉ)*	
CAUS 4AE INF	 *śḫntỉ.kw*	
wnn	 *wn.kw*	
mꜣꜣ	 *mꜣ.t(ỉ)*	 *mꜣꜣ.t(ỉ)*
ỉyỉ / *ỉwỉ*	 *ỉwỉ.t(ỉ)*	/ *ỉyỉ.kw*

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wṯi̯	 *wṯi̯.k(w)*	 *wṯi̯.y*
rḫi̯	 *rḫi̯.tỉ* / *rḫi̯.t(i̯)*	 *ḫi̯.t(i̯)*  *ḫi̯.y*  *ḫḫ.kw* [rare]

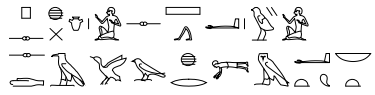
21.3. ASPECT

21.3.1. DENOTING A STATE OF BEING

As a general rule, the STATIVE views a state of being that the subject is in at the reference point in time, either as the result of a dynamic event performed by [active, v/i] / upon the subject [passive, v/t] or as the result of an ingressive event [v/adj.]. The exact relation between subject and [static] STATIVE thus mainly depends on the verb semantic class.

The following example from the Tale of Sinuhe refers to events that took place long before the actual time of speaking. While the non-temporal adjectival clauses have thus to be rendered by the English past tense, the STATIVE  *ḫr(.w)* views the result of a verbal event as a condition the subject is – or better: was – in at the [relative] present time of the past events, i.e., it corresponds to the English past perfect.

Sin B 2 – 3



psḏ ỉb≈ỉ sš ꜥ.wỉ≈ỉ
śṭ3.w ḫr(.w) m ꜥ.t(≈i̯) nb.t

‘My heart was distraught, and my arms were spread out;
a tremble had befallen each of my limbs.’

For the predicative participles *psḏ* and *sš*, see sect. 33.2.1.1. with 33.2.5.

21.3.1.1. INTRANSITIVE VERBS

21.3.1.1.1. IN GENERAL

While English grammar almost consistently forms the perfect with a conjugated form of the auxiliary ‘have’ and the past participle of the main verb [e.g., ‘he has left’, ‘he has eaten’], Middle Egyptian distinguishes between transitive and intransitive verbs. While transitive verbs emphasise the completion of a dynamic event in the [relative] present time [PERFECT], intransitive verbs lay emphasis on the static aspect of a condition that results from a prior event [STATIVE]. A similar distinction is found in some European languages: German grammar, for instance, constructs the perfect of transitive verbs with a conjugated form of the auxiliary ‘haben’, while intransitive verbs are constructed with the auxiliary ‘sein’.

While contemporary English distinguishes the different aspects with only a few verbs,

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GERMAN	ENGLISH	
‘Der Zug <u>hat</u> den Bahnhof <u>verlassen.</u>’	‘The train <u>has left</u> the station.’	v/t, dynamic
‘Der Zug <u>ist</u> <u>abgefahren.</u>’	‘The train <u>is gone</u>.’	v/i, static

other intransitive verbs whose subject is semantically similar to the object of a transitive verb or the grammatical subject of the passive voice were in earlier times constructed with ‘be’ instead of ‘have’, as well: e.g., Isaiah 21:9 b, ‘Babylon *is* fallen’ [KJV] vs. ‘Babylon *has* fallen’ [NIV];



šḫr.n pṯḥ ḫft.ỉw≠k [dynamic] BD 166, Ani, 2

ỉw ḫft.ỉw≠k ḫr(.w) [static]

‘Ptah has felled your enemies;
[now,] your enemies are fallen.’

For the initial PERFECT *šḫr.n N*, see sect. 23.5.3.

Luke 7:16, ‘A great prophet *is* risen up among us.’ [KJV] vs. ‘A great prophet *has* appeared among us.’ [NIV];



ỉw≠k ḫ^ʿi̯.tw ḥr t3≠k ‘You are arisen over your land, pBln 3055, 12.11

k3 w3ḏ≠f and so it flourishes.’

For *k3 w3ḏ≠f*, see sect. 27.4.1.1.1.

or Micah 7:2, ‘The good man *is* perished out of the earth.’ [KJV] vs. ‘The faithful *have been* swept from the land.’ [NIV].



t3 3ḳ.w r-3w ‘The entire land is perished.’ Neferti Pet 23

Despite the Middle Egyptian distinction between the STATIVE of intransitive verbs and the PERFECT of transitive verbs, either construction can usually be rendered with the English perfect.



ḫ3.t ỉr.ỉ śpr(.w) r w3ś.t [STATIVE] IV : 500, 9 – 10

ḥtp.n ś.t≠śn ỉm≠ś [PERFECT]

‘The most exquisite thereof [i.e., artefacts] have arrived at Thebes
and taken their place therein [i.e., Deir el-Bahari].’

For the PERFECT *ḥtp.n⟨≠śn⟩* in a non-initial main clause, see sect. 23.5.1.

The subject of the verb form is omitted, see sect. 22.5.2.

21.3.1.1.2. ADJECTIVE VERBS

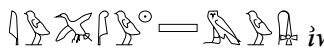
The STATIVE of adjective verbs denotes a temporary quality of the subject as the result of either a processual development



Ptah Pr 4.3 – 4

ỉr.t(ỉ) nḏś.w	*ʿnḫ(.wỉ) ỉmr.w*	*pḥ.tỉ ḥr 3ḳ*
‘The eyes are dim,	the ears are deaf,	and strength is perishing.’ /
‘The eyes have grown dim,	the ears went deaf,	and strength is perishing.’

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Paheri, pl. 3  *ỉw pꜣ šw šm.w* ‘The sun is / has grown hot.’

or an implied ingressive event.

IV : 1957, 16 – 17 

nčr(.w) m ḥꜣb rᶜw nb ỉb(.w)=śn nčm(.w)

‘The gods are solemnised every day, and their hearts are joyful.’

Lit.: ‘their hearts are sweet’ / ‘their hearts have become sweet’.

Although the difference cannot always be conveyed in translation, the STATIVE thus differs from an adjectival predicate making a non-temporal statement on a natural quality of the subject.

If a ***nfr ḥr***–adjective is to be constructed in the STATIVE form, the noun [***ḥr***] takes a possessive suffix pronoun in reference to the logical subject and precedes the STATIVE of the corresponding adjective verb [***nfr***].

Peas B1, 148  *ỉb=k ᶜwn(.w)* ‘You are greedy.’

[ *ᶜwn ỉb* ‘greedy’]

IV : 430, 3 – 4  

tp=ỉ rś(.w) *ḥꜣ.tỉ=ỉ mnḫ(.w) n nb=ỉ*

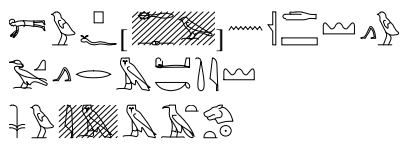
‘I was attentive, and I was loyal to my master.’

[ *rś tp* ‘attentive’,  *mnḫ ḥꜣ.tỉ* ‘loyal’]

21.3.1.1.3. VERBS OF MOTION

Verbs of motion employ the STATIVE in different ways:

If the verbal action implies an accomplishment, the STATIVE usually emphasises the bearing of the verbal event on the present time [e.g., ‘Oh, look. Charlotte *is* come’, J.AUSTEN, *Pride and Prejudice*],

IV : 649, 5 – 7 

ḫr.w pf ḫs n(.ỉ) kṭš.w ỉwỉ(.w)

ᶜḳ(.w) r mktỉ

św ỉm m tꜣ ꜣ.t

‘The vile enemy of Kadesh has come
and entered Megiddo;
He is there now.’

[One who crossed the Euphrates, searching for him who had attacked him.]

IV : 1232, 8 – 10 

ỉšč św wtḫ.w ḫr-ḫꜣ.t ḥm=f r ky tꜣ

‘He [i.e., the enemy], however, had [already] fled
from His Majesty to another land.’

For an example with *wᶜr(.w)*, cf. KRI II : 113, 14 – 114, 4.

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m=k wỉ ỉyỉ.k(w) V : 177, 3 – 5

'Behold, I have come.' ≈ 'Behold, I am (already) here.'


m=čn ỉś ḫ.t prỉ.t(ỉ) pRam IV C 3

'but behold, fire has come forth [i.e., it is burning now]'

in contrast to the PROGRESSIVE denoting the continuous occurrence of a dynamic event.


Peas B_1, 65 – 66

gmỉ.n=f św ḫr prỉ.t m śbȝ n(.ỉ) pr=f

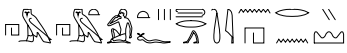
'He [i.e., the peasant] found him [i.e., a high official]
when he [i.e., the official] was coming forth from the gate of his estate.'

For the PERFECT ***gmỉ.n=f*** in the emphatic construction, see sects. 38.1.1. and 38.1.2.

If no such outcome is implied with the event, the STATIVE usually views the state of locomotion as the result of an ingressive event.


ỉw nčr pn wḏȝ(.w) m ḥtp.w 2. ZwZt : 24, 13

'This god proceeded peacefully.'


hmhm.t=f pḫr.tỉ nhrn IV : 1693 : 18

'His battle cry goes around in Naherina.'


pKah, pl. 28, 29 – 30

m=k gr.t sḫȝ.w ḫr(.ỉ) ḫtm nḥtỉ ḫtỉ(.w) ḥnᶜ ḫȝ(.tỉ)-ᶜ […]

'And, behold, the scribe in charge of the seal, Nehty,
is travelling northward together with the ***ḫȝ.tỉ-ᶜ*** […].'

[Behold, I have found NN,]


m=č wnn=f wᶜr(.w) pKah, pl. 34, 20

'Behold, he used to be on the run' [continuous action]

For the periphrases of the STATIVE with the auxiliary ***wnn***, see sect. 30.2.1.

This distinction, however, is not binding, but depending on context and syntax, either aspect can prevail.

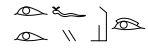
21.3.1.1.4. VERBS DENOTING AN EMOTIONAL STATE, POSTURE VERBS, AND VERBS OF LIVING, DYING, AND SPENDING TIME

Members of these verb semantic groups typically employ the STATIVE to view a present state of being that the subject is in as the result of an ingressive event, in contrast to the PROGRESSIVE emphasising the dynamic aspect of the event.

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pLeyden I 350, 2.17





ḥr-nb śḏr(.w) *ỉr.t(ỉ)=f rś(.w)*

'Everybody is asleep, but his [i.e., Amun's] eyes are awake.'

IV : 1282, 15

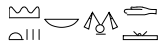



ršp ᶜstr.t ḥᶜỉ.w ỉm=f *ḥr ỉrỉ.t mrr.t nb.t ỉb=f*

'Reshep and Astarte rejoiced in him doing everything his heart desired.'

For the non-attributive imperfective relative *mrr.t N*, see sect. 33.3.2.1. with 33.3.6 (α).

IV : 1229, 7





ḫ3ś(.w)t nb(.w)t ṭmḏ(.w) *ᶜḥᶜ(.w) mỉ wᶜ* *ḥr(.w) r ᶜḫ3*

'All foreign lands were united and standing as one, ready to fight.'

For the STATIVE *ḥr(.w)* in a circumstantial adverb clause, see sect. 21.10.2.2 (α).

Hat Gr 24, 6





ỉw gr.t ḏ3m=ś ᶜḳ(.w) n nḏś.w *ḥmśỉ̯(.w) m pr(.w)=śn*

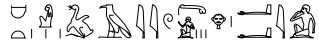
'Its [i.e., the city's] [regular] recruits, however, had entered to the commoners and were dwelling in their houses.'

The STATIVE of verbs denoting an emotional state [static] is thus frequently found in parallel with the PROGRESSIVE of action verbs [dynamic].

Sin B 131 – 132



ḫ3.tỉ nb m3ḫ(.w) n=ỉ static



ḥm(.w)t č3.y(w) ḥr ᶜᶜỉ dynamic

'Every heart was burning up for me,
and both women and men were moaning.'

IV : 1546, 15 – 16



dynamic



static

č3.yw ḥr nhm n mrw.t=f 'The men rejoiced with love for him,
ḥm(.w)t ᶜbᶜb.w m wpw.t the women were excited at the news.'

In far fewer cases, members of this verb group are treated as action verbs, i.e., they employ the PROGRESSIVE to denote the dynamic aspect of the continuous occurrence of the verbal event.

Ipuwer 7.6



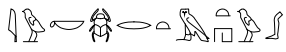
m=čn ḫnw ḥr śnḏ m g3.wt

'Behold, [even] the residence fears through lack.'

21.3.1.1.5. NON-CONCLUSIVE VERBS

The STATIVE of the verb  *ḫpr*, 'to occur', 'to come about', views a present quality of the subject as the accomplishment of a development or the achievement of a non-durative event

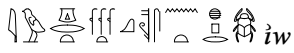
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 *ỉw=k ḫpr.t(ỉ) m th.w* Peas B_1, 267 – 268

'You have become a transgressor.'

 *mr nḫ3(.wỉ) ḫpr(.w) m ḥtp.w* IV : 1603, 12

'The Lake of the Knives has come to peace.'

 *ỉw gr.t rnp(.w)t ḳśn(.w)t ḫpr(.w)* Chicago 5015, 4

'Difficult years had come about.'

in contrast to the PROGRESSIVE emphasising the dynamic aspect of the event at the [relative] present time.

 *ḫpr.w ḥr ḫpr* 'Changes are taking place.' Khakhep 10

In a similar fashion, the STATIVE of the verb  *w3ḏ* precedes an adverbial phrase  *r* [INFINITIVE] / [VERBAL NOUN] in order to denote a poor state of being into which the subject has deteriorated.

 IV : 1229, 7

śč š3ʿ m yrč nfr.yt r pḥ(.w)-t3 w3ḏ(.w) r bšč ḥr ḥm=f

'Now, [the entire region] from Jarusa up to the far north
was about to rebel against His Majesty.'

 Sin B 97 – 98

śč.tỉw w3ḏ(.w) r štm r ḫśf-ʿ ḫk3.w-ḫ3ś(.w)t

'The Asiatics began to be hostile and to oppose the chiefs of the foreign lands.'

In fewer cases,  *w3ḏ* lacks this unfavourable notion and merely expresses the notion of an event about to occur.

[I shall seek out what is beneficial for the future]

 2. ZwZt : 28, 11 – 12

m rčḏ.t sp pn m ỉb=čn ⟨ỉw=f⟩ w3ḏ(.w) r ḫpr m-ḏnw ś.t tn

'by entrusting this matter to your hearts,
[it, i.e., the matter] being about to take place in this place'

For the attributive perfective participle *w3ḏ*, see sect. 33.2.1.1.

21.3.1.2. TRANSITIVE VERBS

21.3.1.2.1. IN GENERAL

The STATIVE of transitive verbs emphasises the continuing relevance of a completed event carried out upon the subject, and thus serves as a passive [present] perfect [with a pronominal subject], complementing the use of the PASSIVE [PERFECT] [with a nominal subject, see sect. 23.1.]. While the latter, however, denotes dynamic action, e.g., '[NOUN] has been elected', the STATIVE lays emphasis

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on a state of being that results from the verbal event, e.g., '[HE] is elected' [statal passive].

pWest 11.20 

ỉw=f śśpṯ(.w) m bw nb nfr

'It [i.e., the pavilion] is equipped with everything good.'

[The deeds are too numerous for copying them on this wall;]

IV : 1410, 6 

ỉw=ỉ bsỉ.kw r śḏm śḏm.t wʿb.w

'I was admitted to hear what [only] the wab-priests hear.'

Lit.: 'I had been initiated [into a position that allowed me] to hear what [only] the wab-priests hear.'

For the non-attributive perfective relative *śḏm.t N*, see sect. 33.3.2.2. with 33.3.6 (α).

IV : 662, 5 – 6 

ỉw=śn śmn(.w) ḥr ʿr.t n.t ṯḥr (ỉ)m(.t) ḥw.t-nčr n.t ỉmn m hrw pn

'They [i.e., items of booty] are recorded in a leather scroll,
which is in the temple of Amun today.'

Peas B_1, 155 – 156 

ỉw=k śwt ś3ỉ.t(ỉ) m t'=k

'You, on the other hand, are sated with your bread.'

This static aspect, however, cannot always clearly be rendered in English, but often has to be paraphrased with the perfect.

[The god (i.e., the king) had ascended to his horizon (i.e., his tomb.)]

Sin R 11 – 14 

[PERFECT]

[STATIVE]

ỉśč r=f sbỉ.n ḥm=f mšʿ r t3-čmḥ.w
s3=f śmś.w m ḥr.ỉ ỉr.ỉ nčr nfr (s-n-wśr.t)
tỉ św h3b(.w) r ḥ(w)ỉ.t ḫ3ś(.w)t

'His Majesty, however, had dispatched the army to the land of the Tjemehu,
his eldest son being the chief thereof, the present god, Sesostris.
He had been sent out [i.e., he was on a campaign] to strike the foreign lands.'

The performer of the verbal action can be introduced by the preposition  *ỉn* [see sect. 22.4.2.].

CT II : 314 d – 315 a, S_2P; sim. BD 116, C.a. 3 – 4 

ỉw=ỉ rḫ.k(w) śt 'I know it;'

ỉw(=ỉ) bsỉ.k(w) ḥr=ś ỉn śm I have been initiated to it by the sem-priest.'

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21.3.1.2.2. THE STATIVE OF rḫ, 'TO KNOW', AND ḫm, 'TO BE IGNORANT OF'

The STATIVE forms of the verbs *rḫ* and *ḫm* differ from the STATIVE of other transitive verbs, inasmuch as they denote the result of an ingressive event, 'to come to know' / 'to forget', respectively. They are thus active in meaning and can take a direct object.



CT IV : 49 p, L_1Li;

ỉw NN rḫ(.w) w3(.w)t št3(.wt) śb3.w n(.ỉ)w śḫ.t-ỉ3r.w sim. BD 86, C.a. 10

'NN knows the secret paths and the gateways of the Jaru-field.'



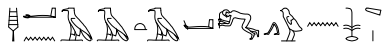
ỉn ỉw nčr ḫm(.w) š3.t.n≠f Sin B 126

'Is God ignorant of what he has ordained?'

For the non-attributive relative perfect *š3t.n≠f*, see sect. 33.3.2.3. with 33.3.6 (α).

21.3.2. AS A NARRATIVE VERB FORM

Verbs that employ the STATIVE complementary to the PERFECT / PASSIVE [PERFECT] can be constructed with the particle *ʿḥʿ.n* to build an affirmative formation that integrates a verbal event into a sequence of past events. The preposed subject of the STATIVE follows *ʿḥʿ.n* in the form of a noun or a suffix pronoun, including the impersonal pronoun *tw*, 'one', which allows for the expression of an impersonal passive with intransitive verbs. The STATIVE after *ʿḥʿ.n* thus complements the complex verb forms *ʿḥʿ.n śḏm.n≠f* [PERFECT] and N *ʿḥʿ.n śḏm(.w) N* [PASSIVE PERFECT], and denotes a historical perfect rather than a present state of being [see sect. 23.3.2.1.1.].



ʿḥʿ.n 33t3 ỉwỉ(.w) n rś.ỉ IV : 5, 16

'Then Aata came from the south.'



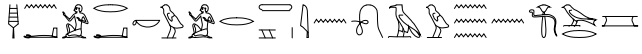
ʿḥʿ.n(≠ỉ) šmỉ.kw r śmỉ.t št Sailor 157

'Then I went off to report it.'



ʿḥʿ.n≠tw ḥʿỉ(.w) ỉm wr r (ỉ)ḫ.t nb.t 2. ZwZt : 9, 12

'Then one rejoiced thereat more than anything.'



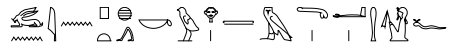
Sailor 39 – 40

ʿḥʿ.n≠ỉ rḏỉ.kw r ỉw ỉn w3.w n(.ỉ) w3ḏ-wr

'Then I was washed ashore an island by a wave of the sea.'

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Note
If the static aspect of the STATIVE is to be integrated into a sequence of events, it is paraphrased with *wn.ỉn*, the contingent past of the auxiliary *wnn* [see sect. 30.2.1.].

IV : 897, 9 

wn.ỉn(≠ỉ) pṯḥ.kw ḥr tȝ m-bȝḥ-ᶜ ḥm≠f
'Now, I was lying stretched out on the ground in front of His Majesty.'

Rare examples, however, disregard the usual distinction between a durative [*wn.ỉn*] and a non-durative [*ᶜḥᶜ.n*] [cf. the second note in sect. 30.2.1] and employ *ᶜḥᶜ.n* with the STATIVE of an adjective verb.

Siût I 276 and passim in this tomb 

ᶜḥᶜ.n≠śn ḥr(w).w ḥr≠ś
'Then they were content with it.'

21.4. THE STATIVE AFTER DESIDERATIVE PARTICLES

A desiderative particle can precede the STATIVE in order to mark a counterfactual desire for a situation / condition to be true [see sect. 12.2.6.].

HTBM II, pl. 24 [EA 562], 8 – 9 

čṭ.w r≠f r(m)č(.w) ỉr≠f *ḫȝ tȝ mḥ(.w) m mỉ.t(w)≠f*
'One of whom people say, "Would that the land was full of his like."'
For the non-attributive imperfective relative *čṭ.w N*, see sect. 33.3.2.1. with 33.3.6 (δ).

CT I : 197 h – 198 e, $B_{10}C^{b}$ 

śḫȝ čw ỉnp.w m čṭ.w	'May Anubis commemorate you in Busiris,
ḥᶜỉ. bȝ≠k m ȝbčˇ.w […]	and may your soul rejoice in Abydos […].
ḥw ȝ čw ỉp.t(ỉ)	Would that you were [already] examined
śčˇȝ.t(ỉ) m śᶜḥ≠k pn	and made whole in this your mummy.'

For the initial SUBJUNCTIVE *śḫȝỉ. N* and *ḥᶜỉ. N*, see sect. 27.3.2.1.

21.5. NEGATION OF THE STATIVE

Correspondent to adverbial [see sect. 16.2.2.] and pseudo-verbal clauses [see sect. 20.1.5.], the STATIVE itself can be negated by the particle *nn* preceding a nominal or pronominal subject.

CT III : 76 g, $S_{10}C^{a}$ 

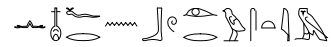
nn ỉr.t ḥr.w ỉwỉ.t(ỉ)
'The Eye of Horus is not boatless.'

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nn śt ꜣḫ(.w) n≠k Merikare E 48; sim.

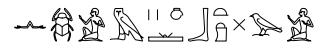
‘It is not profitable for you.’ Ptah L1, q 2 – 3

Examples, however, are exceedingly rare, as negated clauses usually employ a complex negated form of the suffix conjugation instead. While the STATIVE of adjective verbs is negated by the NEG. PERFECT, making a generalised statement on the subject [see sect. 25.7.1.1 (γ).],

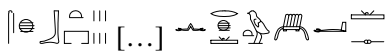
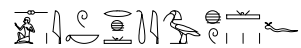
AFFIRMATIVE: STATIVE	NEGATED: NEG. PERFECT
IV : 1153, 5	Ptah Pr 9.10
	
tꜣ ꜣḫ.t nfr.tỉ	*n nfr.n bw ỉrỉ.w śt ỉm*
‘The field is good.’	‘A place where such is done is no good.’

For the imperfective passive participle *ỉrr.w*, see sect. 33.2.1.2. with 33.2.3.2.

the negation of verbs that employ the STATIVE complementary to the PERFECT / PASSIVE [PERFECT] is formed with the NEG. PERFECTIVE, negating the occurrence of the past event [see sect. 24.3.1.1.].

AFFIRMATIVE, STATIVE	NEGATED, NEG. PERFECTIVE
Ptah Pr 5.1	IV : 151, 4
	
bw-nfr ḫpr(.w) m bw-bỉn	*n ḫpr≠ỉ m 2.nw btꜣ*
‘Good has become bad.’	‘I did not become a partner in crime.’
JEA 4 [1917], pl. 9, 6	Dispute 33
	
šmỉ.k(w) m wpw.t n.t nb≠ỉ pn	*n šmỉ≠ỉ*
‘I went on a mission of this my lord.’	‘I did not go away.’

For the initial STATIVE *šmỉ.k(w)*, see sect. 21.11.1.

BD 146, L.4. 13 – 14	Merikare E 50
	
śbḫ.t 6(*.nw*) […] *n rḫ.tw ꜣw.t≠ś*	*s ỉw≠k rḫ.tỉ ꜣḫ.w≠f*
‘the sixth gate […]	‘a man whose abilities you know’
the width of which is unknown’	

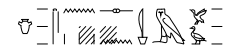
For the construction of the STATIVE in the adverb clause, see sect. 21.10.2.1

21.6. TOPICALISATION OF CONSTITUENTS

A nominal part of a subject noun phrase as well as a lengthy nominal object of a preposition can be dislocated to the left and precede the entire clause.

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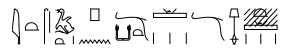
Ipuwer 2.5

ỉw mś ḥm(*.w*) *ỉr.ỉ*(*w*) *ỉb*(*.w*)=*śn śnm*(*.w*)

'Alas, the faithful servants, their hearts are sad.'

IV : 1159, 15

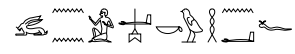



ỉśč č3.tỉ pn ỉm.ỉ-rʾk3.t ỉm.ỉ-rʾ ḥmw.wt tp=f rś.w r ʿ3.t wr.t

'This vizier, the overseer of the work, the overseer of the craftsmen was exceedingly attentive.'

CG 20458, b 3 – 4





ỉr gr.t s nb ỉrỉ.t(*ỉ*)=*fỉ ḏ3.t r ʿḥʿ.w*=*ỉ pn wnn*=*ỉ wḏʿ.kw ḥnʿ=f*

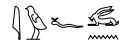
'As for anyone who should commit an offence against this my stela, I will have been judged with him.'

For the attributive verbal adjective *ỉrỉ.t*(*ỉ*)=*fỉ*, see sect. 33.2.1.3.

For the periphrasis of the STATIVE with the auxiliary *wnn*, see sect 21.8., below.

An entire subject noun phrase preceding the STATIVE in the same way as illustrated for the adverbial sentence pattern [see sect. 16.4.2.], however, is rare.

CT VII : 293 b, $B_{12}C$

3ḫ ỉrỉ.y=*ỉ ỉw*=*f wn*(*.w*)

'An akh that I foster, he will be existent.'

Dispute 126 – 127



pf3 šmỉ ḥnʿ=f 'That one who would go with him,

nn św wn(*.w*) he does not exist.'

For the non-attributive perfective participle *šmỉ*, see sect. 33.2.1.1. with 33.2.6 (γ).

21.7. FOCALISATION OF THE SUBJECT

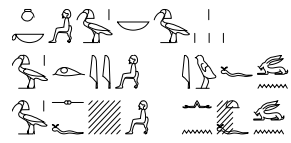
As with adverbial clauses [see sect. 16.4.3.], the independent personal pronoun is occasionally found to precede the STATIVE as a focalised antecedent subject.

CT VII : 38 e, T_9C



ỉnk ḏś(=*ỉ*) *ỉw*(=*ỉ*) *wʿb.k*(*w*) '*I myself*, I am pure.'

CT VII : 293 a – c, $B_{12}C$



ỉnk 3ḫ nb 3ḫ(*.w*)

3ḫ ỉrỉ.y=*ỉ ỉw*=*f wn*(*.w*)

3ḫ sf3=*ỉ n*⟨*n*⟩ *ỉntf wn*(*.w*)

'I am an *akh*, the lord of the *akhs*.
An *akh* that I foster will be existent;
an akh that I neglect, however, *he* will not be existent.'

A focalised nominal subject, on the other hand, cannot be distinguished from the regular construction, but it was likely focalised merely by intonation.

CT IV : 333 c – d, B_3L; sim: BD 18, A.a. 34




ỉw ḥr.w ỉb=*f nḏm*(*.w*) […] *ỉw wśỉr ỉb*=*f 3w*(*.w*) […]

'*Horus* was pleased […], and *Osiris* was happy […].'

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Stèles, pl. 4 [C 3], 7

wśìr ḫnt(.ì) ìmn.t(ìw) ḥ^{c}ī̯(.w) m mn.w n(.ì)w nb(≠ì)
ìnk čś(≠ì) m ḥ^{c}⟨^{c}⟩.wt ìb(≠ì) ȝwī̯(.w) m ḫrp.t≠ì

'*Osiris-Khontamenti* is overjoyed with the monuments of my lord [i.e., the king],
and *I myself* rejoice, being pleased with what I have directed
[i.e., the work on the temple].'

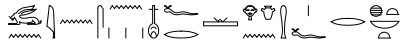
For the non-attributive perfective relative *ḫrp.t≠f*, see sect. 33.3.2.2. with 33.3.6 (α).

21.8. TEMPORALISATION OF THE STATIVE

If a distinct past or future tense is to be expressed, or if the context requires a particular form of the suffix conjugation, the STATIVE is paraphrased with the auxiliary verb  *wnn* [see sect. 30.2.1.]. As with the PROGRESSIVE, *wn.ìn* [past] and *wnn* [future] precede the STATIVE almost like temporalising particles.

 *wn.ìn ìb n(.ì) ḥm≠f ḳbḥ(.w)* pWest 6.1

'Thereupon His Majesty was pleased.'

 IV : 685, 12

wn.ìn≠śn nfr(.w) ḥr-ìb n(.ì) ḥm≠f r (ì)ḫ.t nb.t

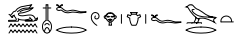
'Thereupon they were more pleasant to His Majesty than anything.'

 *wnn bȝ≠f ^{c}nḫ(.w) r-^{c} nb-r-čr.w* IV : 62, 6

'His *ba* will be alive at the side of the Lord-of-All.'

Note

The proposition of  *wnn* serving as a particle rather than a finite verb form is supported by examples that omit a neuter subject in reference to the context [cf. the omission of the subject after  *ìw* or  *m≠k*, see sect. 21.13.2.].

 *wnn Ø nfr.w ḥr ìb≠f wr.t* Ptah L$_2$ 2.16

'[It] will be very pleasant upon his heart.'

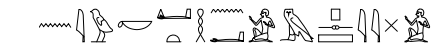
21.9. THE STATIVE IN QUESTIONS FOR CORROBORATION

As with adverbial and pseudo-verbal clauses, polar questions introduced by the interrogative particle  *ìn* are constructed with the factual particle *ìw*, disregarding a nominal or pronominal subject.

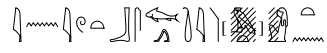
 *ìn ìw pȝ pr śśpṭ(.w)* pWest 11.19 – 20

'Is the house equipped?'

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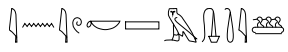
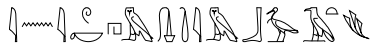
Heqanakht I, vs 17  *(i)n iw=k čḏ.t(i) ḥnᶜ=i m pšš.y*

'Have you been appointed with me as a partner?'

pBln 3027, 5.3 – 4  

in iw=č iyi.tj ʿ3m.t tn *in iw=č bsi.tj ʿ3m.t tn*

'Have you come, Asiatic woman? Have you entered, Asiatic woman?'

pBln 3027, vs 2.2 – 3  

in iw=k šm.tj ⟨m⟩ sš *in iw=k hm.tj m b3.t*

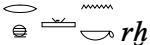
'Are you warm ⟨in⟩ the nest? Are you warm in the bush?'

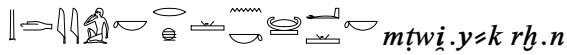
pBln 10025, 5  *(i)n iw=i ḳśn.kw nb=i ʿ.w.ś*

'Am I in trouble, my lord, l.p.h.?'

21.10. THE STATIVE IN ADVERB CLAUSES

21.10.1. DIFFERENT KINDS OF ADVERB CLAUSES

Disregarding the distinction of different verb semantic classes in main clauses, the STATIVE in subordinate clauses always denotes a static condition of the subject at the time of the main clause; if the anterior aspect of an event is to be emphasised, all verb groups instead employ the PERFECT / the PASSIVE [PERFECT] [see sect. 23.7.1.]. In the following example, the PERFECT  *rḫ.n=k*, 'you have come to know', thus emphasises achievement rather than the resultant state of the event.

Ptah Pr 11.10  *mṯwi.y=k rḫ.n=k wḥᶜ=k*

'Speak only when you know that you are qualified [to do so].'

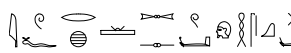
For the initial SUBJUNCTIVE *mṯwi.y=k*, se sect. 27.3.2.1.

For the [unmarked] AORIST *wᶜḥ=k* in an object clause, see sect. 35.2.1.1.

The STATIVE, however, is not only found in circumstantial or attributive adverb clauses,

Sin B 193 – 194 [circumstantial]  *p.t ḥr=k čḏ.t(i) m mšḏp.t*

'The sky will be above you while you are laid on a stretcher.'

pWest 7.4 [attributive]  *iw=f rḫ(.w) č3s tp ḥśḳ(.w)*

'He knows [how] to tie a severed head.'

For the construction of the subordinate clause without an antecedent subject, see below.

but like the PROGRESSIVE, the STATIVE can also define the time at which the main clause event occurs [adverb clause of time]. In translation, such clauses are typically introduced by the conjunctions 'once' or 'when'.

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ḏ.n(=j) jḫ.n=ś wrr.t IV : 283, 12 – 14
ḥ⁽ḫ⁾.tj m nśwt n(.j) nḥḥ ḏ.t
jśḫ śj m nśwt ⁽nḫ(.w)

'Herewith I grant that she shall seize the White Crown
once she is the king of eternity, for ever and ever,
being the king of the living.'

For the PERFECT *ḏ.n(=j)* in a performative utterance, see sect. 23.5.2.
For the causative formation *ḏ.n(=j) jḫ.n=ś*, see sect. 27.6.1.1.

21.10.2. CONSTRUCTION OF THE SUBJECT

21.10.2.1. WITH AN ANTECEDENT SUBJECT

If the main clause subject differs from the subject of the subordinate clause, the latter necessarily precedes the STATIVE as an antecedent subject, leaving the adverb clause indistinguishable from a possible main clause.

CIRCUMSTANTIAL



jw=k mn.tj m kꜣ jmn.t BD 78, Nu 51 – 52
sꜣ=k ḥ⁽ḫ⁾(.w) ḥr nś.t=k

'You subsist as the Bull of the West,
while your son has appeared upon your throne.'





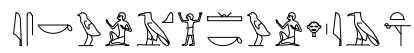
jy.kw m ḥtp.w mš⁽ʿ⁾=j ⁽ḏ(.w) VII : 15, 11

'I returned in peace, my troops being safe.'

For the initial STATIVE *jy.kw*, see sect. 21.11.1.



[…]



BD 85, C.a. 5 – 6

ḏḏ=śn śnḏ=j […] *jśk wj kꜣ.kw ḥr jꜣ.t(=j)*

'They cause fear of me […] while I am high on my standard.'

For the AORIST *ḏḏ=śn* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

TEMPORAL





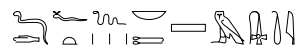
Hat Gr 17, 12 – 13

jr.j pḥ.wj=ś m šṯ.yt-šꜣ *r(m)ḏ(.t) nb.t hꜣb(.w)*

'one who brought up its [i.e., the city's] rear in the embankment
when everybody [i.e., all men] had moved out [to fight]'

For the non-attributive perfective participle *jr.j*, see sect. 33.2.1.1. with 33.2.6 (γ).





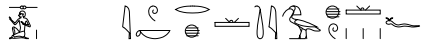
IV : 19, 11 – 12

m ḥr(.j)-jb hrw *ḏtf.t nb.t šm.tj*

'in the middle of the day, when every snake is hot'

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ATTRIBUTIVE

Merikare E 50  *s ỉw≠k rḫ.tỉ ỉḫ.w≠f*

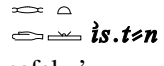
'a man of whose abilities you are aware'

21.10.2.2. WITHOUT AN ANTECEDENT SUBJECT

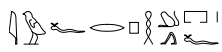
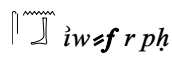
If the subject of the adverb clause is evident from the context, it is redundant and usually omitted, i.e., like a conjugated verb form of the suffix conjugation [see sect. 22.3.], the STATIVE is constructed with only the pronominal stative suffix.

This is usually the case if

α. the subject of the adverb clause is identical with the main clause subject,

Sailor 7  

[circumstantial] 'Our troop has returned safely.'

Hat Gr 17, 14 – 15  

[circumstantial] 'He will reach his home in good health.'

IV : 657, 5 – 7 

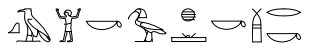
[circumstantial] 

'His Majesty proceeded on a chariot of electron,
being equipped with his armament.'

β. the subject of the adverb clause is identical with a preceding noun or pronoun,

CT II : 116 j – k, BH_3C 

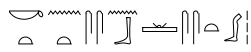
[split column] 

[temporal] 

ỉśč m⳨≠śn wỉ *prị.k(ỉ) ḫ^{c}ị.k(ỉ)*
ḳ⳨ị.k(ỉ) ỉḫ.kị ˁpr.k(ỉ)
ś^{c}ḥ.k(ỉ) nčrị.kỉ m ś^{c}ḥ≠ỉ pw

'They see me once I am out and arisen,
high, glorious, and equipped,
ennobled and divine in this my dignity.'

For the PRESENT *m⳨≠śn* after a backgrounding particle, see sect. 25.4.2.4.

pEb 77.17  

[temporal] *ky.t n.t śśnb śśt* *mr(.w)*

'Another one for healing the calf when it hurts.'

Sin B 199 – 200  

[temporal] *śpr.n wč̣.w pn r≠ỉ* *ˁḥ^{c}.kw m ḥr-ỉb wḥ.wt(≠ỉ)*

'This decree reached me when I was standing in the midst of my tribe.'

For the PERFECT *śpr.n≠ỉ* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

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2. ZwZt : 45, 15

śḫwi̯.y nỉw.t=f *hrp.tỉ m ʿwꜣi̯ śỉ ḥnʿ ḫꜣśt.tỉw* temporal

'one who saved his city
when it was immersed in those who plundered it and foreigners'

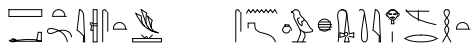
For the non-attributive participles *śḫwi̯.y* and *ʿwꜣi̯*, see sect. 33.2.1.1. with 33.2.6 (γ).



Sin B 254

i̯w=i̯ mi̯ s *i̯čči̯.w m ʿḫḫ.w* attributive

'I was like a man caught in twilight.'



pEb 49.1 – 2

šʿ.t i̯s.t *śnwḫ.tỉ ḥr mrḥ.t* attributive

'an old book that has been boiled in oil'

γ. the adverb clause is constructed with an impersonal subject.



Bln 20376, A, 1

ʿḳ ḥsi̯(.w) *pri̯.t mri̯(.w)*

'[Spell for] entering, praised, and coming forth, beloved.'

Any adverb clause, however, can be constructed with an antecedent subject in order to avoid confusion.



IV : 651, 11 – 12

i̯n i̯w ḥm=f wčꜣ(.w) ḥr ky mčn *i̯w=f wꜣi̯(.w) r śnčˇ n=n*

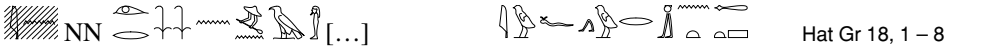
'Does His Majesty proceed upon another road as he tends to fear us?'



Herdsman x + 1 – x + 2

m=čn wi̯ hꜣi̯.kw r sš *i̯w=f tkn(.w) m mḥr pn*

'Behold, I descended to the lake, which is near this meadow.'



Hat Gr 18, 1 – 8

i̯n NN i̯rr nn n(.i̯) ḫn.tỉw […] *i̯w=f i̯wi̯(.w) r i̯ni̯.t ʿꜣ.t*

'It was NN who made these inscriptions […]
when he had come to fetch precious stone.'

For the *i̯n*-construction *i̯n NN i̯rr*, see sect. 38.2.2.1.



BD 148, Nu 11

čči̯=čn n=f p.t tꜣ […] *i̯w=f rḫ(.w) śt tm(.w)*

'May you grant him the sky and the land […], as he knows it all.'

For the initial SUBJUNCTIVE *čči̯=tn*, see sect. 27.3.2.1.

21.10.3. THE STATIVE IN APPARENT PURPOSE OR RESULT CLAUSES

Adverb clauses occasionally employ the STATIVE in reference to an event that is yet to occur at the reference point in time, and thus seem to contradict the rule that

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the STATIVE can only denote a condition at the [relative] present time. In the sentence

IV : 879, 7 – 8

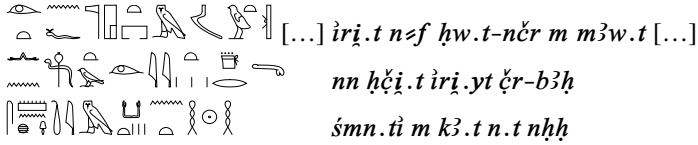


wḏ ḥm=f ỉrỉ.t n=f ḥw.t-nḏr tn m ỉnr rwḏ śmnḫ.tỉ m kȝ.t ḏ.t

for instance, the adverb clause seems to describe the condition of a temple that is yet to be built – a construction that would require the SUBJUNCTIVE [see sect. 27.5.1.]:

IV : 1667, 17 – 19

[His Majesty commanded to accomplish this temple for him in hard stone
so that it might be distinguished [*śmnḫ=f*] as a work of eternity.]



[…] *ỉrỉ.t n=f ḥw.t-nḏr m mȝw.t* […]
nn ḥḏỉ.t ỉrỉ.yt ḏr-bȝḥ
śmn.tỉ m kȝ.t n.t nḥḥ

‘Making a new temple for him […]
– without destroying anything that had been made before –
which [now] is established as a work of eternity.’

The use of the STATIVE, however, can be explained as a shift of perspective: although the main clause is constructed in reference to a time prior to the time of speaking, the adverb clause is viewed from the actual present time, i.e., from the time the inscription was engraved on the completed monument.

‘His Majesty commanded to accomplish this temple for him in hard rock,
which [i.e., the temple] is [now] distinguished as a work of eternity.’

In other cases, an immediate result of verbal action is constructed as a coordinated main clause, i.e., both events are portrayed to occur virtually at the same time.

Hat Gr 15, 10



rḏỉ ʿ=f ḥr s
ỉw=f rḫ(.w) św

‘one who puts his hand on a patient
and [immediately] knows him [i.e., his diagnoses]’

For the non-attributive perfective participle *rḏỉ*, see sect. 33.2.1.1. with 33.2.6 (γ).

Sin B 137 – 139



ḫʿm.n=f wỉ śtỉ.n=ỉ św
ʿḥȝ.w=ỉ mn(.w) m nḥb.t=f

‘As soon as he approached me, I shot him,
and my arrow stuck in his neck.’

For the verbal balanced sentence *ḫʿm.n=f wỉ śtỉ.n=ỉ św*, see sect. 35.2.5.

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21.11. THE INITIAL STATIVE IN MAIN CLAUSES

21.11.1. THE FIRST PERSON SINGULAR

The bare STATIVE of the first singular originally complemented the PERFECTIVE  ***śḏm=f*** and served as a narrative verb form of the active voice with both transitive and intransitive verbs. Although the construction itself survived as an Old Egyptian holdover,

CT II : 156 f, S_1C — CT II : 156 f, G_2T

 next to 

ḫᶜi̯.k(w) m ḫśbḏ — ***i̯w ḫᶜi̯.ki̯ m ḫśbḏ***

'I have appeared as lapis lazuli.' — 'I have appeared as lapis lazuli.'

the use of the bare STATIVE is almost limited to intransitive verbs, especially verbs of motion, and the passive voice of transitive verbs.



šmi̯.kw r bi̯ꜣ n(.i̯) i̯ty — Sailor 23 – 25

hꜣi̯.kw r wꜣḏ-wr

'I travelled to the mining area of the sovereign,
I descended to the sea.'

  Bersheh II, pl. 21, 8

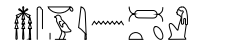
ḫpr.kw m ḥs.y mꜣᶜ — ***śbꜣ.w n(.i̯) mś.w nśwt***

'I became a truly praised one, — the educator of the king's children.'

  IV : 530, 12 – 13

i̯ni̯.kw r wꜣś.t i̯wn.w šmᶜ(.i̯) — ***rḏi̯.kw r i̯m.i̯-rꜥ šnw.ti̯***

'I was transferred to Thebes, the Upper Egyptian Heliopolis,
and I was promoted overseer of the granaries.'

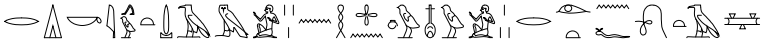
  BD 66, P.f. 1 – 2

i̯wr.kw i̯n śḫm.t — ***mśi̯.kw i̯n ni̯.t***

'I was conceived by Sakhmet, — and I was born by Neith.'

Examples for transitive verbs with active meaning are exceedingly rare.

 […] ***ḏi̯ḍ.k(w) r=i̯ n=f*** […] 'I said to him, […].' Sin B 45

 VII : 47, 14 – 15

rḏi̯.ki̯ i̯wt ḏꜣm n(.i̯) ḫwn.w nfr.w r i̯ri̯.t n=f wꜣ.t

'I had a troop of young recruits coming to prepare the road for it.'

For the causative formation ***rḏi̯.ki̯ i̯wt ḏꜣm***, see sect. 27.6.1.1.

 ***i̯ri̯.kw mi̯ sꜣ-tꜣ n(.i̯) s(m.y)t*** — Amenemhet, Mill 2.1 – 2

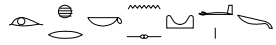
'I acted like a desert snake.'

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21.11.2. THE SECOND PERSON SINGULAR AND PLURAL

The initial STATIVE of the second person is frequently used in wishes and exhortations.

pEb 107.19 – 20




ỉrị.ḫr=k n=ś ḳw-ᶜ *sʒu̯.tỉ r mt*

'Then you have to operate on it, but take care of the blood-vessel.'

For the CONTINGENT *ỉrị.ḫr=k*, see sect. 28.3.2.

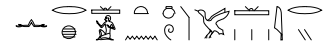
BHC verses 289 – 290, S I 88




nčr(.w) ḫrị.twny r=ỉ *ỉnk Rᶜw*

'[You] gods, keep aloof from me, as I am Ra.'

pWest 9.2 – 3

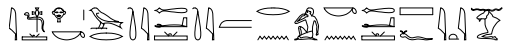



ḥsị.tỉ *n rḫ=ỉ čnw ỉr.ỉ*

'You [i.e., the king] may be praised, but I do not know the number thereof.'

For the NEG. PERFECTIVE *n rḫ=ỉ*, see sect. 24.3.1.1. with 23.3.1.3.

Cat. Abydos no. 1122, 3e reg. 6 – 7



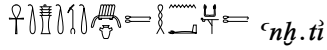
ỉ.nḳ̌-ḫr=k wr.tỉ ᶜʒ.ỉ tỉ m rn=k m ᶜʒ šf.yt

'Greetings. May you be great and grand
in your name as *He-who-is-great-of-majesty*.'

Note

***nfr ḫr*-verbs** employ the initial SUBJUNCTIVE with a possessive suffix pronoun in reference to the logical subject attached to the noun.

IV : 227, 13

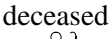


ᶜnḫ.tỉ čṭ.tỉ wʒś.tỉ ʒw-ỉb=ḳ̌ ḥnᶜ kʒ=č

'May you live, may you endure, and may you possess power,
and may your heart be wide [i.e., may you be happy] together with your *ka*.'

21.12. THE STATIVE IN FIXED WORDINGS

21.12.1. BLESSINGS FOR THE ROYAL FAMILY AND OTHER EXALTED PERSONS

Similar to the phrase ***nfr ḫr*-phrase**  ***mʒᶜ-ḫrw***, 'justified', appended to the name of a deceased person, the stative-phrases  ***ᶜnḫ(.w) ḳ̌.t***, 'may he live eternally', and  ***ᶜnḫ.tỉ***, 'may she live', frequently follow the names of the actual king or living members of the royal family,

IV : 20, 17

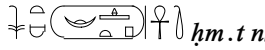


nśwt bỉ.tỉ (nb-pḥ.t(ỉ)-rᶜw) ᶜnḫ(.w) ḳ̌.t wᶜf ḫʒś.t nb.t

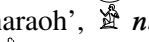
'King Nebpehtire, may he live eternally, who subdued all foreign land'

For the attributive perfective participle *wᶜf*, see sect. 33.2.1.1.

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 *ḥm.t nśwt (ỉʿḥ-htp(.w)] ʿnḫ.tỉ* IV : 21, 17

'the king's wife, Ahhotep, may she live'

while nouns such as  *ḥm≠f*, 'His Majesty', *ỉty*, 'sovereign',  *pr-ʿ3*, 'pharaoh',  *nb(≠ỉ)*, 'my lord', etc., are frequently constructed with the phrase  *ʿnḫ(.w) wḏ3(.w) śnb(.w)* [abbr. *ʿ.w.ś.*], 'may he live, be prosperous and healthy' [abbr. l.p.h.], as a token of respect.

  IV : 15, 8 – 9

nśwt nśwt.yw m t3(.w) nb.w *ỉty ʿ.w.ś. wʿf ỉṯb(.wỉ)*

'king of the kings in all lands, sovereign, l.p.h., who subdued the Two Riverbanks.'

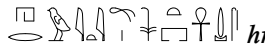
For the attributive perfective participle *wʿf*, see sect. 33.2.1.1.

 pKah, pl. 29, 2 – 4

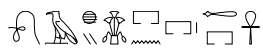
śwḏ3-ỉb pw n nb≠ỉ ʿ.w.ś. r-n.t(ỉ)t
h3w nb n(.ỉ) nb≠ỉ ʿ.w.ś. ʿḏ(.w) wḏ3(.w) m ś(.w)t≠śn nb(.w)t

'This is a communication for my lord, l.p.h., concerning:
All affairs of my lord, l.p.h., are safe and sound in all their places.'

In post-classical Middle Egyptian, the phrase exceedingly often follows even nouns that are built with various terms related to royalty.

 *hrw.yt pr-nśwt ʿ.w.ś.* IV : 693, 11

'the journal of the palace, l.p.h.'

 *w3ḫy n(.ỉ) pr-ʿ3 ʿ.w.ś.* pWest 8.9 – 10

'the pillared hall of the palace, l.p.h.'

 *ḏṯṯ.t m ḥm n(.ỉ) śtp-s3 ʿ.w.ś.* IV : 194, 1

'what was said in the Majesty of the palace'

For the non-attributive perfective passive participle *ḏṯṯ.t*, see sect. 33.2.1.1. with 33.2.6 (γ).

21.12.2. THE PHRASE *ỉyỉ.tỉ [n≠ỉ] [m ḥtp.w] / [ʿḏ.tỉ]*

The STATIVE of the verb  *ỉyỉ*, 'to come', is employed in various phrases of welcoming [cf. however, the note on p. 373].

 *ỉyỉ.t(ỉ) m ḥtp.w* 'May you come in peace.' BD 137 B, A.a. 2

 *ỉyỉ.tỉ n≠ỉ* 'May you come to me.' IV : 611, 15

  IV : 20, 1

ỉw h3w≠k nb ḥr ⟨ḏṯ⟩ *ỉyỉ.tỉ ʿḏ.tỉ*

'All your neighbours are ⟨saying⟩, "May you come safe."'

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21.13. Additional remarks on the stative

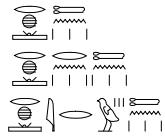
21.13.1. Compound predicates and omission of the predicate

More than one STATIVE can follow a common nominal or pronominal subject as a compound predicate, forming coordinated main clauses.

Ipuwer 14.14 – 15.1  […] 

ḏ ʒ m.w […] *ḫpr.w m pḏ.t(ỉw) wʒ ỉ.w r ḫbʒ*

'The youths […] have turned into barbarians and taken to pillaging.'

CT IV : 61 b, L_2Li; sim. BD 79, P.d. 10 – 11  NN 

ỉw NN *rḫ(.w) čn*

rḫ(.w) rn(.w)ꜥčn

rḫ(.w) ỉr.wꜥčn

'NN knows you,
(he) knows your names
(and he) knows your forms.'

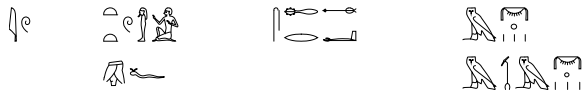
If two such clauses employ the same verb form, the non-initial clause can omit even the predicate and outwardly look like an adverbial clause.

IV : 58, 7 – 8 

ỉw *ḥsw.tꜥỉ* *mn.tỉ* *m ꜥḥ*

mrw.tꜥỉ *ḫr šny.t*

'My favour was established in the palace,
my popularity among the courtiers.'

Sin B 307 – 308 

ỉw *twtꜥỉ* *śḫr(.w)* *m nbw*

šnḏ.wtꜥf *m ḏꜥm*

'My statue was overlaid with gold,
its kilt with electron.'

21.13.2. Omission of the subject

A preposed pronominal subject of the STATIVE can be omitted if it is evident from the context, e.g., in the case of a neuter subject in reference to the context,

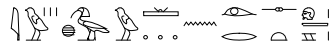
Dispute 5 – 6  […]

ỉw nʒ wr(.w) rꜥỉ mỉn […] *ỉw gr.t Ø wr(.w) r ꜥbꜥ*

'This is too much for me, today […]; [it] is too great to exaggerate.'

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a pronominal subject in reference to a preceding noun,

 […]  BD 17, A.a. 1 – 3

ḥ3(.t)-ᶜ m śčs.w śḫ3.w […] ***ỉw(≠w) 3ḫ.w n ỉrr śt tp t3***

next to

 […]  BD 17, Youiya 1 – 4

ḥ3(.t)-ᶜ m śčs.w śḫ3.w […] ***ỉw Ø 3ḫ(.w) n ỉrr ś.t tp t3***

‘Beginning of the recitations and commemorations […].
They are beneficial for one who performs them upon earth.’

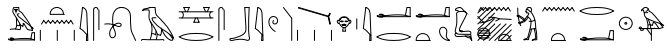
For the non-attributive imperfect participle ***ỉrr***, see sect. 33.2.1.2. with 33.2.6 (β).

or an impersonal passive subject.

 pKah, pl. 9, 8

ỉw Ø ᶜḳ(.w) ḫr wp.wt n.t ỉtỉ≠f rnp.t sp 2

‘[One] had entered with his father’s census-list [i.e., it was handed in]
in the second regnal year.’

 Ipuwer 7.3

m≠tn ỉś Ø w3ỉ(.w) r śbỉ ḥr ỉᶜr.t nḫt(.t) n.t rᶜw

‘Behold, [one] is about to rebel against the strong uraeus of Ra [himself]!’

 Ipuwer 7.2 – 2

m≠čn ỉś Ø w3ỉ(.w) r śšw3 t3 m nśw.yt
ỉn nhỉ n(.ỉ) r(m)č(.w) ḫm.w śḫr.w

‘Behold, [one] is about to deprive the land of the kingship
on the part of a few people who are ignorant of the traditions.’

For the attributive perfective participle ***ḫm.w***, see sect. 33.2.1.1.

21.13.3. SUBJECT NOUN PHRASES

A subject noun phrase usually precedes the STATIVE in its entirety;

 ***śmwn msḥ pn ḥ3(.w)*** pWest 4.1

‘Indeed, this crocodile is dreadful.’

 Ipuwer 2.6

ỉw mś m(w)t(.w) ᶜš3(.w) ḳrś.w m ỉtr.w

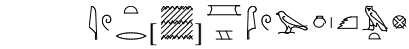
‘Verily, numerous dead are buried in the river.’

 ***č3w≠k n(.ỉ) ᶜnḫ nčm.w m šr.t≠ỉ*** IV : 944, 1

‘Your breath of life is sweet in my nose.’

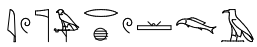
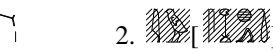
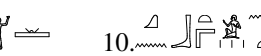
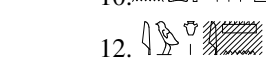
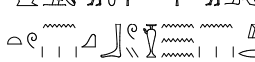
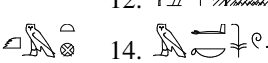
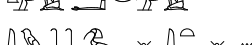
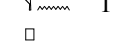
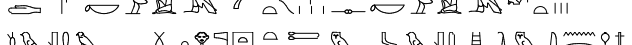
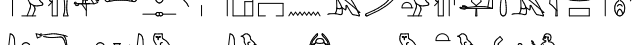
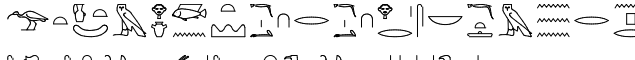
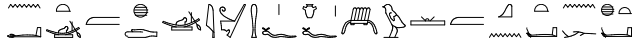
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rarely, however, the STATIVE is also found to follow the head of a noun phrase immediately.

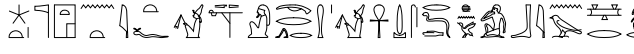
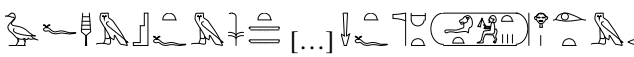
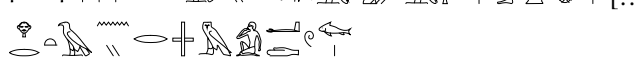
Neferti Pet 26  *ỉtr.w šwị(.w) n(.ỉ) km.t*

'The river of Egypt is dried up.'

EXERCISE

1. 
2. 
3. 
4.
5. […] 
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33. 
34. 
35. 
36. 
37. 
38. [A woman is addressed:] 
39. 
40. 
41. 
42.  […]
43.  […]
44. 
45. 
46. 
47. 
48. 
49. 

Notes

23. ***ỉw mḥ.tw ỉb ỉm=k***: ‘one confides in you’ [lit.: ‘one fills the heart with you’].
24. ***wnn mś.w=čn***: ‘your children will exist’.
27. ***mḥ*** 10 ***r mḥ*** 10 ***ḥr r’ =ś nb***: ‘ten on ten cubits on all its sides’.
29. ***ỉrị.t n=śn***: non-attributive relative clause, ‘what has been made for them’.
46. ***r ḥwʒ=ś***: ‘until it putrefies’.
47. ***ỉrị.n=ỉ hrw*** 3: ‘I spent three days’.

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3 CT VI : 73 h, B_3L^a.
4 Paheri, pl. 3.
5 Dispute 88.
6 CT III : 4 e – f, G_1T.
7 pEb 37.16.
8 Ipuwer 12.5.
9 Ipuwer 7.1.
10 Hat Gr 14, 8.
11 Merikare E 48.
12 IV : 561, 14.
13 2. ZwZt : 85, 5.
14 Peas B1, 107 – 108.
15 Ipuwer 7.10.
16 Paheri, pl. 3.
17 IV : 1927, 14.
18 Sinai 90, W face, 5 – 6.
19 CT V : 34 g, B_2L.
20 IV : 66, 17.
21 Sin B 292 – 293.
22 IV : 765, 14 – 15.
23 Peas B1, 267 – 268.
24 HTBM II, pl. 2 [EA 101], 12.
25 IV : 138, 13 – 15.
26 VII : 15, 1.
27 Hamm 191, 3 – 5.
28 2. ZwZt : 9, 4 – 5.
29 Ipuwer 9.1 – 2.
30 IV : 5, 12 – 13.
31 Paheri, pl. 3.
32 IV : 83, 8 – 10.
33 IV : 84, 6 – 7.
34 IV : 1667, 17 – 19.
35 2. ZwZt : 73, 12 – 13.
36 IV : 331, 8 – 9.
37 IV : 1379, 15 – 21.
38 2. ZwZt, Nachträge : 18, 11.
39 BD 138, Nu 6.
40 IV : 498, 16 – 17.
41 IV : 3, 9.
42 IV : 59, 16 – 60, 2.
43 2. ZwZt : 53, 18 / 54, 1.
44 pBln 3027, 8.6 – 7.
45 Khakhep vs 2.
46 pHearst 10.9 – 10.
47 Sailor 41 – 42.
48 Hat Gr 20, 2.
49 Cat. Abydos no. 1080, 4^e reg.

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CHAPTER 22

OVERVIEW OF CLAUSES WITH VERBAL PREDICATE

22.1. THE SUFFIX CONJUGATION

22.1.1. IN GENERAL

The Middle Egyptian verbal system is made up of a combination of the pseudo-verbal construction, the STATIVE, and a group of diverse inflected verb forms known as the suffix conjugation, which typically serve as verbal predicates and share common characteristics:

a) The verb form denotes dynamic action.

b) The subject expression is constructed as a [separable] subject noun or as an [inseparable] suffix pronoun, while the enclitic pronouns serve as direct object of a transitive verb.

 *śḏm=f św* 'He hears him.'

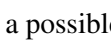
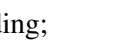
 *śḏm św ỉtỉ* 'The father hears him.'

c) The grammatical information of mood and aspect is expressed by different modifications of the verb stem such as

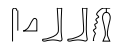
- the possible germination of the last strong radical;

   *hꜣỉ=f* [PRESENT]  *hꜣꜣ=f* [AORIST]

- a possible semi-consonantal ending;

   *hꜣỉ.w=f* [PROSPECTIVE]  *sbỉ.y=f* [PROSPECTIVE]

- or a possible consonantal tense infix attached to either the base stem or the geminated stem, depending on the verb class and the particular form of the verb.

   *śḳbb.n=f* [PERFECT]  *mꜣ.ỉn=f* [CONT. PERFECT]

   *mꜣꜣ.ḫr=f* [CONTINGENT]

Each form of the suffix conjugation originally denoted a particular aspect, i.e., the choice of the verb form was solely based on its semantic aspect. By the time of Middle Egyptian, however, the verbal system had developed into an essentially tri-

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partite tense system [completed - past | unmarked - present | yet to occur - future] with a clear distinction between sentence core verb forms [non-initial] and nominalised / topicalised [initial] verb forms.

Note
Middle Egyptian shows a strong preference against the initial use of the indicative sentence core forms of the suffix conjugation. Narrative texts in particular thus usually construct the respective forms with either an introductory particle or a topicalised constituent, while the Old Egyptian use of bare indicative verb forms primarily survived in non-contextual verbal clauses that make an isolated statement rather than being part of a narrative.

22.1.2. COMPLEX VERB FORMS AND VERBAL FORMATIONS

The negating particles  ***n*** and ***nn*** precede various forms of the suffix conjugation as a constitutive part of complex negated verb forms, i.e., the particle cannot be omitted, but it can be preceded by other non-enclitic particles, such as a backgrounding or presenting particle.

Note
Rare examples that seem to omit the negating particle with a non-initial verb form can most likely be explained as a mistake.

Peas B_1, 81 – 82	versus	Peas R 13.9 – 10
n wšb≠f n nn n(.ỉ) sr.w		***[n wšb≠f n nn n(.ỉ)] sr.w]***
wšb≠f n sḫ.tỉ pn		***n wšb[≠f n] sḫ.tỉ pn***
‘Neither did he answer these companions,		nor did he answer this peasant.’
Sin B 197		Sin AOS 17 – 18
nn ḳ̈ỉ.t(w)≠k m ỉnm n(.ỉ) sr		***nn ḳ̈ỉ.tw≠k m ỉnm n(.ỉ) sr***
ỉrỉ.tw ḳ̈r≠k		***nn ỉrỉ.tw ḳ̈r≠k***
‘You shall not be placed in a ram-skin,		and your foreign grave shall not made.’

In a similar fashion, certain particles can function as constitutive parts of affirmative verbal formations, most prominently in the  ***ỉw≠f śḳ̈m≠f***-formation, denoting a generalised / generic present [see sect. 25.4.3.1.]. Middle Egyptian, however, largely also substitutes the old contingent forms of the suffix conjugation with correspondent verbal formation [see sects. 25.4.3.3. and 27.4.1.2.].

22.2. WORD ORDER

22.2.1. IN GENERAL

A verbal clause consists of at least a verb serving as the predicate and a noun or a noun equivalent serving as the subject. Additional adverbial phrases as well as a direct and / or an indirect [dative] object are optional and depend on the valence of

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the verb. While the dative object is marked by the preposition 𓈖 *n* preceding a noun or pronoun, the enclitic pronoun serves as a pronominal direct object. A nominal direct object, on the other hand, can only be recognized by its syntactic function and its position in the clause.

A standard verbal main clause with only nominal constituents shows the following word order:

[N.-E. P.] – [P] – [S] – [O] – [D] – [ADV. PHR.]



IV : 1299, 6

ỉw [N.-E. P.] *wḏ̌.n* [P] *ḥm≠f* [S] see sect. 23.3.2.2.

{*w3ḥ* [INF.] *ḥrw wˁ* [O] *n mw.t≠f ˁnḫ.t* [D] *ḥr ḥ(3)b≠ś n(.ỉ) stỉ.t* [ADV. PHR.]}

‘His Majesty commanded
to dedicate one day to his mother Anukis on her Setet-festival.’

Any pronominal constituent, however, precedes a nominal constituent,

[N.-E. P.] – [P + s] – [o] – [D]

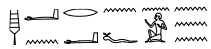


pWest 3.1

ˁḥˁ.n [N.-E. P.] *rḏ̌i̯.n≠f* [P + s] *św* [o] *n p3 ḥr.ỉ-pr* [D] see sect. 23.3.2.1.

‘Then he gave it to the caretaker.’

[N.-E. P.] – [P + s] – [d] – [O]



Sin B 26 – 27

ˁḥˁ.n [N.-E. P.] *rḏ̌i̯.n≠f* [P + s] *n≠ỉ* [d] *mw* [O] see sect. 23.3.2.1.

‘Then he gave me water.’

[N.-E. P.] – [P] – [o] – [S] – [ADV. PHR.]



VII : 12, 10, see sect. 23.3.2.1.

ˁḥˁ.n [N.-E. P.] *rḏ̌i̯.n* [P] *wỉ* [o] *ḥm≠f* [S] *m ḥ3.t(ỉ)-ˁ n(.ỉ) mnˁ.t-ḫwf.w* [ADV. PHR.]

‘Then His Majesty appointed me *ḥ3.t(ỉ)-ˁ* of the domain Menat-Khufu.’

[N.-E. P.] – [P] – [d] – [S] – [O]



IV : 168, 12

ỉw [N.-E. P.] *gr.t* [E. P.] *ỉri̯.n* [P] *n≠f* [d] *ḥm≠ỉ* [S] *śb3(.w) ỉpn* [O] see sect. 23.3.1.1.

‘My Majesty, however, made these gates for him.’

[N.-E. P.] – [P] – [d] – [S] – [D]



CT IV : 134 a, S_1P

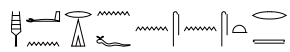
ỉw [N.-E. P.] *rḏ̌i̯(.w)* [P] *n≠ỉ* [d] *npr* [S] *n šmś.w≠ỉ* [D] see sect. 23.3.1.1.
ỉn ˁ3 ḥr(.ỉ)-ỉb wśḫ.t≠f [log. S]

‘Grain has been given to me and my followers by
the Great-One-Who-Resides-in-His-Hall.’

and if the position of both the direct and the indirect object is filled with a pronoun, a suffix pronoun precedes an enclitic pronoun.

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[N.-E. P.] – [P + s] – [d] – [o] – [ADV. PHR.]

Siût I 293 

see sect. 23.3.2.1. *ʿḥʿ.n* [N.-E. P.] *rḏi.n=f* [P + s] *n=śn* [d] *śt* [o] *r tȝ* [ADV. PHR.]

'Then he set it aside for them.'

22.2.2. Exceptions and changes of the word order

As a suffix pronoun does usually not precede the noun to which it refers, expressions formed with a suffix pronoun usually follow their nominal referent, disregarding the general rules of the word order.

CT II : 192 a, B_1C 

see sect. 37.2.1.1. *ỉr* [PREP.] *śwt* [E. P.] *ṯmḏ.t(w)* [P] *n NN pn* [D] *ȝb.t=f tf* [S] […]

'but if this his family should be united for for this NN […]'

CT II : 192 a, B_1L 

see sect. 37.2.1.1. *ỉr* [PREP.] *śwt* [E. P.] *ṯmḏ.t(w)* [P] {*ȝb.t n.t NN pn*} [S] *n=f* [d] […]

'but if the family of this NN should be united for him […]'

Note

Exceptions are possible.

2. ZwZt : 19, 1 

see sect. 33.3.5 (δ). *bw* [ANT.] *ỉrr.w* [REL. FORM] *n=śn* [d]

r(m)ḏ(.w) [S] *ḫȝ(.w)t* [O] *ỉm* [PREP. ADV.]

'a place where people build tombs for themselves'

The enclitic pronoun, on the other hand, can precede its noun, and a reflexive object pronoun thus precedes the nominal subject.

CT I : 83 l, B_1L 

rḏi.t [INF.] {*ḏsi* [P] *św* [o] *ȝḫ* [S]

ḫr gś=f ỉȝb(.ỉ) r gś=f wnm(.ỉ) [ADV. PHR.]} [O]

'[Spell for] having a spirit raise himself from his left side to is right side.'

BD 132, Nu 1 

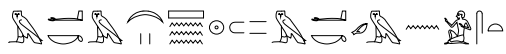
rḏi.t [INF.] {*pḥr* [P] *św* [o] *NN* [S] *r mȝȝ pr=f* [ADV. PHR.]} [O]

'[Spell for] having a man turn around to see his house.'

22.2.2.1. Adverbial phrases

A qualifying adverbial phrase, which usually takes the rear position in a clause, is sometimes dislocated to the left so as to precede the predicate as an emphasised adverbial phrase. The construction is primarily found with expressions of time and interrogative adverbial phrases.

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pBln 10016, 4a

m≠k [N.-E. P.] {***m ꜣbḫ.t*** 2 ***šm.w rᶜw*** 12} [ADV. PHR.] see sect. 23.3.1.1.
m≠k [N.-E. P.] ***śḏ̌m.n≠i*** [P + S] ***śt*** [O]
'Behold, in the second month of the *shemu*-season on the twelfth day,
behold, I have heard it.'



Sin B 149

iw [N.-E. P.] ***mỉn*** [ADV.] ***ỉb≠f*** [S] ***ỉᶜi̯(.w)*** [P] see sect. 21.3.1.2.1.
'Today his heart is appeased.'



Sin B 189 – 190

iw [N.-E. P.] ***mỉn*** [ADV.] ***ỉś*** [E. P.] ***šꜣᶜ.n≠k*** [P + S] ***tnỉ*** [O] see sect. 23.3.1.1.
'Today, indeed, you have begun the old age.'



Ptah Pr 9.6

iw [N.-E. P.] ***tr*** [E. P.] ***r-m*** [ADV. PHR.] ***thi̯≠f*** [P + S] ***śt*** [O] see sect. 25.3.
'Why does he thwart them?'



2. ZwZt : 94, 7

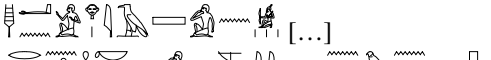
ḥr-m [ADV. PHR.] ***ᶜḥᶜ≠k*** [P + S] ***m ḥḳꜣ*** [ADV. PHR.] {***nn rḏ̌i̯.t rḫ≠ỉ***} [ADV. CL.] see sect. 25.3.
'Why do you arise as ruler without letting me know?'



Piehl, Inscr. I,
pl. 17, B

iw n≠ỉ rᵓ mdwi̯≠ỉ ỉm≠f
mỉ šmś.w śkꜣ≠ỉ ꜣḥ(.w)t≠ỉ m śḫ.t ỉꜣr.w
'My mouth belongs to me that I might speak with it,
and like the followers [of Horus], I plough my land in the Iaru-fields.'
For the [unmarked] PRESENT ***śkꜣ≠ỉ***, see sect. 25.4.1.

In other cases, the adverbial phrase seems to be anticipated in order to precede a lengthy dative object.



Sailor 171
see sects. 23.5.1.

ᶜḥᶜ.n≠ỉ ḥr ỉꜣš n mšᶜ(.w) […]
rḏ̌i̯.n≠ỉ [P + S] ***ḥkn.w*** [O] ***ḥr mr.yt*** [ADV. PHR.] ***n nb n(.ỉ) ỉw pn*** [D]
'Then I called upon the soldiers […],
and yet on the dam, I gave praise to the lord of this island.'



Sin B 202, see sects.
38.1.1. and 38.1.2. /
33.3.2.3. with 33.3.5 (α).

ỉri̯.tw [P] ***nn*** [S] ***mỉ m*** [ADV. PHR.] ***n bꜣk***
thi̯.n ỉb≠f r ḫꜣś(.w)t ḏ̌rḏ̌r(.w)t [D]
'How could this be done to a servant
whom his heart had led astray to foreign lands?'

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As with English phrasal verbs, a prepositional phrase can further be treated as part of the verb phrase, i.e., it directly follows the finite verb form and precedes even a nominal subject. In contrast to a free adverbial phrase qualifying the entire clause by the manner in which the verbal event occurs, this construction modifies the meaning of the verb itself [cf. the same use in adjectival clauses, sect. 15.1.1.2.3].

Sin B 136,
see sect. 37.2.2.



m-ḫt prỉ.n(=ỉ) m ḫ^{c}.w=f
rčỉ.n=ỉ [P + S] {*św^{3}ỉ* [P] *ḥr=ỉ* [ADV. PHR.] *^{c}ḥ^{3}.w=f* [S]} [O]$_{CL.}$
'After I had evaded his weapons, I had his arrows pass me by / miss me.'

22.2.2.2. ADVERB CLAUSES

In fewer cases, an entire adverb clause is dislocated to the left and precedes other constituents of the main clause in parentheses,

CT II : 117 f – h, BH_3C, see sects. 23.3.1.1. and 27.5.1.



ỉw wn(.w) n=ỉ ỉr.t(ỉ)=ỉ *m^{3}n(=ỉ) ỉm=śnỉ* *ỉn ḫnt(.ỉ)-n-ỉr.t(ỉ)*
ỉw wn(.w) n=ỉ mśčr.t(ỉ)=ỉ *śčm=ỉ ỉm=śnỉ* *ỉn bỉk pw ỉw.tỉ mṯwỉ.n=f*
'My ears have been opened for me – so that I might hear by them – by Mekhentyenirty.
My eyes have been opened for me – so that I might see by them –
by this falcon who does not speak.'

IV : 1020, 7 – 12, see sect. 23.5.3.



ỉnỉ.n wb^{3} nśwt nfr-pr.t *ỉśč św m šmś.wt ḥm=f ḥr ḫ^{3}ś.t rčn.w*
ỉḫ(.w) n(.ỉ) č^{3}hy ỉṯ.t 4 *ỉṯ.t n.t km.t* 2 *k^{3}* 1 *ṯmč(.w)* 7
'The royal butler, Neferperet, brought –
when he was in the following His Majesty in Retjenu –
Palestinian cattle: cows, four; Egyptians cows, two; bulls, one; together: seven [pieces].'

and even a topicalised adverb clause [see sects. 37.1. and 37.2.] is occasionally preceded by the particle *ỉw*, which usually precedes the main clause predicate.

Cambridge Acc.
no. W.9.1922, 4



ỉw śk (w)ỉ gr.t w^{3}ỉ.k(w) r nmḥ
ḫrp.n=ỉ ỉḫ ỉrỉ.n=ỉ ỉḫ
'Now that I had almost fallen poor, I tended and bread the cattle.'

pTurin 54003,
11 – 12
see sects. 37.2.1.1.
and 26.3.



ỉw mś ỉr čṯ.n=k wṯỉ(.w)=k ^{c} r rḫy.t ^{c}ḫm(.w) ỉr.t ḥr.w hhy.t
'Alas, if you [should] have thought of striking the *rḫy.t*,
the Eye of Horus, the fiery one, will be extinguished.'

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22.3. ADVERB CLAUSES WITH VERBAL PREDICATE

Most affirmative and all complex negated sentence core forms of the suffix conjugation can be embedded as adverb clauses without any changes. As Middle Egyptian, however, only allows for the circumstantial embedding, the relation between main clause and adverb clause depends on the particular aspect of the embedded verb form. The following example, for instance, employs the PERFECT in order to view the adverb clause event as completed in the relative present time, i.e., in the time at which the main clause event occurred; the circumstantial adverb clause is thus to be rendered as an anterior adverb clause.

VII : 2, 9 – 10 [see sects. 23.3.1.1. and 23.7.1.]



	ỉw [N.-E. P.] *ỉrị.n(=ỉ)* [P + S] *ỉs* [O]	[main clause]
	{*m ḥsw.t nśwt*} [ADV. PHR.]	[adverbial phrase]
	śỉḳr.n [P] *wỉ* [O] *ḥm=f* [S] *m tȝ* [ADV. PHR.]	[adverb clause]

'I made a tomb
[under the circ. / after] His Majesty had enriched me in [this] land.'

The circumstantial embedding can alternatively be marked by a backgrounding particle, in rarer cases also by  *ỉw*, and in archaic or archaising texts, even the enclitic particle  *ỉś* is found to mark an adverb clause; in standard Middle Egyptian, however, this construction was obsolete.

IV : 164, 5 – 6 [see sects. 21.10.2.2 (α). and 23.7.1.



śḥtp(.w) m mrị.t.n=f ḫpr
rḫ.n=ỉ ỉś nḥḥ pw wȝś.t ḏ.t pw ỉmn.w

'being contented with what he [i.e., Amun] wished to come about,
as I have learned that Thebes is the *nḥḥ*-eternity, and Amun is the *ḏ.t*-eternity'

For the PERFECT *rḫ.n=ỉ*, see sect. 23.7.1.

Note

The affirmative [circumstantial]  *ỉw* originally had a negative counterpart  *ỉw.t*, which replaced the negating particle if a complex negated verb form was to be embedded as a circumstantial adverb clause. Middle Egyptian examples, however, are rare and limited to archaic religious texts.



wnn=f m śḫr pn *ʿḥʿ=f n rʿw* *ỉw.t ỉwị.n=f r ś.t=f n.t ṭwȝ.t* Amduat : 750 – 751, A II 1 – 4

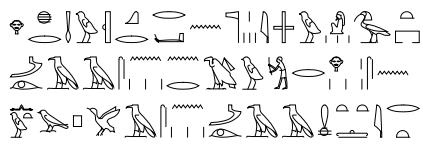
'He is in this condition: He stands up for Ra,
not being able to go from his place in the underworld.'

see sects. 30.2.2., 25.3 (α). and 25.7.3.

Circumstantial embedding of  *n ỉwị.n=f*, 'he cannot go' [see sect. 25.7.3.].

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CT I : 82 c – 84 c, B_1P, see sects. 25.6.1. and 40.1.2.



ḥr ḫrw ḳrr n(.i) nčr(.w) ỉm.ỉw ỉḫ.t
mỉỉ=śn nr.w r ḥr(.w)=śn
ỉw.t pỉu=śn mỉỉ mỉ.t(ỉ)t ỉr.t

'because of the thundering noise of the gods who are in the horizon,
when they see the terror in their faces,
never having seen the like thereof'

Circumstantial embedding of  *n pỉ(w)=śn mỉỉ*, 'never did they see'.

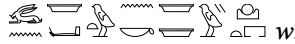
22.4. THE PASSIVE VOICE

22.4.1. IN GENERAL

While some forms of the suffix conjugation have particular passive counterparts, most Middle Egyptian verbs form a regular passive voice with the infix  /  *tw* attached to the modified verb stem.

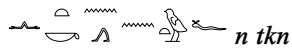
PERFECT	*śčm.n=f* / *ỉrị.n=f*	PASS. [PERFECT] *śčm(.w) N* [with nom. subject]
		STATIVE *śčm.kw* [with pron. subject]
		śčm.n.tw=f / *ỉrị.n.tw N*
		[as a nominalised / topicalised verb form]
PERFECTIVE	*śčm=f* / *ỉrị=f*	*śčm.tw=f* / *ỉrị.tw=f*
PRESENT	*śčm=f* / *ỉrị=f*	*śčm.tw=f* / *ỉrị.tw=f*
AORIST	*śčm=f* / *ỉrr=f*	*śčm.tw=f* / *ỉrr.tw=f*
PROSPECTIVE	*śčm=f* / *ỉrị(.w)=f*	*śčm.tw=f* / *ỉrị(.w).tw=f* [usual]
		PASS. PROSPECTIVE *śčmm=f* / *ỉrị.w=f* [rare]
SUBJUNCTIVE	*śčm=f* / *ỉrị=f*	*śčm.tw=f* / *ỉrị.tw=f*
CONT. TENSES	*śčm.ỉn=f* / *ỉrị.ỉn=f*	*śčm.ỉn.tw=f* / *ỉrị.ỉn.tw=f*
	śčm.ḫr=f / *ỉrị.ḫr=f*	*śčm.ḫr.tw=f* / *ỉrị.ḫr.tw=f*
	śčm.kỉ=f / *ỉrị.kỉ=f*	*śčm.kỉ.tw=f* / *ỉrị.kỉ.tw=f*
śčm.t=f-FORM	*śčm.t=f* / *ỉrị.t=f*	PASSIVE *śčm.t=f* / *ỉrị.yt=f*

IV : 116, 7
see sect. 27.3.2.1.



wn.tw n=k ʿỉ.wỉ ỉḫ.t
'May the doors of the horizon be opened for you.'

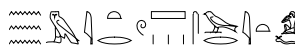
IV : 616, 10
see sect. 25.7.1.1.



n tkn.n.tw=f 'He cannot be approached.'

The semi-consonant */w/*, however, is often omitted, leaving only the abbreviated spelling  *t(w)*, which usually precedes the determinative.

Sin B 233
see sect. 25.4.1.



mw (ỉ)m(.ỉ) ỉtr.w swr.t(w)=f
'The water in the river is drunk.'

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 *n nḏr.w.t(w)=ỉ* ‘I will not be grabbed.’ CT VI : 46 g, S1C
see sect. 26.3.

A passive form of the suffix conjugation can thus be indistinguishable from a ‘feminine’ INFINITIVE constructed with a pronominal logical subject or object.

[He will be a Companion among the officials]
 *rḏỉ(.w).t(w)=f m ḳ3b šny.t* Sin B 281
‘while he will be given among the courtiers’ see sect. 26.4.
Instead of a narrative infinitive: ‘He was given among the courtiers.’

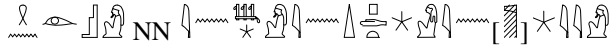
22.4.2. SUBJECT AND OBJECT IN THE PASSIVE VOICE

The passive voice requires a distinction between the grammatical subject and the logical subject, i.e., the agent of the verbal action. While the grammatical subject is determined by its syntactic function as a constitutive part of the finite verb form,

 *n pḥ.n.tw=f* [N.-E. P. + P + S] *m sḫs* [ADV. PHR.] IV : 1279, 16
‘He could not be reached in running.’ see sect. 25.7.1.1.

 CT I : 76 b, B1P
ỉw [N.-E. P.] *rḏỉ(.w)* [P] *n=k* [d] {*šṯ.w* (*ỉ*)*m*(.*ỉ*) *ỉn.t*} [S] see sect. 23.3.1.1.
‘You have been given a plot of land in the valley.’

the logical subject and the logical object are determined by the respective role of the participants of the verbal event as the agent, i.e., the performer of the verbal action, and the possible patient, i.e., the person, object, or conception at whom / which a transitive action is aimed. In the active voice, the agent is identical with the grammatical subject, while the patient is constructed as the direct object. In the passive voice, however, the patient becomes the grammatical subject of the verb form, while the agent may either be constructed as an adverbial phrase with the prepositions  *ỉn* [usual] or *ḫr* [rare].

 CT I : 188 b, B12C
šnỉ(.*w*) [P] *wśỉr NN* [S] *ỉn ś3ḥ* [A]1 *ỉn śpṯ.t* [A]2 *ỉn nčr ṯw3.y* [A]3 see sect. 26.3.
‘Osiris NN will be encircled by the Orion, by Sothis, and by the morning star.’

 pEb 47.18 – 19
wšᶜ.tw [P] {*nhỉ m t3y=f pr.t*} [S] *ḫr ḥ*(*n*)*ḳ.t* [ADV. PHR.] *ḫr s* [A] see sect. 27.3.1.1.
‘Some of its fruits shall be chewed by a man, with beer.’

22.4.2.1. THE IMPERSONAL PASSIVE

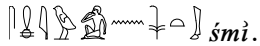
If the logical subject of a passive verb form is evident from the context or simply irrelevant, it can be omitted.

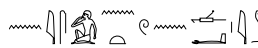
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pEb 59.3  *rḫ̌i̯(.w)* [P] *m ỉr.t* [ADV. PHR.] *r śnb=f* [ADV. CL.]
see sect. 26.3. ‘Shall be applied to the eye until he [i.e., the patient] gets better.’

2. ZwZt : 100, 16 
see sect. 23.5.3. *ỉri̯(.w)* [P] {*m-bꜣḥ ḫꜣḫꜣ.t ṯmḫ̌.tỉ ḳnb.t*} [ADV. PHR.]
‘Drawn up in the presence of the entire council and the *qenbet*.’

The Egyptian construction, however, can often not be mirrored in translation, but is best paraphrased with a ‘dummy’ subject ‘it’ [constructed with the passive voice] or the impersonal subject ‘one’ [constructed with the active voice].

[Swimming under him, I brought the prisoner to the other side of the water]
IV : 4, 8  *śmỉ.w* [P] *n wḥm.w nśwt* [D]
see sect. 23.5.1. ‘and it was reported to the royal herald’

Sin R 14  *nỉś.n.tw* [P] *n wᶜ ỉm* [D]
see sect. 23.5.3.  {*ỉśḫ̌ wỉ ᶜḥᶜ.kw*} [ADV. CL.]
‘One read [the message] out to one of them
while I happened to stand [nearby].’

A ‘dummy’ subject even allows for the construction of an impersonal passive voice of intransitive verbs.

IV : 138, 12 
see sect. 24.3.2. *ỉyi̯.tw* [P] {*r rḫ̌i̯.t wḫ̌ꜣ ỉb n(.ỉ) ḥm=f*} [ADV. PHR.]
‘One came to inform His Majesty.’

Note
In analogy with the PASSIVE [PERFECT], the formative element  /  *tw.tw* can be regarded as a passive infix rather than an impersonal suffix pronoun.

22.5. OMISSIONS AND COMPOUND CONSTITUENTS

22.5.1. OMISSION OF A SEMANTIC PARTICLE

In a sequence of equal affirmative verbal formations, one or more non-initial main clause(s) can omit the semantic particle.

BD 136 A[1], Nu 23 
see sect. 25.4.3.1. 
ỉw=f *wnm=f* [P$_1$ + S]
swr=f [P$_2$ + S] *m-bꜣḥ wśỉr* [ADV. PHR.]$_1$ *rᶜw nb* [ADV. PHR.]$_2$
‘He will inevitably eat
and drink in the presence of Osiris, every day.’

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Sin B 143 – 144, see sect. 23.3.2.1.



ʿḥʿ.n ỉnỉ.n≠ỉ [P$_1$ + s] *(ỉ)ḫ(.w)t≠f* [O]$_1$
ḥ3ḳ.n≠ỉ [P$_2$ + s] *mnmn(.t)≠f* [O]$_2$

'Then I carried off his property
and captured his herds.'

22.5.2. OMISSION OF THE SUBJECT [AND THE FORMATIVE ELEMENT]

A pronominal subject of the first person singular is frequently omitted;



Bln 2303, 1 – 3,
see sect. 27.3.2.1.

ỉrỉ.y≠ỉ [P + s] *ỉ(3.w)* [O] {*n ḥr.w nḳ (ỉ)tỉ≠f*} [D]
śn(≠ỉ) [P (+ s)] *t3* [O] {*n 3ś.t wr.t mw.t nčr nb.t p.t ḥn.wt nčr(.w) nb.w*} [D]
'I shall praise Horus, the protector of his father,
and prostrate for Isis, the Great One, Mother of the God,
mistress of heaven, mistress of the all gods.'



VII : 8, 2 – 3
[emphatic]
see sect. 38.1.1. and 38.1.2.

ỉyỉ.n(≠ỉ) [P + (s)]$_{TOP}$ *r t3 pn* [ADV. PHR.]$_1$
m-ḫt śmś.w n(.ỉ) ỉtỉ(.w)(≠ỉ) ỉm.ỉw ḫr.t-nčr [ADV. PHR.]$_2$
ỉrỉ.n(≠ỉ) [P + (s)] *m3ʿ.t* [O] *n nčr≠ỉ* [ADV. PHR.]

'I came to this land
in the following of the eldest of my fathers in the necropolis,
having done *ma'at* for my god.'

in rarer cases, this is also true for a subject pronoun in reference to an abstract neuter or a preceding constituent.



pEb 75.13 – 14
see sect. 28.3.2.

pḫr.t pw n.t ṭr šf.wt (ỉ)m(.t) ʿ.t nb.t n.t s
śnb.ḫr Ø [P (+ s)] *ḫr-ʿ.wỉ* [ADV.]
'This is a remedy for removing a swelling that is at any limb of a man;
then [he] recovers, immediately.'





IV : 96, 14 – 15
see sect. 31.2.1.

š3 [IMP.] *ḫpr* Ø [P + (s)] *wḳ* [IMP.] *ỉrỉ.tw* Ø [P + (s)]
'Command, and [it] will happen, order, and [it] will be done.'

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If two or more coordinated main clauses are constructed with the same subject, this is occasionally attached to only the first verbal predicate, while the non-initial main clause predicate(s) show(s) only the modified verb stem of the respective form of the suffix conjugation.

Peas B_1, 225 – 226

see sect. 23.5.1.



ỉwị̈.ỉn [P] *r≈f* [E. P.] *śḏ.tỉ pn* [S]
{*r* [PREP.] *śpr* [INF.] *n≈f* [d] 4.*nw sp* [ADV. PHR.]} [ADV. CL.]
gmị̈.n Ø [P + (s)] *św* [o]
{*ḥr* [PREP.] *prị̈.t* [INF.] *m śbꜣ n*(.*ỉ*) *ḫw.t-nčr* [ADV. PHR.]} [ADV. CL.]
'Then this peasant came to petition him the fourth time,
and found him coming forth from the gate of the temple.'

If such a sequence is further constructed with equal verb forms, the non-initial verb forms may omit even the formative element, leaving only the bare verb stem.

Peas B_1, 339 – 340

see sect. 25.4.3.1.



ỉw ḳrś.tw≈f [N.-E. P. + P + s]
śmꜣ Ø [P + (s)] *tꜣ* [O]
'He will be buried and interred.'

Bln 1157, 14 – 16

see sect. 23.5.3.



ḥꜣḳ.n≈ỉ [P + s] *ḥm*(.*w*)*t≈śn* [O]
prị̈ [P (+ s)] *r ḫnm*(.*w*)*t≈śn* [ADV. PHR.]
wḥꜣ [P (+ s)] *ỉt≈śn* [O]
'I captured their women,
stepped down to their wells,
rooted out their barley,

ỉnị̈.n≈ỉ [P + s] *ḫr*(.*ỉw*)*≈śn* [O]
ḫwị̈ [P (+ s)] *ỉḫ*(.*w*)*≈śn* [O]
rčị̈ [P (+ s)] *ḫ.t* [O] *ỉm* [PREP. ADV.]
and I carried off their families,
herded their oxen,
and set it on fire.'

pEb 93.16 – 17

see sect. 28.3.2.



rčị̈.ḫr≈k [P + s] {*ỉnị̈.tw* [P + s] *n≈k* [d] *mḥ.t mꜣw.t* [O]}[O]$_{CL}$
mḥ [P (+ s)] *śỉ* [o] *m mrḥ.t* [ADV. PHR.]
rčị̈ [P (+ s] {*ḥmśị̈* [P] *s.t* [O] *ḥr≈ś* [ADV. PHR.]$_1$ *r* 4 *ḥrw* [ADV. PHR.]$_2$
'Then have a new bowl be brought for you,
filled with unguent,
and have the woman sit on it for four days.'

Sin B 26 – 27

see sects. 23.3.2.1.
and 23.5.1.



ḥ^{c}.n rčị̈.n≈f [N.-E. P. + P + s] *n≈ỉ* [d] *mw* [S]
pśị̈ Ø [P + (s)] *n≈ỉ* [d] *ỉrč.t* [O]
'Then he gave me water
and boiled milk for me.'

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22.5.3. OMISSION OF THE OBJECT

An object pronoun in reference to a preceding noun or pronoun is occasionally omitted.

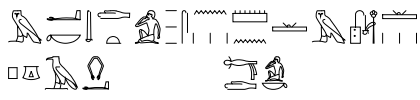


Neferti Pet 11

ḫwỉ [N-E. P.] *ỉn(t.)tw=f* [P + s] {*mɜ́ɜ́* [P] Ø [o] *ḫm=f* [S]} [ADV. CL.]

see sects. 27.4.1. and 27.5.1.

'He shall be brought so that His Majesty might see [him].'



Merikare E 35 – 36

see sect. 31.2.1.

m=k [N.-E. P.] *mṯw.t=śn* [S] *mn(.w)* [P] *m sḫɜ́.w* [ADV. PHR.]

pgɜ́ [P]$_{imp}$ Ø [o] *šṯỉ=k* [P + s] Ø [o]

'Behold, their words endure in the writings;

open [them] and read [them].'



pWest 6.10

ʿḥʿ.n ỉnỉ.n=f [N.-E. P. + P + s] *św* [o]

see sects. 23.3.2.1. and 23.5.1.

rčỉ Ø [P+(s)] Ø [o] *n ḥn.wt* [D]

'Then he fetched it

and gave [it] to his mistress.'

22.5.4. OMISSION OF THE PREDICATE

A non-initial main clause may omit the subject as well as the verbal predicate if these are identical with the preceding clause.



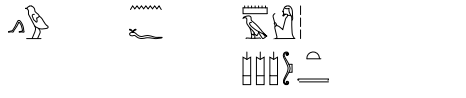
CT VII : 464 g – 465 a, B$_1$Bo [emphatic]

see sects. 38.1.1. and 38.1.2.

	ḫpr.n=ỉ [P + s]$_{top}$	*nčr.w* [O]	*m fṭ.t=ỉ* [ADV. PHR.]
ỉw [N.-E. P.]	*r(m)č(.w)* [O]	*m rmw.t ỉr.t=ỉ* [ADV. PHR.]	
	'I created	the gods	form my sweat,
		the humans	from the tears of my Eye.'

22.5.5. COMPOUND SUBJECTS

A verbal predicate can be constructed with more than one subject noun, forming coordinated clauses, each of which may have a qualifying adjunct such as adverb or adverbial phrase.



IV : 138, 5 – 6

see sect. 25.3 (α).

ỉwỉ [P]	*n=f* [d]	*mn.tỉw* [S]$_1$	*ḫr ỉn.w* [ADV. PHR.]$_1$
		ỉwn(.tỉw) tɜ́-stỉ [S]$_2$	*ḫr gɜ́.w(t)* [ADV. PHR.]$_2$
'To him	come	the Bedouins	with [their] tributes,
		the Nubian nomads	with [their] dues.'

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IV : 27, 16



see sect. 30.2.2.

wnn [AUX.] *ỉs=ś* [S]$_1$ *mᶜḥᶜ.t=ś* [S]$_2$ *m tȝ ȝ.t* [ADV. PHR.]$_1$
ḫr sȝč.w wȝś.t tȝ-wr [ADV. PHR.]$_2$

'Her tomb and cenotaph are presently on the soil of the Theban and the Thinite Nome.'

BD 52, Nu 5 – 6 [see sect. 23.3.1.1.]



ỉw [N.-E. P.] *wḏᶜ(.w)* [P] *n=ỉ* [d] *ȝḫ(.w)t=ỉ* [S]$_1$ *(ỉ)m(.wt) ḏṭ.w* [ADV. PHR.]$_1$
wȝḏ.t=ỉ [S]$_2$ *(ỉ)m(.t) ỉwn.w* [ADV. PHR.]$_2$

'My fields in Busiris have been assigned to me and my [patch of] green plants in Heliopolis.'

22.5.6. COMPOUND OBJECTS

The same construction is found with compound object phrases.

IV : 744, 13 – 14



see sect. 23.3.1.1.

ỉw [N.-E. P.] *ḫrp.n* [P] *n=f* [d] *ḥm=ỉ* [S]
nbw [O]$_1$ *ḥḏ* [O]$_2$ *ḫśbḏ* [O]$_3$ *mfkȝ.t* [O]$_4$ *ḥmt-km* [O]$_5$ *ḥsmn* [O]$_6$
ḏḥtỉ [O]$_7$ *čr.w* [O]$_8$ *ỉśmr* [O]$_9$ *ᶜšȝ wr.t* [ADV.]

'My Majesty dedicated very large quantities of gold, silver, lapis lazuli, black copper, bronze, lead, ochre, and corundum [?] to him.'

IV : 414, 14

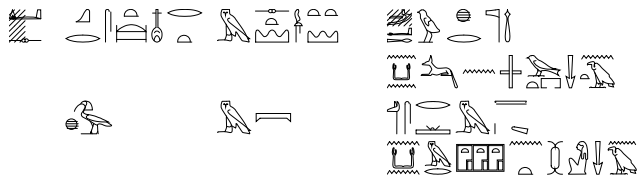


see sect. 27.3.2.1.

ḏi=ś [P + S] {*prỉ.t* [INF.]$_1$ *m bȝ ᶜnḫ.y* [ADV. PHR.]$_1$} [O]$_1$
{*śśn.t* [INF.]$_2$ *čȝw nḏm n(.ỉ) mḥ.yt* [O]} [O]$_2$

'May she grant [him] to go forth as a living *ba*
and breath the sweet breeze of the north wind.'

IV : 414, 2 – 5



see sect. 27.3.2.1.

ḏi=ś [P + S] {*ḳrś.t nfr.t m s(m.y)t ỉmn.t(ỉ)t*} [O]$_1$ {*mȝᶜ-ḫr.w ḫr nčrᶜȝ*} [O]$_2$
n kȝ n(.ỉ) ḥr.ỉ śštȝ n(.ỉ) ỉm.ỉ-wr.t śn-mw.t [D]$_1$
{*ȝḫ m p.t*} [O]$_3$ {*wśr m tȝ*} [O]$_4$
n kȝ n(.ỉ) (ỉ)m(.ỉ)-rᵓ ḥw(.w)t ⟨nčr⟩ n(.w)t nỉ.t śn-mw.t [D]$_2$

'May she grant the *ka* of the privy to the secret of the western side, Senmut,
a nice funeral in the western desert and justification with the great god;
the *ka* of the overseer of the temples of Neith, Senmut,
to be powerful in heaven and strong upon earth.'

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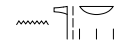


BD 84, C.a. 8 – 9
see sect. 24.3.1.1.

n ḏṯ=i [N.-E. P. + P + S] ***i.śf.t*** [O]$_1$ ***m śf*** [ADV. PHR.]$_1$
m3ʿ.t [O]$_2$ ***min*** [ADV. PHR.]$_2$
'I did not speak ***i.śf.t*** yesterday
and ***m3ʿ.t*** today.'

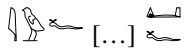
If a verbal clause is constructed with a compound dative object, the preposition ***n*** either precedes each object noun [usual]





IV : 491, 15
see sect. 25.4.3.1.

i.w=f wṯn=f [N.-E. P. + P + S] ***n wsir*** [D]$_1$ ***n nčr(.w) nb(.w)*** [D]$_2$
'He used to make offerings for Osiris and for all the gods.'

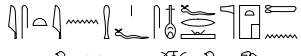
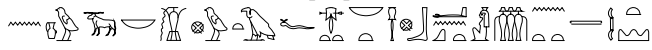




pEb 1.9
see sect. 25.4.3.1.

i.w=f […] ***ḏi=f*** [N.-E. P. + P + S] ***3ḫ.w*** [O] ***n rḫ.w-(i)ḫ(.w)t*** [D] $_1$
n swn.w im.iw ḫt=f [D]$_2$
'He [i.e., Thot] gives power to the wise ones
and to the physicians in his following.'

or a compound noun phrase [rare].

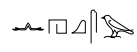
IV : 1294, 14 – 16
see sect. 38.2.2.5 (α).

i.śḏ in ḥm=f śnfr ḥw.t nčr tn […]
n ḫnm.w nb ḳbḥ.w mw.t=f sti.t nb.t 3bw ʿnḳ.t ḫnt.t t3-sti
'Now, it was His Majesty who decorated this temple […]
for Khnum, Lord of the Cataract, [for] his mother Satet, Mistress of Elephantine,
and [for] Anukis, Foremost of Nubia.'

22.5.7. COMPOUND PREDICATES

A series of equal verb forms, each of which may be constructed with dependents, can precede a common subject as a compound predicate.

Peas B$_1$, 282 – 283 [see sects. 31.2.1. and 26.4.]



mḥ [IMP.] ***nfr*** [ADV.] {***n ḥḳś***} [N.-E. P. +P]$_1$ {***n wbn***} [N.-E. P. + P]$_2$ ***m3ʿ.t*** [S]
'Fulfil [your duty] well, then ***m3ʿ.t*** will neither be scanty nor overflow.'







IV : 48, 4
see sect. 26.3.

ḥsi [P]$_1$ ***čn*** [O]$_1$ ***mri*** [P]$_2$ ***čn*** [O]$_2$ {***nčr(.w)=čn niw.tiw***} [S]
'Your city gods will favour you and love you.'

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22.5.8. COMPOUND CLAUSES

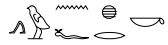
While one verbal main clause can be qualified by more than one adverb clause,

IV : 874, 4 – 7

[emphatic]

see sects. 38.1.1.

and 38.1.2.




ỉwỉ.n≠f [P + s] ***ḥr≠k*** [ADV. PHR.] ***nčč≠f ḥr≠k***
čwỉ≠f čw r ỉr.t≠k n.t č.t≠k
śnčr≠f čw ḥr pr.t ḫnt≠f

'He [i.e., the king] has come to you [i.e., Amun]
that he might greet you,
that he might call you to your own Eye [i.e., the offering],
that he might cense you with what came forth from you.'

one adverb clause can be valid for more than one main clause.

[MAIN CL.]$_{TOP}$ [ADV. CL.]

VII : 4, 12 – 14

[emphatic]

see sects. 38.1.1.

and 38.1.2.






ỉyỉ.n≠ỉ [P$_1$ + s] ***m nỉw.t≠ỉ***
ḥ3ỉ.n≠ỉ [P$_1$ + s] ***m śp3.t≠ỉ*** ***ỉrỉ.n≠ỉ*** [P + s] ***ḫss.t nčr≠ỉ*** [O]$_1$
mrr.t nčr(.w)≠ỉ nb.w [O]$_2$

'I came from my city,
I descended from my nome, having done what my god praises
and what all my gods love.'

22.6. TOPICALISATION OF CONSTITUENTS

Any nominal constituent, together with its dependents, can be dislocated to the left to precede the verbal predicate as a marked or unmarked topicalised constituent, or as an anticipated lengthy noun phrase, while a pronoun in grammatical agreement and the form required by the syntactic environment substitutes for the topicalised element in its original position. [see sect. 13.3.].

IV : 28, 16 – 29, 1

subject, see sect. 24.3. 2.






ỉśč [N.-E. P.] ***ḥm≠f*** [S]$_{TOP}$ ***č3ỉ≠f*** [P$_1$ + s] ***ʿ≠f*** [O]$_1$
kʿḥ≠f [P$_2$ + s] ***čr.t≠f*** [O]$_2$
ỉrỉ≠f [P$_3$ + s] ***n≠ś*** [d] ***ḥtp-čỉ-nśwt*** [O]$_3$

'Now, His Majesty extended his arm,
bent his hand,
and presented for her a funeral offering.'

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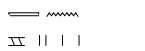


ỉr [PREP.] {*ḫnn nb ḥr=ś*} [S]$_{TOP}$ — *n m(ỉ)n(i̯).n=f* [N.-E. P. + P + s] — CT III : 98 l, B9C,
'As for anyone who relies on it, he does not / cannot die.' — see sects. 33.2.1.2. and 25.7.1.1.

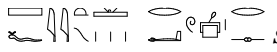
IV : 1666, 13 – 14 [see sect. 24.3.1.1]



{*ỉḫny pꜣ ꜥbꜥ.w (ỉ)m(.ỉ)-ḫnw mšꜥ=f*} [S]$_{TOP}$ — *n rḫ=f* [N.-E. P. + P + s] *pꜣ mꜣỉ* [O]
'Jkheny, the braggart in his army, did not know the lion.'



tꜣ=n [O]$_{TOP}$ *pḥ=n* [P + s] *św* [o] — Sailor 11, object
'Our land, we have reached it.' — see sect. 24.3.2.



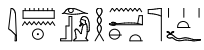
šf.yt rčỉ.w [P] *śꜣ* [S] *r=ś* [ADV. PHR.] — Khakhep 12
'Respect, one has turned the back on it.' — nom. part of a phrase see sect. 23.4.

IV : 836, 6, adv. phr. [see sect. 20.5.2]

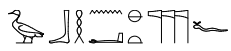


m-ḫt nn [ADV. PHR.]$_{TOP}$ — *wčꜣ* [P] *nb* [S] — {*r śḫꜥỉ.t (ỉ)tỉ=f ỉmn.w*} [ADV. PHR.]$_2$
'Afterwards, the Lord proceeded to let his father Amun appear.'

Note
A topicalised compound subject is usually constructed in the plural number. A noun phrase [NOUN]$_1$  [NOUN]$_2$, '[NOUN]$_1$ together with [NOUN]$_2$', however, can also be treated as a singular.

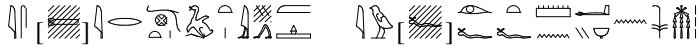


ỉmn-rꜥw [S$_1$]$_{top}$ {*wśỉr ḫnꜥ pśčꜥ.t=f*} [S$_2$]$_{TOP}$ — […] — CG 20775, o 12
'Amun-Ra and Osiris with his ennead, *čỉ=śn* [P + s] […] may [they] grant […].' — see sect. 27.3.2.1.



{*gbb ḫnꜥ pśčꜥ.t=f*} [S]$_{TOP}$ — […] — CG 20242, a 1 – 2
'Geb with his ennead, *čỉ=f* [P + s] […] may [he] grant […].' — see sect. 27.3.2.1.

The topicalisation of a pronominal subject is largely restricted to verbal formations that employ an affirmative particle as a constitutive part of the semantic construction.



IV : 108, 11 – 12
ỉśčꜥ [N.-E. P.] *ỉr* [PEP.] {*ỉm.ỉ-rꜣ čꜣ.t(ỉ) ỉyỉ-m-ḫtp.w*} [S]$_{TOP}$ — see sect. 25.4.3.1.
ỉw=f ỉrỉ=f [N.-E. P. + S$_{TOP}$ + P + s] {*(ỉ)tỉ mnꜥ.ỉ n(.ỉ) mś(.w) nśwt*} [O]
'Now, as for the overseer of the city and vizier, Imhotep,
he used to educate the royal children.'
Lit.: 'he used to act the foster-father of the royal children'.

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Some examples, however, employ the independent personal pronoun as a topicalised or focalised subject preceding a finite verb form [cf. sects. 16.4.3 and 21.7].

IV : 95, 17 – 96, 1
see sect. 23.4.



(i)ntk [s]$_{TOP}$ ***mśḫ.n.tw=k*** [P + s] ***n=f*** [d]
'You have been born for him.'

CT II : 154 g, S1C
see sect. 23.4.



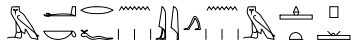
inḫ [s]$_{TOP}$ ***prḫ.n=i*** [P + s]
'I came forth.'

A particular set of nominal verb forms even allow for the topicalisation of the verbal predicate itself, and thus facilitate the topicalisation of verbal adverb clauses [see sects. 37.1 and 37.2]

[ADV. CL.]$_{TOP}$ [MAIN CL.]

Sailor 8 – 11,
see sect. 21.3.1.1.3.



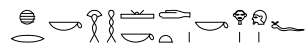


pḥ.n=n [P$_1$ + s] ***pḥ.wi wꜣwꜣ.t*** [O]$_1$
snḫ.n=n [P$_2$ + s] ***śnm.t*** [O]$_2$
m=k [N.-E. P.] ***r=f*** [E. P.] ***n*** [s] ***iyḫ=(wi)n*** [P] ***m ḥtp.w*** [ADV. PHR.]
'Having reached the outer regions of Wawat,
and having passed Bigge, behold, we [now] are returned in peace.'

[ADV. CL.]$_{TOP}$ [MAIN CL.]

pEb 48.3 – 4
see sect. 25.4.3.3.





ir [PREP.] ***ṯꜣ*** [P] ***tp n(.i) s*** [S]
ḫr=k [N.-E. P. + S$_{TOP}$] ***wꜣḥ=k*** [P + s] ***ḏr.t=k*** [O] ***ḫr tp=f*** [ADV. PHR.]
'If the head of a man trembles,
you have to put your hand on his head.'

as well as the focalisation of a free adverbial phrase [emphatic construction, see sects. 38.1.1 and 38.1.2].

[P + s]$_{TOP}$ [ADV. PHR.]

CT I : 364 c – 366 b, S1C
see sect. 25.8.





śḏḏ bꜣ=i ***m r(m)č(.w) im.iw iw-nśrś⟨r⟩***
śḏḏ=i ḏś=i ***m nčr(.w)t***
'My *ba* has intercourse with the humans who are in isle of fire;
I myself have intercourse with goddesses.'

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22.7. Further sentence patterns

22.7.1. Cleft sentences

In order to lay strong emphasis on a particular constituent, a hypothetical verbal clause can be split into two parts: the respective constituent on the left, and a qualifying adjectival statement on the right side.

Two kinds of such cleft sentences have to be distinguished:

22.7.1.1. The *ỉn*-construction / participle statement

The subject of a hypothetical verbal clause can be focalised by the particle *ỉn*, while the hypothetical verb phrase is transformed into a participle phrase.




Leyden V 4, 4

ỉn ỉb=ỉ *śḫntỉ ś.t=ỉ* see sect. 38.2.2.1.

‘It was my heart that promoted my rank.’




IV : 750, 17

ỉśč ỉn ḥm=ỉ *śčf(ỉ) ḥ(ỉ)b(.w) tp(.ỉw) tr m ḫr.t rnp.t* see sect. 38.2.2.5 (α).

‘It is My Majesty who provides for the seasonal festivals each year.’

22.7.1.2. *pw*-cleft sentences

A constituent different from the subject can be focalised by the transformation of the hypothetical verbal clause into a tripartite *pw*-sentence. While the focalised constituent takes the syntactic position of the predicate, the hypothetical verb phrase is transformed into a participle or relative form so as to takes the syntactic position of the subject.



ḫrw pw śčm.w CT VII : 496 d, B1P [inverted] see sect. 38.2.3.1 (α).

‘A voice is what is heard.’

22.7.2. Prepositional adverb clauses

In addition to the circumstantial embedding of verbal clauses with or without a particle, Middle Egyptian employs ‘prepositional adverb clauses’, which allow for the explicit indication of the semantic relation between main clause and adverb clause by constructing the subordinate clause as the object of a preposition [see chapter 36].




[…] *ỉśč ỉrỉ.n ḥm=ỉ mn.w nb* […] IV : 749, 14 – 16

n-wr-n(.ỉ) rḫ=ỉ bỉ.w=f see sects. 23.3.1.2. and 36.2.1.

‘I have erected all [kinds of] monuments […], inasmuch as I know his ba-power.’

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CHAPTER 23

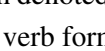
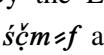
THE PERFECT AND THE PASSIVE [PERFECT]

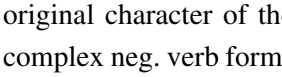
23.1. The ASPECT OF THE VERB FORMS

The PERFECT / PASSIVE [PERFECT] originally belonged to the paradigm of the present and denoted the completion of an event in the [relative] present time, i.e., the continuing relevance of a completed event for the object [transitive verbs, active] or the subject [transitive verbs, passive / intransitive verbs] at the reference point in time. On the semantic level, the PERFECT / PASSIVE [PERFECT] thus overlaps with the STATIVE, and Middle Egyptian employs both forms complementarily.

'My father has been elected.' [PASSIVE (PERFECT), with nominal subject]

'I have been elected.' ≈ 'I am elected.' [STATIVE, with pronominal subject]

The PERFECT  ***śḏm.n=f*** was originally complemented by the PERFECTIVE  ***śḏm=f***, which denoted the mere occurrence of a verbal event in the past and served as a narrative verb form: e.g., 'She finished the wine' [PERFECTIVE  ***śḏm=f***, see sect. 24.1. / initial STATIVE of the first singular, see sect. 21.11.1.] versus, 'She has finished the wine.' [PERFECT  ***śḏm.n=f***, implying, 'There is no wine left']. By the End of the Old Kingdom, however, both the bare PERFECTIVE  ***śḏm=f*** and the initial STATIVE had largely fallen out of use, and the aspectual distinction between a present perfect and a simple past gave way to the semantic distinction between a present perfect and a historical perfect. From the First Intermediate Period on, the paradigm of the affirmative past was thus made up of the PERFECT [v/t, active], the PASSIVE [PERFECT] [v/t, passive with nominal subject], and the STATIVE [v/i, active; v/t, passive with pronominal subject], largely following the particle  ***ỉw*** [present perfect] or  ***ḫr.n*** [historical perfect].

The PERFECTIVE  ***śḏm=f***, however, survived as a syntactically bound verb form, namely as a constitutive part of the complex negated verb form  ***n śḏm=f***, i.e., the negative counterpart of the PERFECT / PASSIVE [PERFECT] and the STATIVE in complementary use [see sect. 24.3.1.1.], while the original character of the PERFECT / the PASSIVE [PERFECT] is still present in the complex neg. verb form  ***n śḏm.n=f***, i.e., the negation of the present tense

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[see sect. 25.7.1.1. and 25.7.1.2.], and the use of the PERFECT in performative utterances [see sect. 23.5.2.].

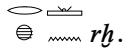
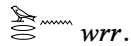
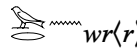
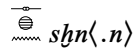
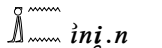
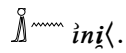
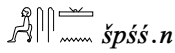
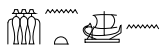
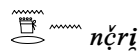
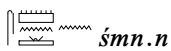
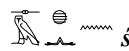
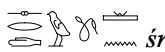
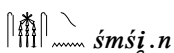
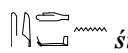
23.2. MODIFICATION OF THE VERB STEM

23.2.1. THE PERFECT

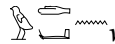
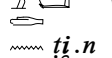
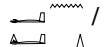
All morphological verb classes form the PERFECT with a characteristic infix  ***n***, which usually follows a possible determinative. Particularly with verbs stems ending in the radical ***/n/***, the tense indicator may remain unwritten, due the syllabic structure and vocalisation of the form.

Sebek-khu3 – 4  *ḫ.n sḫn⟨.n⟩=j ꜣm.w* 'Then I encountered an Asiatic.'
[Manchester 3306]

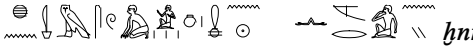
The geminating verb classes standardly exhibit the geminated stem; with VERBA 2AE GEM, however, also the base stem is occasionally found.

2-RAD	 *rḫ.n*	 *ꜣś.n*
2AE GEM	 *ꜣmm.n*  *ꜣm⟨m⟩.n*	 *wrr.n*  *wr⟨r⟩.n*
3-RAD	 *śḫꜣ.n*	 *sḫn⟨.n⟩*
3AE INF	 *ỉnỉ.n*	 *ỉnỉ⟨.n⟩*
3AE GEM	 *špśś.n*	 *śnbb.n*
4-RAD	 *śrwḫ.n*	 *śkśk.n*
4AE INF	 *ḫntỉ.n*	 *nčrỉ.n*
CAUS 2-RAD	 *śmn.n*	 *śmḫ.n*
CAUS 2AE GEM	 *śḫnn.n*	 *śḳbb.n*
CAUS 3-RAD	 *śrwčˇ.n*	 *śwꜥb.n*
CAUS 3AE INF	 *śmśỉ.n*	 *śỉṯỉ.n*
CAUS 4AE INF	 *śḫ(ꜣ)bỉ.n*	 *śḫntỉ.n*

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mꜣꜣ	 *mꜣ.n*	[usual]
	 *mꜣꜣ.n*	[rare]
ỉyỉ / *ỉwỉ*	 *ỉyỉ.n*	[usual]
	 *ỉwỉ.n*	[rare]
wṯỉ	 *wṯỉ.n*	[regular]
	 *ṯỉ.n*	[performative utterances]
rḏỉ	 *rḏỉ.n*	[always after the negation  *n*]
	 *ḏỉ.n*	[performative utterances]

Note
If the subject of the verb form is evident from the context, e.g., in case of a topicalised subject or a neuter subject in reference to the context, the tense indicator of the PERFECT is occasionally spelled like the prepositional adverb *n*(*.ỉ*), showing the forms  ,  , or  , while the subject itself is omitted. Such spellings are particularly frequent with the PERFECT serving as a constitutive part of the complex verb form  *n-śḏm.n≠f* expressing a generalised present [see sect. 25.7.1.1.].

 *ḫnmś.w n*(*.ỉ*)*w mỉn n mrỉ.ny* Dispute 104

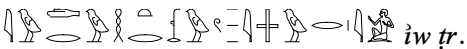
'The friends of today, [they] do not love [any more].'

 *ỉr prỉ m mḫr n ꜥḳ.ny* Ptah L_1, s 8 – 9

'[As for] what [once] has gone forth from the storehouse, [it] does not go [back] in.'

23.2.2. THE PASSIVE [PERFECT]

The PASSIVE [PERFECT] is formed with the base stem and a possible semi-consonantal ending  or  *.w*, often assimilated to  *.y* with VERBS ULT INF. In most cases, however, the ending is not spelled out, but the PASSIVE [PERFECT] has to be recognised based on the context rather than by the modification of the stem.

 *ỉw ṯr.w ḥtr.w ỉm.ỉw rʾ≠ỉ* CT II : 115 b, G_2T

next to

 *ỉw ṯr*(*.w*) *ḥtr.w ỉm.ỉw rʾ≠ỉ* CT II : 115 b, S_1C

'The lashings in my mouth have been removed.'

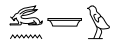
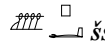
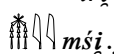
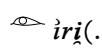
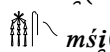
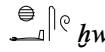
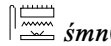
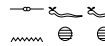
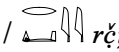
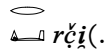
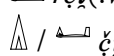
 *ỉw rḏỉ.w n≠ỉ mꜣꜥ-ḫrw* CT VI : 264 o, G_1T

next to

 *ỉw rḏỉ*(*.w*) *n≠ỉ mꜣꜥ-ḫrw* CT VI : 264 o, A_1C

'I was granted justification.'

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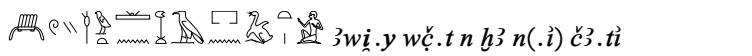
2-RAD	 *wn.w*	 *wn(.w)*
3-RAD	 *wbꜣ.w*	 *šsp(.w)*
3AE INF	 *ỉrỉ.w*  *mśỉ.y*	 *ỉrỉ(.w)*  *mśỉ(.w)*
4-RAD	 *gmgm(.w)*	 *mnmn(.w)*
4AE INF	 *ḫwśỉ(.w)*	 *nṯrỉ(.w)*
CAUS 2-RAD	 *śmn(.w)*	
CAUS 3-RAD	 *śmnḫ(.w)*	
CAUS 3AE INF	 *śḫꜥỉ.w*  *śḫrỉ.y*	 *śḫrỉ(.w)*
CAUS 5-RAD	 *śnfḫfḫ(.w)*	
CAUS 4AE INF	 *śḫntỉ.w*	 *śmꜣwỉ(.w)*
mꜣꜣ	 *mꜣ(.w)* [usual]	 *ꜣꜣ(.w)* [rare]
wṯỉ	 *wṯỉ(.w)*	
rčỉ	 *rčỉ.w* /  *rčỉ.y*  / *čỉ.w*	 *rčỉ(.w)*  / *čỉ(.w)*

Note
Old Egyptian employed the so-called *w*-passive with both nominal and pronominal subjects.

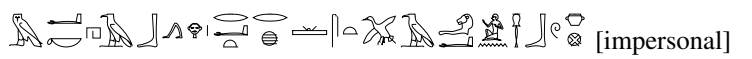
I : 57, 13 

ỉyỉ.n(≠ỉ) m nỉw.t(≠ỉ) *prỉ.n(≠ỉ) m śpꜣ.t(≠ỉ)* *ḳrś(.w)(≠ỉ) m ỉs pn*

‘I came from my town, I came forth from my nome,
and I was buried in this tomb.’

2. ZwZt : 51, 12 

‘An order was issued for the vizier’s office.’

2. ZwZt : 52, 8  [impersonal]

m≠k hꜣb(.w) ḥr rčỉ.t rḫ śt pꜣ ḫꜣ.(t)ỉ-ꜥ n(.ỉ) ꜣb.w

‘Behold, one has sent to let the *ḫꜣ.t(ỉ)*-ꜥ of Elephantine know about it.’

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In standard Middle Egyptian, however, only a nominal subject is commonly constructed with the PASSIVE [PERFECT], while the STATIVE is employed with a pronominal subject.

 Sin B 300

ỉw ḫwśṯ.w n≠ỉ mr m ỉnr m-ḳ3b mr.w

'A pyramid of stone was built for me in the midst of the [other] pyramids.'

 2. ZwZt : 5 / 17

***m≠k śt wšṭ(.w) ḥr≠ś(n)* […]**
m≠k wšṭ(.w) rwḏ.w n(.ỉw) n3 n(.ỉ) r(m)č(.w) h3b.n≠k ḥr≠ś(n)

'Behold, they have been interrogated […]
Behold, the agents of the people you sent [word] about been interrogated.'

Constructed with a pronominal dative object, the PASSIVE [PERFECT] can outwardly be indistinguishable from the PERFECT. The clause

 BD 149, A.a. 75

for instance, could be read either way:

ḏ(3)z.n≠ỉ m3ḳ.t r m3(3) nḏr(.w) 'I have knitted a ladder to see the gods',

[interpreting the sign  as determinative, while  represents an INFINITIVE]

ḏ(3)z.w n≠ỉ m3ḳ.t r m3(3)(≠ỉ) nḏr(.w)

'A ladder has been knitted for me that I might see the gods.'

[interpreting the sign as the morpheme of the PASSIVE PERFECT, while  represents a nominal verb form in a prepositional adverb clause.

23.3. PERFECT AND PASSIVE [PERFECT] AFTER NON-ENCLITIC PARTICLES

The PERFECT, the PASSIVE [PERFECT], and the STATIVE in complementary use are treated as equal verb forms of the past, i.e., non-initial clauses may omit an affirmative particle [e.g., CT VII : 271 c – 272 a, B_3L, qu. p. 368 ( ***m≠k***) and Sin B 46 – 47, qu. p. 369 ( ***nḥm.n***), Hamm 114, 14, qu. p. 371 ( ***ʿḥʿ.n***) and Hat Gr 16, 4 – 5, qu. p. 372 (***ỉw***)]. As with adverb clauses, however, the STATIVE omits the antecedent subject only if the subject of the non-initial clause is identical with the subject of the preceding clause.

23.3.1. AS AN AFFIRMATIVE PRESENT PERFECT

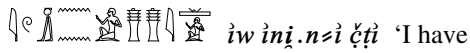
English grammar forms the perfect tense with the past participle, denoting the aspect of completion, and a conjugated form of the auxiliary 'have', which allows for the expression of the past, present, or future tense. Middle Egyptian, on the other hand, expresses the aspect of completion in reference to a point in time that is not necessarily identical with the time of speaking. The PERFECT, the PASSIVE

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[PERFECT], and the STATIVE in complementary use thus denote a [relative] present perfect that corresponds to the English past, present, or future perfect, depending on the location of the reference point before, in, or after the time of speaking.

23.3.1.1. AFTER *ỉw* OR *m=k*

The present perfect is mainly found in direct speech, following either the factual particle *ỉw* [marking a statement]

pWest 8.8  *ỉw ỉnị̈.n=ỉ ḏṭỉ* 'I have brought Djedi.'

CT I : 48 a – c, B_4Bo 

ỉw mśị̈.n św ȝś.t
ỉw šṭị̈.n św nḫb.t
ỉw ȝḏị̈.n św ȝḏ.yt ḥr.w

'Isis has born you,
Nekhbet has suckled you,
and the nurse of Horus has nursed you.'

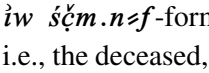
CT VI : 261 f, T_2Be  *ỉw ḏȝs(.w) ḏȝs.t* 100 *ḥȝ=ỉ ỉn śtš*

'One hundred knots have been knotted behind me by Seth.'

or the presenting particle *m=k* [bringing a proposition to the listener's attention]. Either construction views the verbal action as completed in the actual time of speaking.

2. ZwZt : 7, 10  *m=k mȝ(.w) nȝ kȝ(.w)t*

'Behold, the projects have been acknowledged.'

The same is generally true for biographies. As the time of speaking, however, coincides with any time at which the inscription is read, biographies employ the  *ỉw śḏm.n=f*-formation as a 'retrospective perfect', reviewing the 'speaker's', i.e., the deceased, past activities in order to display his standing in life.

IV : 974, 9 – 13 

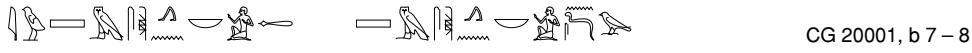
tp-rʾ nḏr pw ỉw=f m ḫ.t nb.t wȝḏ pw śšm.n=f r wȝ.t nfr.t n.t ỉrị̈.t
m=k wỉ m mỉ.t(ỉ)t ỉr.ỉ
ỉw šmś.n=ỉ nśwt tȝ(.wỉ) nḏrỉ.n=ỉ nmt(.w)t=f ḥr ḫȝś.t rś.t mḥ.t(ỉ)t

'It [i.e., the heart] is God's dictum in every body,
and a lucky one is he whom it has guided towards a good mode of behaviour.
Behold, I am the like thereof:
I have accompanied the King of the Two Lands
and followed his steps in the southern and the northern land(s).'

For the non-attributive relative perfect *śšm.n=f*, see sects. 33.3.2.3. with 33.3.6 (α).

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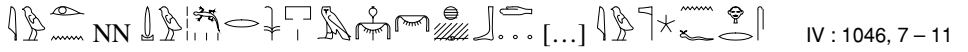
Laying emphasis on the continuing relevance for the [relative] present time, the ‘retrospective perfect’ is even found to denote repetitive or habitual action in the past, which is usually constructed with the [unmarked] PRESENT [see sect. 25.3 (δ).].



CG 20001, b 7 – 8

ỉw šmś.n(=ỉ) nb ꜥ3 *šmś.n(=ỉ) nb nḏś*

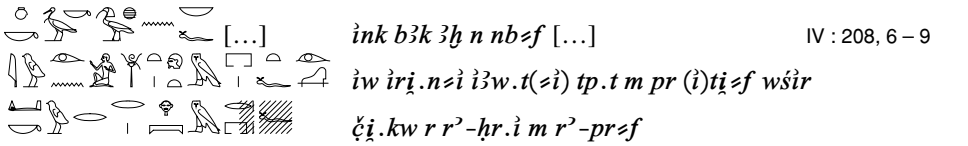
‘I served the old master, and I served the young master [as well].’



IV : 1046, 7 – 11

ỉw ỉrị̈.n NN wḏ̈3(.w) ꜥš3(.w) r pr nśwt m ḥḏ̈ nbw ḫśbḏ̈ […]
ỉw ṭw3(.w) nčr n=f ḥr=ś

‘NN used to produce numerous amulets of silver, gold,
and lapis lazuli for the royal household […],
and he was given thanks on account of it.’



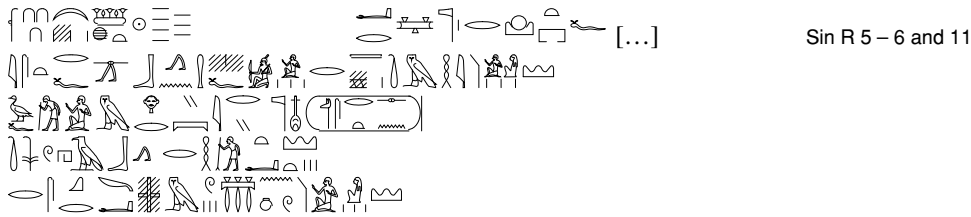
IV : 208, 6 – 9

ỉnk b3k 3ḫ n nb=f […]
ỉw ỉrị̈.n=ỉ ỉ3w.t(=ỉ) tp.t m pr (ỉ)tị̈=f wśỉr
čḏ̈.kw r rꜥ-ḥr.ỉ m rꜥ-pr=f

‘I was a faithful servant of my lord […].
I exercised my first office in the administration of his father Osiris,
being installed as the supreme authority of his temple.’

23.3.1.2. AFTER BACKGROUNDING PARTICLES

Introduced by a backgrounding particle, the present perfect delivers background information on an event that is viewed as completed in the time of the context. The construction is thus primarily found in narrative texts, largely corresponds to the English past perfect.



Sin R 5 – 6 and 11 – 14

rnp.t-ḥśb 30 *3bṭ* 3 *3ḫ.t św* 7 *(ỉ)ꜥr nčr r 3ḫ.t=f* […]
ỉśč r=f sbị̈.n ḥm=f mšꜥ r t3-čmḥ.w
s3=f śmś.w m ḥr.ỉ ỉr.ỉ nčr nfr (ś-n-wśr.t)
tỉ św h3b(.w) r ḥ(w)ḫ.t ḫ3ś(.w)t
r śḳr ỉm.ỉ(w) tḥn.w

‘Thirtieth regnal year, third month of the *akhet*-season, ninth day.
The god [i.e., the king] ascended to his horizon [i.e., he died] […].
His Majesty, however, had dispatched the army to the land of the Tjemehu,
his eldest son being the chief thereof, the present god, Sesostris.
He had been sent to strike the foreign lands,
to smite the inhabitants of Tjehenu.’

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IV : 765, 7 – 13

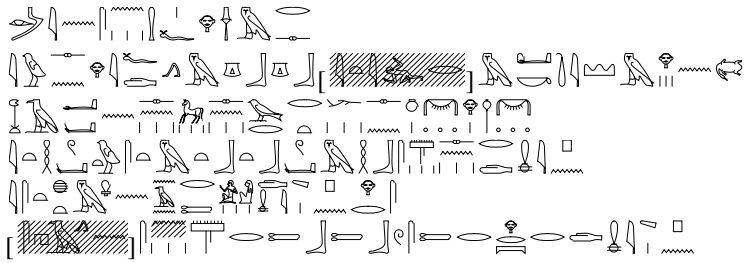


wḏ̌ ḥm=ỉ kṯ ḥw.t-nčr n.t ptḥ rś.ỉ ỉnb=f m wȝś.t […]
ỉśč gmi̯.n ḥm=ỉ ḥw.t-nčr tn m kṯ m ḏ̌b(.w)t
wḫȝ.w(=ś) śbȝ(.w)=ś m ḫt wȝi̯(.w) r wȝśi̯

‘My Majesty decreed to [re]build the temple of Ptah,
South of His Wall, in Thebes […].
Now, My Majesty had found this temple [something] built of bricks,
its columns and gates made of wood and about to fall in ruins.’

For the non-attributive perfective participle *kṯ*, see sect. 33.2.1.1. with 33.2.6 (β).

IV : 657, 17 – 7



mȝ.ỉn=śn ḥm=f ḥr śḫm r=ś(n)
ỉw=śn ḥr ỉfṯ m gbgb.yt r mktỉ m ḥr n(.ỉ) śnḏ̌
ḫȝᶜ.n=śn śśm(.w)t=śn wrry(.w)t=śn n(.ỉ)w nbw ḥr ḥḏ̌
ỉtḥ.tw śt m tbtb m ḥbś(.w)=śn r ṯmỉ pn
ỉśč ḫtm.n nȝ n(.ỉ) r(m)č(.w) ṯmỉ pn ḥr=ś(n)
śhȝi̯.n=śn ḥbś(.w) r tbtb śt r-ḥr.w r ṯmỉ pn

‘Then they [i.e., the enemies] saw His Majesty prevailing over them,
and head over heels, they fled towards Megiddo in view of the fear
and abandoned their horses and their chariots of gold and silver
that one might hoist them into the city with their cloths.
The people had already shut that city on account of it,
and now they had lowered cloths to hoist them into that city.’

For the CONTINGENT *mȝ.ỉn=śn*, see sect. 28.3.1.

For the SUBJUNCTIVE *ỉtḥ.tw* in a purpose clause, see sect. 27.5.1.

23.3.1.3. THE PRESENT PERFECT OF INTRANSITIVE VERBS AND THE VERB  *rḫ*

Although intransitive verbs usually employ the STATIVE complementarily to the PERFECT of transitive verbs,

CT VII : 271 c – 272 a, B3L





m=ǎn wỉ ỉyi̯.kw *ỉni̯.n=ỉ n=f ᶜr.tỉ*

‘Behold, I have come and brought him a pair of jaws.’

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nḥm.n sꜣ=f ꜥḳ(.w) r ꜥḥ Sin B 46 – 47
ỉčỉ.n=f ỉwꜥ.wt n.t ỉtỉ=f

'Indeed, his son has entered the palace
and taken possession of his father's inheritance.'

both constructions differ regarding the temporal structure of the event: While the STATIVE denotes a state of being as the result of a verbal event, the PERFECT denotes the completion of dynamic action. Even intransitive verbs thus employ the PERFECT if the dynamic aspect is to be emphasised.



static / resultative
ḥm=ỉ ꜥ.w.ś. ḫꜥỉ(.w) m nśwt bỉ.tỉ ḥr ś.t ḥr.w n.t ꜥnḫ.w IV : 80, 9
'My Majesty has appeared as King of Upper and Lower Egypt
upon the Horus Throne of the living.'



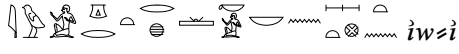
ỉśč gr.t ḫꜥỉ.n ḥm=f m nśwt dynamic / completed
'Now, His Majesty had appeared as [i.e., had been crowned] king.' IV : 1279, 8



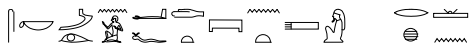
ỉw gr.t rnp(.w)t ḳśn(.w)t ḫpr(.w) static / resultative
'Difficult years had come about.' ≈ 'Times were difficult.' Chicago 5015, 4



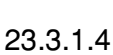
ỉw ḫpr.n=k ỉś m śč.tỉ ḥm=ỉ dynamic / completed
'You have, indeed, grown up as My Majesty's foster child.' Bln 1204, G 6



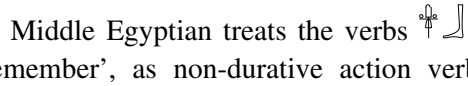
ỉw=ỉ gr.t rḫ.k(w) nb n(.ỉ) śpꜣ.t tn static / resultative
'But I know the lord of this district.' Peas B_1, 46 – 47



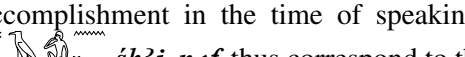
dynamic / completed
śk mꜣ.n=ỉ ꜥfṭ.t n.t śỉꜣ *rḫ.n=ỉ ỉm.t=ś* Siût I 280
'I have seen the box of Sia, and I have learned what is in it.'

23.3.1.4 THE PRESENT PERFECT OF  *ꜣbḫ*, 'TO DESIRE', AND *śḫꜣ*, 'TO REMEMBER'

Middle Egyptian treats the verbs *ꜣbḫ*, 'to desire', and *śḫꜣ*, 'to remember', as non-durative action verbs. Viewing a wish or thought as an accomplishment in the time of speaking, the PERFECT *ꜣbḫ.n=f* and *śḫꜣḫ.n=f* thus correspond to the English present tense.



ỉn ỉw tr śḫꜣ.n=k 'Do you remember?' pEb 2.3

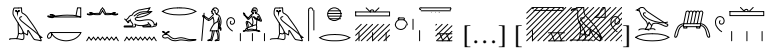


2. ZwZt : 21, 16
ỉw ꜣbḫ.n ỉb=ỉ mꜣꜣ sḫꜣ.w pꜣw.t tp.t n.t ỉtm.w
'My heart desires to see the writings of the first primeval times of Atum.'

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23.3.1.5. THE PRESENT PERFECT IN REFERENCE TO THE FUTURE

The use of the PERFECT as a future perfect can be illustrated by example of a prophecy. Having portrayed the future state of Egypt as he sees it before his inner eye, i.e., in the [relative] present tense,

Neferti 

DeM 1188, 3 – 4 *m=k nn-wn r=f śr.w m śḫr(.w) n(.ỉ)w tȝ* […] *tȝ ȝḳ.w r ȝw*

‘Behold, there are no officials as counsellors of the land [any more] […]; the land is entirely perished.’

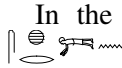
the sage employs the THIRD FUTURE to predict the arrival of a new king, who will put an end to the desolate conditions.

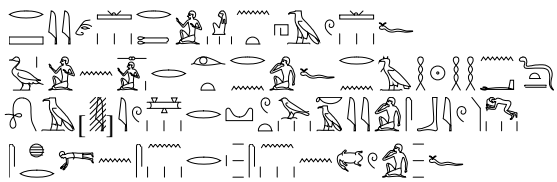
Neferti Pet 57 – 58 

nśwt pw r ỉyi̯.t n rś.ỉ
(ỉmn.y) mȝʿ-ḫrw rn=f

‘But indeed, a [new] king will come from the South,
Imeny, the justified, by name!’

For *nśwt pw r ỉyi̯.t*, see sect. 35.2.3.2.

In the subsequent description of this king’s peaceful reign, the PERFECT  *śḫr.n=śn* thus denotes the completion of an event in a time that is yet to come at the time of speaking.

Neferti Pet 61 – 63 

rš.y r(m)čˁ(.t) n.t hȝw=f
sȝ n(.ỉ) s r ỉri̯.t rn=f r nḥḥ ḥnˁ čˁ.t
wȝi̯.y r čˁw.t kȝi̯.y śbỉ.w
śḫr.n=śn rʾ(.w)=śn n śnčˁ=f

‘Fortunate the people of his time,
as [this] son of a man will establish his name for all eternity,
and those who are involved with evil and plotted rebellion,
they will have lowered their voices through fear of him.’

For the predicative participle *rš.y*, see sect. 33.2.1.1. with 33.2.5.

For the non-attributive participles *wȝi̯.y* and *kȝi̯.y*, see sect. 33.2.1.1. with 33.2.6 (γ).

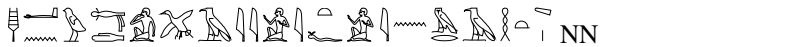
23.3.2. AS AN AFFIRMATIVE HISTORICAL PERFECT

The historical perfect views an event as completed in the past, i.e., without a continuing relevance for the relative present time. It typically occurs in a narrative context and corresponds to the English simple past.

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23.3.2.1. AFTER *ḥ.n*

The PERFECT / PASSIVE [PERFECT] is most commonly constructed with the particle *ḥ.n*, building a narrative verbal formation *ḥ.n śḏm.n=f* / N *ḥ.n śḏm(.w) N*, which denotes a step forward in the plot of a story or an account: 'Then he heard' / 'Then N was heard'.

 NN pKah, pl. 13, 23

ḥ.n wšṯ(.w) pȝy=i ỉtỉ ỉn (ỉ)m(.ỉ)-rʾ ȝḫ(.w)t NN

'Then my father was interrogated by the overseer of the fields.'

 2. ZwZt : 22, 16

ḥ.n gmỉ.n ḥm=f sḫȝ.w n(.ỉ) pr wśỉr ḫnt(.ỉ)-ỉmn.tỉw nb ȝbḏ.w

'Then His Majesty discovered a book-roll belonging to the temple
of Osiris, Foremost of the Westerners, Lord of Abydos.'

In a sequence of closely related events, non-initial main clauses usually omit the particle and view the events as a single step in the plot of the narration;



ḥ.n pḥ.n(=ỉ) wȝḏ-wr Hamm 114, 14
ḥ.n ỉrỉ.n(=ỉ) ḥʿw pn
śʿb.n(=ỉ) św m (ỉ)ḫ.t nb.t
ỉrỉ.n(=ỉ) n=f ʿȝb.t wr.t

'Then I reached the sea.
Then I built this fleet,
equipped it with everything,
and made a grand offering on its behalf.'

in other cases, however, the particle is monotonously repeated.



ḥ.n śr n(.ỉ) rʾ-pr wḏȝ(.w) m ḫṭ 2. ZwZt : 9, 10 – 12
ḥ.n mȝ(.w) nȝ n(.ỉ) kȝ(.w)t
ḥ.n=tw ḥʿỉ.w ỉm wr r (ỉ)ḫ.t nb.t

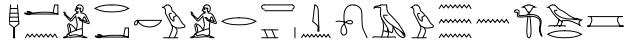
'Then an officer of the temple came north.
Then the work was inspected.
Then one exceedingly rejoiced thereat.'

23.3.2.1.1. COMPLEMENTARY USE OF THE STATIVE

Intransitive verbs [of motion], as well as the passive voice of transitive verbs with pronominal subject, employ the STATIVE complementarily to the PERFECT / [PASSIVE] PERFECT [see sect. 21.3.2.]. Being part of the paradigm of the past, the *ḥ.n*-STATIVE formation thus denotes dynamic action rather than a state of being.

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Sailor 37 – 38  *ʿḥʿ.n ṯp.t m(w)t(.tỉ)* ‘Than the ship capsized.’

Sailor 39 – 41 

ʿḥʿ.n=ỉ rḏ̈ỉ̯.kw r ỉw ỉn wꜣ.w n(.ỉ) wꜣḏ̈-wr

‘Then I was washed ashore an island by a wave of the sea.’

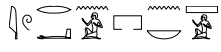
Sailor 155 – 156  *ʿḥʿ.n(=ỉ) šmỉ̯.kw*

rḏ̈ỉ̯.n(=ỉ) wỉ ḥr ḫt kꜣ

‘Then I went forth and climbed a high tree.’

23.3.2.2. AFTER  *ỉw* OR  *ỉśḏ̈*

The factual particle  *ỉw* precedes the historical perfect to mark a plain statement in contrast to the a narrative context.

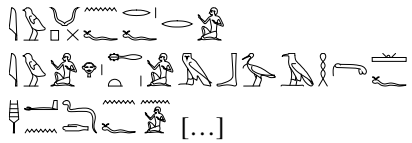
Sin B 295 – 296  *ỉw rḏ̈ỉ̯(.w) n=ỉ pr n(.ỉ) nb š*

‘I was given the house of a plantation owner.’

Hat Gr 16, 4 – 5 

ỉw śpṯ⟨ṯ⟩.n=ỉ ḏ̈ꜣm n(.ỉ) ḫrṯ(.w) ‘I equipped a troop of child-soldiers

šmỉ̯.kw r ʿḥꜣ ḥnʿ nỉw.t=ỉ and went out to fight together with my city.’

Sailor 81 – 83 

ỉw wpỉ̯.n=f rᵓ=f r=ỉ

ỉw=ỉ ḥr ḫ.t=ỉ m-bꜣḥ=f

ʿḥʿ.n ḏ̈ṭ.n=f n=ỉ

[…]

‘He [i.e., a god] opened his mouth towards me
while I was lying on my belly in front of him,
and then he said to me.’

Especially military reports, however, further employ  *ỉśḏ̈* to introduce the mere occurrence of an event in the past,

IV : 687, 5 – 9; [for a sim. passage with the hist. inf., see IV : 689, 7 – 10] 

ỉśḏ̈ śkỉ̯.n ḥm=f ṭmỉ n(.ỉ) ỉrḏ̈.t m ỉt=ś

šʿṭ.w ḫt(.w)=ś nb(.w) nḏ̈m(.w)

ỉśḏ̈ gmỉ̯.n ḥm=f pꜣ tꜣ n(.ỉ) ḏ̈ꜣhy r ꜣw=f mn.w=śn mḥ(.w) m pr.t=śn

‘His Majesty destroyed the city of Ardat, namely its grain,
and all its fruit trees were cut down.
His Majesty found the entire land Palestine
with its trees filled with their fruits.’

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and main clauses cannot always be distinguished from the same particle marking a side event or background information.



IV : 710, 3 – 14 see SPALLENGER in JARCE 14 [1977]

ỉśč śpr.n ḥm=f r ṭmỉ n(.ỉ) ỉrỉn
ỉśč śḥwị.n ḫr.w pf ḫs n(.ỉ) nhrn ḥtr.w ḥnᶜ r(m)č(.w)=śn […]
ᶜḥᶜ.n čḥn.n ḥm=f ḥnᶜ=śn
ᶜḥᶜ.n ỉrị.n mšᶜ n(.ỉ) ḥm=f sp n(.ỉ) ḥṭḥṭ m ḫn n(.ỉ) ỉčị.t-ỉnị.t
ᶜḥᶜ.n śḥm.n ḥm=f m nn n(.ỉ) ḫ3ś.tỉw m b3.w ỉtị=f ỉmn

'His Majesty arrived at the city state of Erina.
Meanwhile, that vile enemy of Naherina had gathered chariots and men […].
Then His Majesty engaged with them in battle.
Then His Majesty's army made a jumbled attack,
and then His Majesty prevailed over the foreigners
by the ba-power of his father Amun.'

23.3.3. DENOTING COUNTERFACTUAL ACTION

The desiderative particle  *ḥ3*, 'would that', precedes the PERFECT in order to mark an unfulfilled wish; cf. the corresponding use of the STATIVE [HTBM II, pl. 24 (EA 562), 8 – 9 and CT I : 197 h – 198 e, $B_{10}C^{b}$, qu. p. 324] and the PERFECTIVE  *śčm=f* [IV : 658, 8 – 9, qu. p. 389, and Ipuwer 12.2, qu. p. 392], as well as the use of the PERFECT in unfulfilled conditional clauses, Amenemhet, Sall II 9.2 – 3, qu. p. 621.



Ipuwer 6.5

ḥ3 r=f ỉrị.n=ỉ ḫrw=ỉ m t3y 3.t

'Would that I had made my voice [heard] at that moment!'

23.3.4. AS A COMPLEX NEGATED VERB FORM

In conjunction with the particle  *n*, the PERFECT *śčm.n=f* /  *śčm.n.tw=f* builds a complex negated verb form that serves as the negated counterpart of the [unmarked] PRESENT [see sect. 25.7.1.1.]. Early Middle Egyptian texts, in particular, further employ a correspondent passive form  *n śčm.w=f* [PASSIVE (PERFECT)] with both nominal and pronominal subjects, see sect. 25.7.1.2.].

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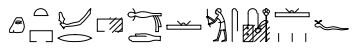
23.4. PERFECT AND PASSIVE [PERFECT] AFTER TOPICALISED CONSTITUENTS

A marked or unmarked topicalised constituent can precede the bare verb form.

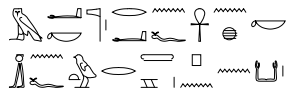
IV : 830, 6 
[subject] *rʾ-pr(=i) wḥm.n=f mś.wt*
'My temple has repeated the birth [i.e., is renewed].'

IV : 618, 5 
[object] *śn.t(i)=k čḏ.n=i śn m sꜣ ḥꜣ=k*
'Your sisters, I have installed them as the protection around you.'

IV : 730,4 – 5 
ỉšč ỉr nꜣ n(.ỉ) ḫꜣḳ rčḏ.n śt ḥm=f n ʿnḫ.w n(.ỉ)w mšʿ ỉnḏ śt
'Now, as for the booty, His Majesty gave it to the soldiers who brought it.'
For the attributive perfective participle *ỉnḏ* with the object *śt*, see sect. 33.2.1.1.

Ipuwer 6.5 – 6 
[part of adv. phr.] *ḫnr čśr šṯḏ(.w) sḫꜣ(.w)=f*
'The sacred chamber, its writings have been stolen.'

The construction, however, is not common and primarily found with either an elevated subject noun

Sailor 113 – 114 
m=k nčr rčḏ.n=f ʿnḫ=k
ỉnḏ.n=f čw r ỉw pn n(.ỉ) kꜣ
'Behold, God had you survive, he has brought you to this island of the *ka*.'
For the causative formation *rčḏ.n=f ʿnḫ=k*, see sect. 27.6.1.1.

IV : 895, 14 
ỉšč nśwt km.n=f ʿḥʿ.w=f m rnp(.w)t ʿšꜣ(.w)t nfr(.wt)
'Now, the king had completed his lifetime of many good years.'

or coordinated main clauses formed with complementing or contrasted subject nouns.

Sin B 168 – 169 
ỉꜣ.w ḫꜣḏ.w wgg ꜣś.n=f wỉ
'The old age has come, and feebleness has befallen me.'

VII : 47, 19 – 21 
nỉw.t(ỉw) ṯmč.t(ỉ) ḥʿḏ.t(ỉ) nfr wr.t mꜣꜣ r (ỉ)ḫ.t nb.t
ỉꜣ.w ỉm rhn.n=f ḥr ḫrṯ nḫt(.w)-ʿ m-ʿb śṯꜣ(.w)
'The entire city rejoiced, and it was exceedingly nice to see:
The old man among them leaned upon the boy,
and the strong ones were in the company of the trembling ones.'
Like all collective nouns, *nỉw.t(ỉw)* is grammatically treated as a feminine.
For the non-attributive imperfective participle *śṯꜣ(.w)*, see sect. 33.2.1.2. with 33.2.6 (α).

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The topicalised constituent can further precede the factual particle *ỉw* marking a statement;



JNES 19, pl. 7
[MMA 57.95], 8 – 9

ỉr gr.t (ỉ)ḫ.t nb(.t) wḏ̌(.t).n ḥm=f ỉrỉ̯(=ỉ) n=f śt ỉw ỉrỉ̯.n(=ỉ) śt

'As for anything His Majesty had commanded
that I should do it for him, I have done it.'

For the non-attributive relative perfect *wḏ̌.n ḥm=f*, see sect. 33.3.2.3. with 33.3.6 (α).
For the PROSPECTIVE *ỉrỉ̯=ỉ* in a virtual object clause, see sect. 35.2.1.1.

Note

In an exceptional example, the particle *ỉw* precedes the topicalised nominal object of the clause.



ỉw nn r ʒw rwḏ̌.n=ỉ śt 'All this, I controlled it.'

examples for *ỉw* or *ḥ.n* preceding a topicalised subject, however, are exceedingly rare.



CT III : 350 b – d, S_1C^a

ỉw ḥff pʒỉ̯(.w) *ỉw fnḏ sʒỉ(.w)* *ỉw wśỉr pḥ.n=f ś.t=ỉ*

'A fly has flown, a serpent has crept, and Osiris has reached my place.'



Kagemni Pr 2.7 – 9

ḥ.n ḥm n(.ỉ) nśwt bỉ.tỉ ⟨ḥwnỉ⟩ m(ỉ)n(ỉ̯).n=f
ḥ.n śḥ(.w) ḥm n(.ỉ) nśwt bỉ.tỉ ⟨śnfr.w⟩ m nśwt mnḫ m tʒ pn r ḏ̌r=f
ḥ.n rḏ̌ỉ̯(.w) kʒ(=ỉ)-gmỉ̯.n=ỉ r (ỉ)m(.ỉ)-rʾ nỉw.t ḏ̌ʒ.t(ỉ)

'Then the Majesty of the King of Upper and Lower Egypt, Huni, died.
Then one installed the Majesty of the King of Upper and Lower Egypt, Snofru,
as the splendid king in this entire land.
Then Kagemni was installed as overseer of the city and vizier.'

23.5. THE BARE PERFECT / PASSIVE [PERFECT]

23.5.1. AS A CONTINUING PAST

The bare PERFECT / PASSIVE [PERFECT] as well as the STATIVE in complementary use are found to continue other initial forms and constructions of the past tense, such as the narrative infinitive [see sect. 11.1.5.3.], the  *šmỉ̯.t pw ỉrỉ̯.n=f*-formula [see sect. 38.2.3.3.], or the emphatic construction [see sects. 38.1.1. and 38.1.2.],

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Sailor 54 – 56



šṯi̯.t=i ḏ3 *śḫpr.n=i ḥ.t* *i̯ri̯.n=i sb-n-ḫ.t n nčr(.w)*

‘I took the fire drill, ignited a fire,
and made a burned offering for the gods.’

pWest 11.26 – 12.1



š3ś pw i̯ri̯.n t3 wb3.yt *wn.n=ś t3 ʿ.t*

‘Now the maid servant went off and opened the chamber.’

IV : 1659, 19 – 1669, 1

[emphatic]



i̯ni̯.n śt p3 ḫpš n(.i̯) ⸢nb-m3ʿ.t-rʿw⸣ m hrw wʿ m wnw.t wʿ.t
i̯ri̯.w ḫ3.yt ʿ3.t m ḫft.i̯w

‘Within a day, within an hour, the strength of Nebmaatre captured them,
and a great massacre was carried out against the enemies.’

and once more, the STATIVE passive voice with pronominal subject perfect with pronominal subject is, once more, constructed with.

CG 20500, a 5 – 6

[emphatic]



i̯ri̯.n(=i̯) m tp-nfr *ḥsi̯.k(w) ḥr=ś i̯n ni̯w.t(=i̯) mi̯-ḳṭ=ś*

‘I acted decently, and I was praised on account of that by my entire city.’

23.5.2. IN PERFORMATIVE UTTERANCES

Correspondent to the use of the adverb ‘hereby’ in English grammar [e.g., ‘I hereby declare the Olympic Games officially open.’], Egyptian religious texts, as well as juridical documents, employ the initial PERFECT to mark the performative speech act.

IV : 251, 1 – 4



i̯yi̯.n n=śn nḫb.t w3ḏ.t *nb.ti̯ m ʿ=śn* *ḏṭ=śn*
rṭi̯.n=n n=ś nb.ti̯ ⟨ḥr⟩ tp=f

‘Nekhbet and Wadjet came to them
– the Two Ladies [i.e., the crowns] in their hand(s) – saying,
“We herewith place the Two Ladies upon her head for her
[i.e., crown her with the Double Crown].”’

For the PRESENT *ḏṭ=śn* in a circumstantial adverb clause, see sect. 25.6.1.

[Why this sad mood, my sovereign Lord?
Is it on account of these three children?]

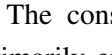
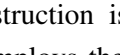
pWest 9.14



ḏṭ.n=i̯ k3 s3=k k3 s3=f k3 wʿ i̯m=ś⟨n⟩

‘I herewith declare: First your son [will rule],
then his son, and then one of them.’

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The construction is most commonly attested with the verb  ***rḏi.***, which primarily employs the characteristic spelling  ***ḏi.n(=j)*** /  ***ḏi.n(=j)***, and a dative object in reference to the addressee.

 IV : 292, 9

ḏi.n(=j) n=k jrj.t ḥḥ(.w) m ḥ(ꜣ)b(.w)-śṯ ḥr ś.t ḥr.w
'I herewith grant that you shall celebrate millions of *Sed*-festivals upon the Throne of Horus.'

 IV : 278, 9

ḏṯ mṯw ḏi.n(=j) n=ḏ ś.t=j śꜣḫ(=j) jwʿ.t(=j) nś.t(=j)
'To be recited [by Amun]: I herewith give you my position, my rank, my inheritance, and my throne.'

Note
Performative utterances occasionally substitute the PROGRESSIVE [as an unmarked verb form, cf. the note in sect. 20.2.1.] for the PERFECT.

 pKah, pl. 11, 17 – 18

jw=j ḥr rḏi.t pꜣy=j mtj-n-sꜣ n sꜣ=j
'I am [hereby] handing my [office as a] regulator of the phyle over to my son.'

 ***jw=j ḥr jrj.t jm.t-pr n ḥm.t=j*** pKah, pl. 12, 7
'I am [hereby] making a testament in favour of my wife.'

23.5.3. IN OLD KINGDOM USE

As an Old Egyptian holdover, PERFECT and PASSIVE [PERFECT] can further be used without an introductory particle or a topicalised constituent, usually making a statement that is not integrated in a broader narrative context.

 VII : 34, 10 – 15

ḫpr.t ḥꜣ.t(j)-ʿ ḫnm.w-ḥtp(.w)
jrj.n(=j) mn.w špś.j m-ḫnw n(.j) nj.t=j
kṯ.n=j wḫꜣ gmj.n(=j) m ꜣꜣ
śʿḥʿ.n=j św m wḫ(ꜣ)(.w) n mꜣ(w).t sḫꜣ(.w) m rn=j ḏś=j
śʿnḫ.n=j rn n(.j) jtj=j ḥr=śn
'Achievements of the *ḥꜣ.t(j)*-ʿ Khnumhotep:
I made a splendid monument within my city:
I [re]built a columned hall that I had found in ruins.
I erected it with new columns, inscribed with my own name,
and revived my father's name on them.'

For the PERFECT ***gmj.n(=j)*** in an attributive adverb clause, see sect. 23.7.2.

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IV : 30, 11 – 16



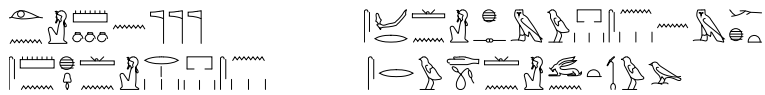
ỉ ⟨ś⟩w³i̯.tỉ=śn ḥr wč̌ pn ǩṭ=ỉ n=čn
ǩi̯=ỉ śčm=čn ḥsw.t=ỉ ḫr ḥm.t nśwt wr.t ⸢ỉʿḥ-ḥtp(.w)⸣
ǩi̯.n=ś wỉ r ⟨m⟩ḥnk=ś
m(ỉ)ni̯.n=ś wỉ m rp(w).t n.t ḥm.t=ś
ǩi̯.n=ś n=ỉ ʿḳ.w=ś

'O you who will pass by this stela, I speak to you,
I let you hear my favours with the great royal wife Ahhotep:
She made me her intimate friend,
she married me to a noble woman of Her Majesty's,
and she gave me her provisions.'

For the unmarked PRESENT *ǩṭ=ỉ* / *ǩi̯(=ỉ)* after a nominal constituent, see sect. 25.4.1.
For the causative formation *ǩi̯(=ỉ) śčm=čn*, see sect. 27.6.1.1.

[I am a king who is excellent in regard to what he has done:]

IV : 101, 8 – 102, 3



ỉri̯.n=ỉ mn.w n nčr(.w) *śčśr.n=ỉ ḥm.w=śn n m-ḫt*
śmnḫ.n=ỉ rʾ(.w)-pr(.w)=śn *śrwč̌.n=ỉ wn.t w³śi̯.w*

'I created monuments for the gods,
I consecrated their sanctuaries for the afterworld,
I embellished their chapels,
and I restored what had been in ruins.'

For the periphrasis of the STATIVE *w³śi̯.w* in a non-attributive adjective clause, see sect. 33.2.7.

The initial PASSIVE [PERFECT] further survived in the technical style of administrative writings, and remained in use even long after both the PERFECT and the PASSIVE [PERFECT] had fallen out of use.

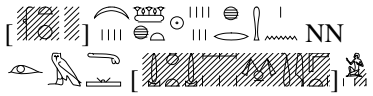
pKah, pl. 12, 5



rč̌i̯(.w) nn m snn r ḫ³ n(.ỉ) wḥm.w 2.*nw n(.ỉ) rś.ỉ*
m rnp.t 44 *³bṭ* 2 *šm.w św* 13

'This [i.e., a will] was given as a copy to the office of
the second herald of the South
on the thirteenth day of the second month of the *shemu*-season
of the 44th regnal year.'

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2. ZwZt : 100, 15 – 16

rnp.t ḥśb [x] *ꜣbṯ* 4 *ꜣḫ.t św* 7 *ḫr ḥm n*(*.i*) *NN*
ỉrỉ(*.w*) *m-bꜣḥ ḏꜣḏꜣ.t ṯmḏ.tỉ ḳnb.t*

'[X] regnal year, fourth month of the *akhet*-season, seventh day.
Drawn up in the presence of the entire council and the *qenbet*.'



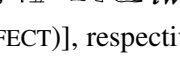
pKah, pl. 10, 24

gmỉ.y wṯỉ(*.w*) *ꜣw r≠f r wp.t n.t rnp.t* 40

'It was found that a loss by death had been afflicted upon him
regarding the census list of the 40t[h] regnal year.'

For the PASSIVE [PERFECT] *wṯỉ*(*.w*) *ꜣw* in a virtual subject clause, see sect. 35.2.2.

23.6. PERFECT AND PASSIVE [PERFECT] IN QUESTIONS FOR CORROBORATION

Questions for corroboration view the completed event from the time of speaking and thus employ the *ỉw*-complex verb forms  *ỉw śḏm.n≠f* [PERFECT] and  N *ỉw śḏm*(*.w*) *N* [PASSIVE (PERFECT)], respectively. Rarer examples in which the interrogative particle precedes the bare verb form can be explained as the emphatic construction [see sects. 38.1.1. and 38.1.2.].



pBln 3027, 3.9

ỉn ỉw mꜣꜣ.n≠k pꜣ m(*w*)*t ỉyỉ r≠ś*

'Have you seen the death that has befallen her?'

For the attributive perfective participle *ỉyỉ*, see sect. 33.2.1.1.



CT II : 201 a, B2L

ỉn ỉw rḏỉ(*.w*) *n≠k wḏ.w n ꜣb.t≠k tn*

'Have you been granted a decree for this your family?'



pKah, pl. 30, 8 – 11

(*ỉ*)*n ỉw wḏ śḏm ỉčꜣ ỉn r*(*m*)*č.t nb.t wpw-ḫr* (*ỉ*)*m*(*.ỉ*)*-rʾ šnč*

'Has it been commanded [i.e., is it allowed]
that a thief is interrogated by anybody but the sheriff?'

For the construction *wḏ* [INFINITIVE] expressing permission, see sect. 40.3.2.

23.7. PERFECT AND PASSIVE [PERFECT] IN ADVERB CLAUSES

23.7.1. IN GENERAL

Subordinate clauses with the PERFECT / PASSIVE [PERFECT] denote the completion of a dynamic event in the time of the main clause, which is sometimes best rendered by the past participle or a conjunction such as 'once' or 'when";

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Hat Gr 22, 21



ỉw=f r pḥ pr=f śnb(.w) *ỉrị̈.n=f ỉyị̈.t.n=f r=ś*

‘He will reach his home in good health
[under the circumstance:] he has done what he had come for.’ ≈
‘He will reach his home in good health, having done what he had come for.’

For the non-attributive relative perfect *ỉyị̈.t.n=f r=ś*, see sect. 33.3.2.3. with 33.3.6 (δ).

Bln 1197, A 3



ỉn sꜣ=f […] *ḳṭ ỉs=f śᶜḥᶜ ᶜbꜣ=f śmnḫ(.w) ś.t=f n.t ḫr.t-nčr*

‘It was his son […] who built his tomb and erected his offering table
once its place in the necropolis had been prepared.’

For the *ỉn*-construction *ỉn sꜣ=f* […] *ḳṭ*, see sect. 38.2.2.1.

Sailor 124



rš.wỉ śčṭ ṯp.t.n=f
snị̈⟨.n⟩ (ỉ)ḫ.t mr(.t)

‘O how joyful is one who recounts what he had experienced
once the misery has passed!’

For the non-attributive perfective participle *śčṭ* / relative perfect *ṯp.t.n=f*, see sects. 33.2.1.1. with 33.2.6 (γ). and 33.3.2.3. with 33.3.6 (α).

in other cases, the anterior aspect has priority.

IV : 1662, 8 – 12



ỉyị̈.t ḥm=f *ḥ(ꜣ)bị̈.n=f m wčẹ̈.yt=f ṯp.t n.t nḫt.w ḥr ḫꜣś.t n.t k(ꜣ)š ḫs.t*
ỉrị̈.n=f tꜣš=f […] *r* 4 *sḫn.w(t) wčs(.w)t ḥr.t*
śmn⟨.n⟩=f wčẹ̈ n nḫt.w r-mn ḳbḥ.w-ḥr.w

‘His Majesty returned
after he had triumphed at his victorious first campaign in the vile Kush,
set his border […] towards the four poles that carry the sky,
and established a victory stela as far as the Qebehu-Hor.’

Sin B 106 – 107



ꜣḫ n(=ỉ) m ỉb=f mrị̈.n=f wỉ
rḫ.n=f ḳnn=ỉ

‘He held me in high regards and had taken to loving me,
as he had experienced that I was brave.’

For the AORIST *ḳnn=ỉ* in a virtual object clause, see sect. 35.2.1.1.

Note

The aspect of a continuing relevance is occasionally marked with the particle  *ỉw*, while a clear anterior aspect is constructed as a prepositional adverb clause, e.g., with the preposition  *m-ḫt*, ‘after’ [see sect. 36.1.].

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mṯwi̯=k *ỉw wšṯ.n=f čw* Ptah L2, 215 – 215
śbč=k *m-ḫt śbč=f*

'Speak [only] when he has addressed you,
and laugh [only] after he has laughed.'

For the initial SUBJUNCTIVE *mṯwi̯=k* / *śbč=k*, see sect. 27.3.1.1.

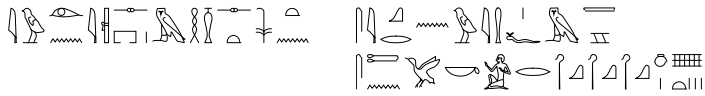
As the STATIVE can only denote the continuing relevance of an event for the relative present time,


CT II : 219 f –220 a, S1P

ỉri̯=ỉ rn=k *pḥ.n=k ꜣḫ.t*
śwꜣi̯.t(i) ḥr snb.w ḥw.t ỉmn rn

'I shall make your name,
once you will have reached the horizon,
once you will have passed the battlements of him *Whose-Name-Is-Hidden.'*

For the initial SUBJUNCTIVE *ỉri̯=ỉ*, see sect. 27.3.2.1.


VII : 2, 9 – 11

ỉw ỉri̯.n(=ỉ) ỉs m ḥsw.t nśwt *śỉḳr.n wỉ ḥm=f m tꜣ*
śčnḫ.kw r ḥḳꜣ(.w) n(.ỉ)w śpꜣ.t

'I made a tomb in the favour of the king
PERFECT / anterior after His Majesty had enriched me in [this] land,
STATIVE / concom. when I was distinguished from the nomarchs.'

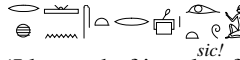
the anterior aspect of adverb clauses with an intransitive verb or a pronominal subject of the passive voice is expressed by means of prepositional adverb clauses [see sect. 36.2.1.


ḫni̯.y=ỉ r-śꜣ wrḳ=k Dispute 153

'I shall alight after you will have become weary.' see sects. 36.2.1.

For the initial SUBJUNCTIVE *ḫni̯.y=ỉ*, see sect. 27.3.2.1.

[It was not my doing!]



rḫ.n=ỉ śt r-śꜣ ỉri̯.t Merikare E 120 – 121

'I learned of it only after it [i.e., the vile deed] had been committed.'

For the PERFECT *rḫ.n=ỉ* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

For the use of the INFINITIVE *ỉri̯.t* expressing an impersonal passive, see sect. 36.2.2.

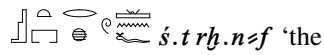
23.7.2. ATTRIBUTIVE ADVERB CLAUSES

Adverb clauses with the PERFECT / PASSIVE [PERFECT] can further serve as virtual relative clauses, qualifying a preceding noun by the completion of an event performed by [active] or performed upon [passive] the antecedent. A coreferential direct object pronoun in reference to the preceding antecedent is omitted.

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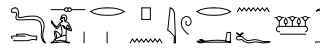
pEb 102.3 – 4  ***s wnm.n=f kꜣ.w n(.i)w nh.t***

'a man who has eaten unripe sycamore figs'

Merikare E 52  ***ś.t rḫ.n=f*** 'the place that he [has come to] know[s]'

pWest 8.15 – 16  ***ḫnr*** […] ***wṯi̯(.w) nkn=f***

'a prisoner […] whose execution has been imposed'

pSm 20.11 – 12 

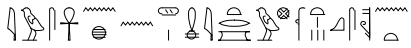
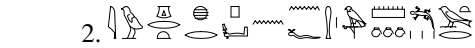
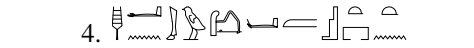
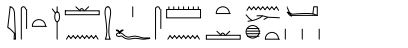
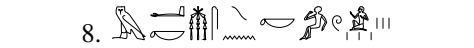
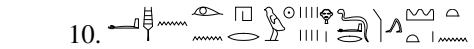
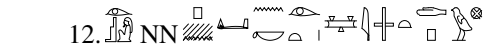
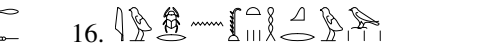
čẖ.t s rꜥ pn ỉw rčẖi̯(.w) n=f šꜣmś m čr.t=f

'A man shall recite this spell while a ***šꜣmś***-flower is given into his hand.'

pHearst 14.13  ***pḫr.t n.t čꜣ)s ḳś śčẖ(.w)=f***

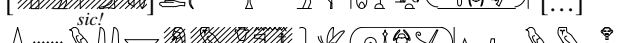
'Prescription for fixing a bone that has been broken.'

EXERCISE

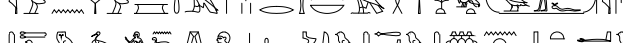
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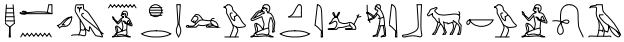
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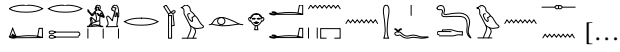
24. 

25. []  […]
sic!


26. 

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29.  […]

30. 

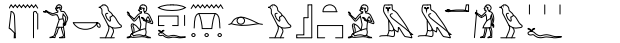
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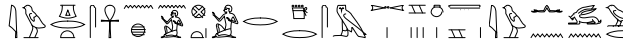


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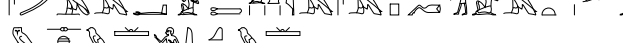
37.

38. 

39.  […]



40. 



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Notes

6. *ỉ*: Particle.
25. *NN ḏṭ=f*: ‘NN says’.
39. ***ḫỉś.t nb.t rwỉ.t.n=ỉ r=ś***: ‘Each foreign land that I moved against’.
nḥm wnm.t=śn: Omission of tense infix and suffix due to the close relation to the preceding verb.

REFERENCES

1 CG 20001, b 2 – 3.
2 IV : 173, 6.
3 2. ZwZt : 104, 17.
4 IV : 3, 16.
5 IV : 734, 13.
6 Peas B1, 211 – 212.
7 HTBM I, pl. 49 [EA 614], 6.
8 pWest 11.5 – 6.
9 IV : 10, 5 – 6.
10 Hamm 199, 7.
11 2. ZwZt : 7, 13.
12 CT VII : 142 k, G_1T.
13 Merikare E 49.
14 Hamm 110, 6.
15 IV : 659, 6.
16 VII : 16, 8.
17 pKah, pl. 39, 22 – 23.
18 pEb 91.12 – 13.
19 IV : 457, 14 – 16.
20 Siût I 271.
21 Peas B1, 117 – 118.
22 IV : 897, 1 – 2.
23 CT IV : 97 i – j, B_1P.
24 IV : 34, 11 – 14.
25 IV : 472, 8 – 15.
26 2. ZwZt : 25, 3.
27 HTBM I, pl. 49 [EA 614], 3 –5.
28 Sailor 56 – 59.
29 IV : 661, 7 – 8.
30 Hat Gr 24, 7 – 8.
31 CT II : 405 d, T_1L.
32 Hat Gr 12, 12 – 13.
33 IV : 6, 11 – 12.
34 CG 34018, 6 –9.
35 pWest 7.9.
36 BIFAO 88 [1988], fig. 1, 9 – 10.
37 Hat Gr 24, 9 – 10.
38 2. ZwZt : 8, 15 – 16.
39 Sin B 101 – 106.
40 BD 183, A.a. 12 – 14.

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CHAPTER 24

THE PERFECTIVE  *śḏm=f*

24.1. IN GENERAL

The PERFECTIVE  *śḏm=f* is an Old Egyptian holdover. Complemented by the initial STATIVE of the first singular [see sect. 21.11.1.], it originally served as an initial sentence core form of transitive verbs and denoted a historical perfect.

 […] I : 100, 7 – 9

rḏi.i w(i) ḥm=f m śmr wᶜ.t(i) pr ᶜ3 (i)m(.i)-rᵓ ḫnt.i-š […]
irı̯.k(w) r ḥsw.t ḥm=f

'His Majesty appointed me sole companion of the Great House and overseer of the Khentishi […], and I acted [i.e., fulfilled my duties] to His Majesty's sincere contention.'

Lit.: 'I acted towards His Majesty's praise.'

As early as the Old Kingdom, however, the STATIVE with active meaning was largely displaced by either the PERFECTIVE  *śḏm=f* [preferably with nominal subject] or by the PERFECT, which occurred as a narrative verb form with mainly pronominal subject in the end of the fifth dynasty.

HTBM II, pl. 21 [EA 828], 6 – 8



ḏi.i (w)i ḥm=f m sḫ3.w n(.i) ḫnr.t n(.t) śḏm
ḏi.i (w)i ḥm=f r sḫ3.w n(.i) tm3



iw ḥsı̯.n=f w(i) ḥr=f r ᶜ3.t wr.t
ḥsı̯ wi ḥm=f ḥr=f r ᶜ3.t wr.t

'His Majesty appointed me scribe of the remand centre,
and he praised me very highly on account of it.
His Majesty promoted me scribe of the cadastre,
and His Majesty praised me very highly on account of it.'

By the time of the Middle Kingdom, the PERFECT had also superseded the PERFECTIVE  *śḏm=f*, which – in standard Middle Egyptian – almost exclusively survived as a non-initial, syntactically bound verb form. The initial use of the form, however, might never have disappeared entirely, as it reoccurs in texts from the Second Intermediate Period;

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2. ZwZt : 102, 15  *rḏi.n=f wśr=ì ỉw(=ì) nmḥ.kw*

'He enriched me when I was poor.'

For the causative formation *rḏi.n=f wśr=ì*, see sect. 27.6.1.1.

military reports of the eighteenth dynasty even employ the impersonal passive  *ỉyi.tw* /  *ỉwi.tw* in an established wording introducing the arrival of a messenger reporting a crisis.

IV : 1545, 7 / 10 – 11 

ỉśḏ ḥm=f m nỉw.t rś.t r ṭmỉ n(.ỉ) ỉp.t-ś(.w)t […]
ỉwi.tw r ḏṭ n ḥm=f nḥś.ỉ ḥ3i.w m ḥ3w w3w3.t

'Now, His Majesty was in the Southern City near the city of Karnak […]. One came to report to His Majesty,
"The Nubian has descended from the region of Wawat."'

IV : 137, 16 / 138, 12 – 13 

śḏ ḥm=f m ʿḥ […] *ỉyi.tw r rḏi.t wḏ3 ỉb n(.ỉ) ḥm=f r n.t(ỉ)t k(3)š ḫs.t w3i.tỉ r bšḏ.w*

'Now, His Majesty was in the palace […]. One come to inform His Majesty,
"The vile Kush has deteriorated into rebellion."'

For the causative formation *rḏi.t wḏ3 ỉb N*, see sect. 27.6.1.1.

24.2. MODIFICATION OF THE VERB STEM

The PERFECTIVE  *śḏm=f* shows no significant modification of the verb stem. The geminating verb classes usually exhibit the geminated stem [the base stem, however, is attested as well], while VERBA 3AE INF show the base stem.

2-RAD	 *nk*	 *wḏ*
2AE GEM	*ḳbb*  *m33*  *ḳb*	*šmm*  *m33*  *ḫn*
3-RAD	 *śḫm*	 *ỉśḳ*
3AE INF	 *ḫbi*	 *sni*
4-RAD	 *śỉ3č*	 *ḳ3ḳ3*
4AE INF	 *ʿw3i*	

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5-RAD	 *śmtmt*	
CAUS 2-RAD	 *śmr*	
CAUS 3-RAD	 *śnmḥ*	
CAUS 3AE INF	 *śḏnỉ*	 *śrmỉ*
wnn	 *wn*	
ỉyỉ / *ỉwỉ*	 *ỉwỉ*	 *ỉyỉ*
rḏỉ	 *rḏỉ*	 *ḏỉ*

24.3. USE OF THE PERFECTIVE  *śḏm=f*

24.3.1. AS A NEGATED VERB FORM

24.3.1.1. IN GENERAL

Standard Middle Egyptian employs the PERFECTIVE  *śḏm=f* primarily as a constitutive part of the complex negated verb form  *n śḏm=f* /  *n śḏm.tw=f* [NEG. PERFECTIVE], which serves as a universal negation of dynamic action in the [relative] past and thus complements the paradigm of the past.

	AFFIRMATIVE	NEGATED
ACTIVE	*ỉw śḏm.n=f* / *ỉw=f ḫᶜỉ*(*.w*)	*n śḏm=f* / *n ḫᶜỉ=f*
PASSIVE	*ỉw śḏm*(*.w*) *N* / *ỉw=f śtp*(*.w*)	*n śḏm.tw N* / *n śtp.tw=f*

The aspect of the NEG. PERFECTIVE largely corresponds to a negated historical perfect.



HTBM II, pl. 24

[EA 562], 10 – 11

*ỉw ḳrś.n=ỉ ỉ*ꜣ(*w*) *ḥbś.n=ỉ ḥ*ꜣ*.y*
n ỉrỉ=ỉ ỉw.yt r r(*m*)*č*(*.w*)

'I buried the old and clothed the naked.
I did not do injustice to people.'



Hat Gr 24, 6 – 7

*ỉw gr.t ḏ*ꜣ*m=ś ᶜḳ*(*.w*) *n nḏś.w ḥmśỉ*(*.w*) *m pr*(*.w*)*=śn*
n mšᶜ=śn m rk śnḏ n pr nśwt

'Its troops had entered to the commoners and were dwelling in their houses;
they did not march at the time of fear for the royal household.'

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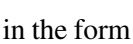
Sin B 40 – 42



n wf3.t(w)=ỉ *n pśg.tw r ḫr=ỉ*
n śḏm(=ỉ) č3s-ḥwr.w *n śḏm.tw rn=ỉ m r' wḥm.w*
'I was not accused, and one did not spit in my face;
I heard no reproach, and my name was not heard in the mouth of the herald.'

Adjective verbs, however, employ the NEG. PERFECTIVE in order to negate the occurrence of an ingressive event, i.e., with a continuing relevance for the relative present time.

AFFIRMATIVE: STATIVE	NEGATED: NEG. PERFECTIVE
Sinai 90, W face, 6	Sinai 90, W face, 15 – 16
	
ḫr=ỉ bṭš(.w)	*n bṭš ḫr(=ỉ) m-ḫ3.t b3k.w*
'I was downcast.'	'I did not despair in view of the work.'
IV : 430, 4	IV : 118, 16
	
ḫ3.tỉ=ỉ mnḫ(.w) n nb=ỉ	*n sḫị ḫr=ỉ n ḏb3.w*
'I was loyal to my master.'	'I was not careless on account of bribes.'

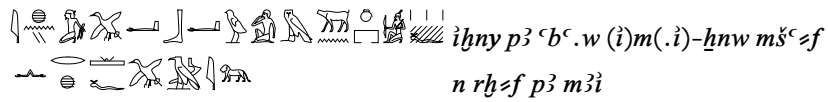
This aspect is most prominently present in the form  *n rḫ=f*, 'he did not [come to] know', which serves as the negative counterpart of the STATIVE *rḫ(.w)*, 'he knows'.

CT II : 332 b – c,
S_2P; sim.
BD 112, A.a. 3

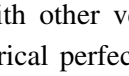


n rḫ=čn śt *ỉw=ỉ rḫ.kw śt*
'You do not know it, but I know it.'

IV : 1666, 13 – 14



ỉḫny p3 ʿbʿ.w (ỉ)m(.ỉ)-ḫnw mšʿ=f
n rḫ=f p3 m3ỉ
'Jkheny, the braggart in his army,
he did not know the lion [i.e., the king].'

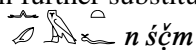
Occasionally, however, it is found with other verbs as well. The following example, for instance, employs the historical perfect  *h3ḫ.n mšʿ=ỉ* to denote the completion of an event in the past, while the NEG. PERFECTIVE refers to an event that occurred at an even earlier time, and thus corresponds to the English negative past perfect.

Hamm 113, 14



h3ḫ.n mšʿ(=ỉ) *nn nh.w=f*
n 3ḳ s *n ḫtḫt č3s.t* *n m(w)t (ỉ)ʿ3*
'My army returned without any loss;
no man had perished, no troop gone astray, and no donkey had died.'

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Middle Egyptian further substitutes the NEG. PERFECTIVE for the older complex negated verb form  ***n śḏm.t=f***, 'when he has / had not yet heard' [see sect. 29.3.1.].

 ***n ỉnỉ.tw ḏr.w ḥmw.t*** Ptah Pr 5.9

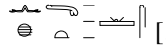
'The limit of craftsmanship has not [yet] been reached.'

  Meir III, pl. 23

ỉw=ỉ ḥr mᶜḳ ḏr pȝw.t ***n mȝ=ỉ mỉ.tỉ śr.w pn***

'I am roasting since the primeval times, but I have not [yet] seen the like of this goose!'

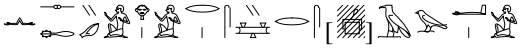
Like other forms of the suffix conjugation, the NEG. PERFECTIVE can be preceded by a topicalised constituent and / or an introductory particle. The presence of a negating particle, however, excludes the use of the affirmative particles  ***ỉw*** and  ***ᶜḥᶜ.n***.

 […]  […]  Sin B 223 – 224

ỉśḫ⟨ḏ⟩ wᶜr.t tn […] ***n ḫmt(=ỉ) ś(ỉ)*** […] ***n ḳmṭ=ỉ ś(ỉ)***

'This flight […], I did not plan it […], and I did not prepare it!'

IV : 1079, 5 – 6

n sḫỉ=ỉ ḥr=ỉ rśỉ r śȝ-ᶜ ***ḫr ḥm n šsp=ỉ ḫs(ȝ)ỉ n(.ỉ) wᶜ***

'I was not at all careless towards a weak one, so I did not accept anybody's bribes.'

While the presenting particle  ***m=k*** functions as an actualiser underlining the continuing relevance of the proposition for the time of speaking,

 IV : 694, 3

ỉśḏ gr.t n śmỉ.tw šm.w n(.ỉ) ḫȝś.t rḏn.w

'The harvest of Retjenu, however, is not reported.'

 pBln 10016, 3r

m=k n śḏm pȝ kȝ.wtỉ n(.ỉ) ḥw.t-nḏr r ỉnỉ.t śt

'Behold, this porter of the temple has not obeyed to bring it.'

the desiderative particle  ***ḥȝ*** precedes the NEG. PERFECTIVE in order to mark an unfulfilled wish, e.g.,  ***ḥȝ n śḏm.f***, 'would that he had not heard'.

IV : 658, 8 – 9

 ***ỉśḏ ḥȝ n ỉrỉ.t mšᶜ(.w) n(.ỉw) ḥm=f rḏỉ.t ỉb=śn***

r ḥȝḳ nȝ n(.ỉ) (ỉ)ḫ(.w)t n(.ỉ) nȝ n(.ỉ) ḫr.w(w)

'Would that His Majesty's army had not set their minds
on plundering the goods of the enemies.'

For the construction ***ỉrỉ.t*** [S] [INF.], see sect. 40.1.1.

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24.3.1.2. IN ADVERB CLAUSES

24.3.1.2.1. IN GENERAL

Adverb clauses with the NEG. PERFECTIVE qualify the main clause by the fact that a particular event has not occurred.

Bosticco 1965, 14, 6 – 7



ỉčḫ.n≠ỉ rnp(.w)t ʿšȝ(.w)t m ḥȝ.t(ỉ)-ʿ n(.ỉ) nḫn
ms.n≠ỉ ỉn.w≠ś n nb tȝ.wỉ
ḥsḫ.kw n gmḫ.tw sp≠ỉ

‘I spent many years as the *ḥȝ.t(ỉ)-ʿ* of Hierakonpolis.
I brought its tributes for the Lord of the Two Lands,
and I was praised, as no incident of mine was found.’

If the negated verbal event was completed in the past, the adverb clause usually corresponds to English clauses of concession;

IV : 751, 7 – 9



n čṭ≠ỉ ʿbʿ r śwhḫ≠ỉ n ỉrḫ.t.n≠ỉ r čṭ
ỉrḫ.n(≠ỉ) ḫn ỉw n ỉrḫ św ḥm≠ỉ

‘I did not exaggerate so as to boast about what I have done, saying,
“I have accomplished a heroic deed,” although My Majesty had not done it!’

For the non-attributive relative perfect *ỉrḫ.t.n≠ỉ*, see sect. 33.3.2.3. with 33.3.6 (α).

2. ZwZt : 94, 8 – 9



(kȝ-mśḫ(.w)-nḫt) čḫ ʿnḫ ḥr thm≠ỉ ḥr ỉtn≠ỉ n pḥ≠ỉ św

‘Kamose, the strong, presented with life, is attacking me on my [own] soil
although I did not attack him!’

in other cases, namely if the NEG. PERFECTIVE functions as the negative counterpart of the STATIVE, the adverb clause corresponds with a concomitant condition,

pSm 7.12 – 13



wbn pw nčś śpr(.w) r ḳśn
n ḫpr kf.t ỉm≠f

‘This refers to [*pw*] a minor wound that has reached the bone
without a crack having occurred in it.’

Lit.: ‘a minor wound while it has reached the bone,
while no crack has occurred in it [i.e., the bone]’.

or specifies the time of a preceding event [cf. the corresponding use of the STATIVE, Hat Gr 17, 12 – 13 and IV : 19, 11 – 12, qu. p. 329.

IV : 1238, 6 – 7



pȝ-čw-wʿb čṭ.w r≠f nś.t tȝ(.wỉ) m r(m)č(.w)
n rḫ.tw≠f

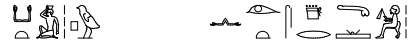
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‘the Gebel Barkal, which was called *Throne-of-the-Two-Lands* among men
when it was [yet] unknown’
For the attributive imperfective passive participle *ḏṯ.w*, see sect. 33.2.1.2. with 33.2.3.2.

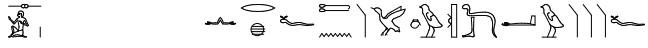
Middle Egyptian examples for the PERFECTIVE in adverb clauses are, however, rare.

24.3.1.2.2. ATTRIBUTIVE ADVERB CLAUSES

The same holds true for the NEG. PERFECTIVE in attributive adverb clauses, which can usually be rendered by an English relative clause of the perfect [or present tense].


kꜣ.t pw n ỉrỉ.tw=ś ḏr-bꜣḥ IV : 57, 11

‘This was a task that had not been done before.’
Lit.: ‘a task while it has not been done before’.

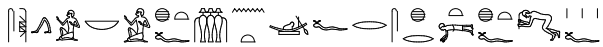

V : 178, 9 – 10

s n rḫ=f ḫnw ḏbꜥ.w=f
‘a man who does not know the number of his fingers’
Lit.: ‘a man while he has not learned about the number of his fingers’.

24.3.2. AS AN AFFIRMATIVE VERB FORM

Early Middle Egyptian texts as well as archaising inscriptions occasionally employ the PERFECTIVE  *śḏm=f* of transitive verbs in Old Kingdom use, i.e., as an initial verbal predicate that complements the use of the initial STATIVE of intransitive verbs.

VII : 14, 10 / 15, 1


[…] PERFECTIVE, v/t


NN STATIVE, v/i

šmś=ỉ nb=ỉ ḫft ḫntỉ=f r śḫr.t ḫft(.ỉ)w=f […]
ḫntỉ.kw r ỉnỉ.t bỉꜣ.w n(.ỉ) nbw n ḥm n(.ỉ) NN
‘I accompanied my lord when he sailed south to overthrow his enemies […].
I sailed southward to bring the yield of gold for the Majesty of NN.’
For the AORIST *ḫntỉ=f* after *ḫft*, see sect. 36.2.1.

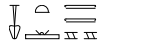

CG 20140, b 1 – 2

rnp.t ḥśb 1 *ḫr ḥm=f nśwt bỉ.tỉ* ⸢*n*(.*ỉ*)-*mꜣꜥ.t-rꜥw*⸣ *ꜥnḫ ḏ.t*
śꜥḥꜥ.tw wṯ pn
‘First regnal year under His Majesty,
the King of Upper and Lower Egypt, Nimaatre, may he live eternally.
This stela was erected.’

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IV : 82, 13 – 63,2 

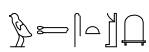
ḫᶜi̯.t=f m ḥr.i̯-tp tȝ(.wi̯) […]

PERFECTIVE 

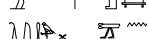
smȝ.t(w) tȝ(.wi̯)



śnčm=f nś.t gbb



wčs.t(w) ḫᶜ.w śḫm.ti̯

PERFECT 

ti̯ ḥm=f i̯čḫ.n=f i̯wᶜ.t=f

‘He [i.e., the king] appeared as the overlord of the Two Land […].
The Two Lands were united,
he [i.e., the king] sat down upon the throne of Geb,
and the crowns, the Two Powerful Ones, were raised [i.e., he was crowned],
as His Majesty had taken possession of his inheritance.’

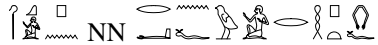
In standard Middle Egyptian, however, the affirmative PERFECTIVE is primarily found to follow a topicalised constituent, taking the place of the PERFECT as both a present perfect and a historical perfect,

Sin B 113 – 114 

ḫkȝ pf nčnč=f ḥnᶜ=i̯ *čṯ.k(w) n rḫ=i̯ św*

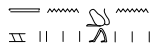
‘That ruler consulted with me, but I said, “I do not know him.”’

next to

Sin B 142 – 143 

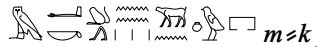
ḫkȝ pn NN rčḫ.n=f wi̯ r ḥpt=f

‘This ruler, NN, hugged me.’

Sailor 11 

tȝ=n pḥ=n św ‘Our land, we have reached it.’

next to

Sailor 2 – 3 

m=k pḥ.n=n ḫnw

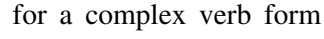
‘Behold, we have reached the residence.’

and as the latter, it can be constructed with a desiderative particle to express an unfulfilled wish.

Ipuwer 12.2 

ḫȝ ᶜčf bi̯ȝ.t=śn m ḫ.t tp.t

‘Would that he had perceived their character with the first generation.’

Examples for a complex verb form  *ᶜḫᶜ.n śčm=f* built with the PERFECTIVE, on the other hand, are exceedingly rare and not always clear.

Merikare E 81 

ᶜḫᶜ.n ᶜḫᶜ=i̯ ⟨m⟩ nb m ni̯w.t(=i̯)

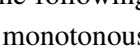
‘Then I arose as lord of my city.’

Sebek-khu, 2 

[Manchester 3306] *ᶜḫᶜ.n śkmm ḫr=ś ḥnᶜ rčn.w ḫs.t*

‘Then Sikhem fell, together with the vile Retjenu.’

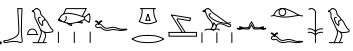
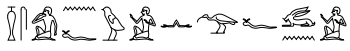
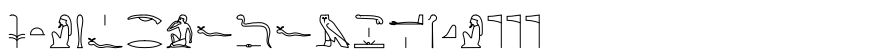
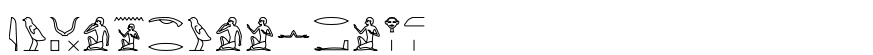
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The following example, for instance, is the only example of its kind in a story that monotonously employs the  *ḥ*ᶜ*.n śḏm.n=f*-formation, and likely represents a misspelled PERFECT.

 *ḥ*ᶜ*.n rḏi.n=f wỉ m r*ᵓ*=f* Sailor 76 – 77

'Then he put me into his mouth.'

EXERCISE

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. 
15. 
16. 
17. 
18. 

REFERENCES

1 IV : 429, 8.
2 IV : 490, 14 – 15.
3 Amenemhat, Mill 2.12 – 3.1.
4 IV : 1409, 15 – 16.
5 VII : 16, 13.
6 JEA 48 [1962], pl. 2 [London UC 14333], 3.
7 IV : 84, 6 – 8.
8 Sin B 5 – 7.
9 Ptah Pr 6.5.
10 BD 125 [Confession], Nu 21.
11 IV : 1545, 16.
12 IV : 1082, 13 – 14.
13 IV : 1828, 6 – 8.
14 IV : 1410, 13 – 14.
15 IV : 944, 4 – 5.
16 Sin B 242 – 243.
17 Sin B 227 – 228.
18 Sebek-ku, 4 [Manchester 3306].

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CHAPTER 25

THE UNMARKED FORMS OF THE SUFFIX CONJUGATION

25.1. IN GENERAL

This chapter introduces two forms of the Egyptian suffix conjugation that are characterised by the absence of any information as to the internal temporal structure of the event. While there is no semantic difference between the PRESENT and the AORIST, the choice of either form is determined by its syntactic environment, namely by the distinction between a non-initial verbal predicate [PRESENT] and a nominalized / topicalised verb phrase [AORIST, see sect. 35.1.1.]. Only in statements that are not integrated in a broader narrative context is the bare PRESENT also found as an initial sentence core verb form.

25.2. MODIFICATION OF THE VERB STEM

25.2.1. THE PRESENT

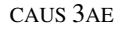
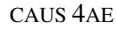
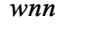
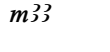
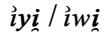
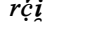
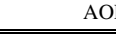
Most verb classes build the PRESENT with the base stem; only VERBS ULT GEM and their causatives show the geminated verb stem.

25.2.2. THE AORIST

The geminating verb classes as well as VERBA 3AE INF and their causative derivations standardly exhibit the geminated stem. VERBA 4AE INF, on the other hand, behave incoherently and form the AORIST with either the base stem or the geminated stem, depending on the particular verb.

2-RAD	PRESENT	 *gr*	 *mn*
	AORIST	 *čṭ*	 *mn*
2AE GEM	PRESENT	 *ḳbb*	 *gnn*
	AORIST	 *šmm*	 *ʿnn*

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3-RAD	PRESENT	 *nḥm*	 *nḏm*
	AORIST	*šsp*	 *ḫpr*
3AE INF	PRESENT	 *ḏ3i̯*	 *gmi̯*
	AORIST	*h33*	 *ỉrr*
3AE GEM	PRESENT	 *špśś*	 *śnbb*
	AORIST	*pḥrr*	
4-RAD	PRESENT	 *ḥᶜḏ3*	 *nḏnḏ*
4AE INF	PRESENT	 *mśḏi̯*	 *św3i̯*
	AORIST	*mśḏḏ*	 *nḏrr*
		ḥmśi̯	
CAUS 2-RAD	PRESENT	 *śmn*	 *śrṭ*
	AORIST	*śḫ3*	
CAUS 2AE GEM	PRESENT	 *śšrr*	 *śgnn*
	AORIST	*śšrr*	
CAUS 3-RAD	PRESENT	 *św3š*	 *śwᶜb*
CAUS 3AE INF	PRESENT	*śḫri̯*	 *śḳṭi̯*
	AORIST	 *śỉṭṭ*	 *śḳṭṭ*
CAUS 4AE INF	PRESENT	*śḫnti̯*	
	AORIST	 *śḫnti̯*	
wnn	PRESENT	*wn*	[usual, esp. after *ỉw*]
		 *wnn*	[rare, esp. with substitution]
	AORIST	*wnn*	 *wn(n)*
m33	PRESENT	*m33*	 *m3* [rare]
	AORIST	 *m33*	 /  *m3* [rare]
ỉyi̯ / *ỉwi̯*	PRESENT	 *ỉwi̯* [common]	 *ỉyy* [less common]
	AORIST	*ỉwi̯*	*ỉww* [rare]
		ỉyy	
rḏi̯	PRESENT	 *ḏi̯* [common]	 [less common]
	AORIST	/  *ḏḏ*	

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25.3. THE ASPECT OF THE VERB FORMS

Any verbal event that is factually performed by [active] or upon [passive] a specific subject at a particular point in time is per se continuous; cf. English: 'The lion is / was devouring the gazelle.' While such an actual present is covered by the Middle Egyptian PROGRESSIVE, the unmarked PRESENT / AORIST denotes a generalised present, i.e., the proposition of the sentence is viewed as generally true, disregarding the factuality of the event in respect of the actual subject; cf. English: 'Lions devour gazelles.'

Note
Both aspects are not always clearly distinguished, but having developed into an unmarked verbal formation [cf. the note in sect. 20.2.1], the PROGRESSIVE is also found in generalised statements,



Dispute 112

ỉw ḥᶜčʒ.tw *s nb ḥr ỉčỉ.t śn.nw* [generic action]
'One robs, and every man steals from the other.'

while the PRESENT occasionally denotes an actual present.



2. ZwZt : 96, 11 – 12

ḥm(.w)t čʒ.yw ỉwỉ(.w) r mʒn≠ỉ *s.t nb.t ḥtp≠ś 2.nw≠ś* [factual action]
'Women and men had come to see me, and every woman embraced her companion.'

The PRESENT is thus usually employed in reference to either a *generalised class of subjects*, denoting a verbal event

α. that complies with the laws of nature, common beliefs, or the ideological view of the world,



IV : 1277, 9 – 12

ỉčỉ.n≠f km.t ṭmč.tỉ *šmᶜ.w tʒ-mḥ.w ḫr śḫr(.w)≠f*
ḫrp n≠f ṭšr.t bʒk.w≠ś *ḫʒś.t nb.t ḥr mkw.t≠f*
'He [i.e., the king] has conquered The Black entirely,
Upper and Lower Egypt are under his control.
The Red brings him its tributes,
and every foreign land is under his protection.'

β. that is characteristic for the reference point in time,

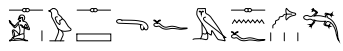


Khakhep 11

rčỉ.tw mʒᶜ.t ⟨r⟩ rw.tỉ *ỉśf.t m-ḫnw sḫ*
ḫnn.tw śḫr.w nčr(.w) *wnỉ.tw mḫr.w≠śn*
'One abandons *ma'at*, and *ỉśf.t* is in the hall [of the council];
one disturbs the plans of the gods and neglects their affairs.'

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γ. that characterises the subject by a typical, hypothetical, or metaphorical statement,

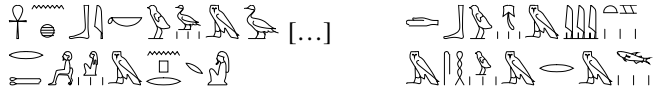
pBln 3038, 17.6  *s wsš≠f m snf ᶜš3*

‘a man who urinates a lot of blood’

For the construction of the attributive adverb clause, see sect. 25.6.2.

or in reference to a *generalised point in time*, denoting

δ. action that typically or habitually is performed by or upon a specific subject,

CT II : 42 b – c, B_1C 

ᶜnḫ bỉk.w m ỉbṭ(.w) […]
r(m)č(.w) m npr

‘Falcons live on birds […],
humans on grain,

ṭb.w m śḫ.t
mśh.w m rm(.w)

hippopotami on the marshes,
and crocodiles on fish.’

Sin B 51 – 53 

nḫt pw gr.t ỉrỉ̯ m ḫpš≠f
m33.t(w)≠f h3ỉ̯≠f r pč̌.t(ỉw)

prỉ̯-ᶜ nn twt n≠f
ḫ̲ᶜm≠f rᵓ-č̌3.w

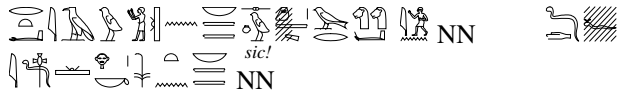
‘He is a champion who acts with his strong arm,
a hero without anyone matching him
when he is seen descending to the barbarians
and approaching the battlefield.’

For the non-attributive perfective participle *twt*, see sect. 33.2.1.1. with 33.2.6 (γ).

For the PRESENT *h3ỉ̯≠f* / *ḫ̲ᶜm≠f* in a concomitant adverb clause, see sect. 25.6.1.

ε. the perpetuation of a verbal event that virtually occurs at any given point in time.

[Caption of the tomb owner praising the king:]

IV : 910, 4 – 8 

rč̌ỉ̯.t ỉ3.w n nb t3.wỉ śn t3 ⟨n⟩ wr pḥ.tỉ ỉn NN *č̣ṭ≠f*
ỉ.nč̌ ḥr≠k nśwt nb t3.wỉ NN

‘Praising the Lord of the Two Lands, kissing the ground [for] the one with great strength by NN. He says,
“Greetings, king and Lord of the Two Lands, NN.”’

wr pḥ.tỉ: Horus Name of Amenhotep II.

Adjective verbs further employ the PRESENT to emphasise the dynamic aspect of an event in contrast to the STATIVE denoting the static aspect of a present condition.

Peas B_1, 148  *ỉb≠k ᶜwn(.w)* ‘You are greedy.’ [static]

Peas B_1, 323  *ỉw ᶜwn ỉb≠k nn n≠k śt* [dynamic]

‘You are being greedy, but it does not become you.’

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25.4. THE PRESENT IN MAIN CLAUSES

25.4.1. AFTER NOMINAL CONSTITUENTS

Any nominal part of a sentence can be dislocated to the left to precede the PRESENT as a marked or unmarked topicalised or contrasted constituent.



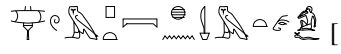
IV : 1088, 8 – 10

m=k ỉr śr m wn-ḥr ***śmỉ mw čʒw n ỉrr.t=f nb.t***
m=k ḫr n ḫm(.w) ỉrỉ.y.t=f

'Behold, as for a prudent official, water and wind report about everything he does, behold, so nothing he does is unknown.'

For the non-attributive relative forms *ỉrr.t=f* / *ỉrỉ.yt=f*, see sects. 33.3.2.1. and 33.3.2.2., respectively, with 33.3.6 (α).

For the complex negated ***n ḫm(.w) N***, see sect. 25.7.1.2.


[…] 
[…] Sin B 233 – 234

mw (ỉ)m(.ỉ) ỉtr.w swr.t(w)=f […] ***čʒw (ỉ)m(.ỉ) pt ḫnm.t(w)=f*** […]

'The water in the river is drunk […], and the air in the sky is breathed […].'

Only with names and titles as well as other lengthy subject noun phrases, however, the construction is commonly used.


NN IV : 978, 8 – 11

ỉmn nb nś(.w)t tʒ(.wỉ) čṯỉ=f ḳ(ʒ)ỉ ỉmʒḫ n(.ỉ) NN

'Amun, Lord of the Thrones of the Two Lands, lets the dignity of NN be great.'

For the causative formation *čṯỉ=f ḳ(ʒ)ỉ ỉmʒḫ*, see sect. 27.6.1.1.


IV : 976, 16 – 17

(ỉ)r(.ỉ)-pˁ(.t) ḥʒ.t(ỉ)-ˁ mn.w čṯỉ=f tp-rṭ n(.ỉ) śbʒ r śtỉ.t

'The *(ỉ)r(.ỉ)-pˁ(.t) ḥʒ.t(ỉ)-ˁ*, Min, gives instructions for shooting.'



BD 134, Nu 7 – 8

nčr pn wr šˁ.t ˁʒ šfšf ***wˁb=f m snf=čn***
bnˁnˁ=f m ṭšr.w=čn

'This god, great of terror and grand of awe, washes himself in your blood and bathes in your lifeblood.'


IV : 913, 10 – 11

mḥ ỉb mnḫ n(.ỉ) nb=f sḫʒ.w ỉw šʒ čṭ=f

'The excellent confident of his master, the scribe of the island fields, Sha, says.'

Note

During the early Middle Kingdom, a pronominal subject of the verb  *čṭ* is frequently omitted if the verb form is constructed with a topicalised subject.

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VII : 8, 20 – 9, 1 

(i)r(.i)-pˁ(.t) ḥ3.t(i)-ˁ ḫtm.w bi.ti śmr wˁ.t(i)
im.i-rˀ ḥm(.w) nčr n(.iw) ḫnm.w nb ḳbḥ.w s3-rnp(.w)t čṯ⟨=f⟩
'The *(i)r(.i)-pˁ(.t) ḥ3.t(i)-ˁ*, the seal bearer of the king and sole companion, the overseer of the priests of Khnum, Lord of the Cataract, Sarenput, says'

25.4.2. AFTER NON-ENCLITIC PARTICLES

25.4.2.1. AFTER *iw*

The PRESENT is most commonly constructed with the particle *iw*, denoting the occurrence of a verbal event at an unspecific point in the past or present time.

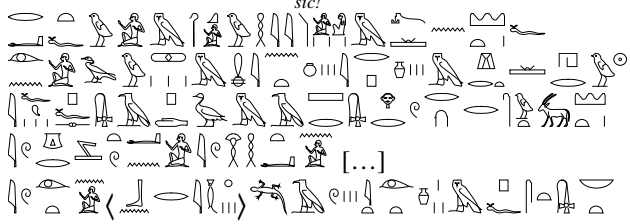
pEb 98.17 b – 18 b 

iw gr.t irį=śn ṯp.t rˀ im=śn r śnčm śči rˀ=śn
'They [i.e., women] also make mouth-taste out of it to freshen the odour of their mouth.'

The following example thus employs the PASSIVE [PERFECT],  *irį(.w) n=i ˁḳ.w*, 'provisions were arranged for me', in reference to a specific event, the order to provide the speaker with all kinds of food, while the  *iw śčm=f*-formation describes the habitual realisation of the arrangement from that time on.

Sin B 86 – 92

sic!



rčį.t=f wi m ḥḳ3 wḥ.y(t) m štp n(.i) ḫ3ś.t=f
irį(.w) n=i ˁḳ.w m min.t irp m ḫr.t hrw
iwf pśį(.w) 3pṯ m 3šr ḥr.w r ˁw.t ḫ3ś.t
iw grg.tw n=i iw w3ḥ.tw n=i […]
iw irį.tw n=i bnr(.w) ˁš3.w irč.t m pśį.t nb.t

'He sat me up as the ruler of a tribe in a selected area of his land,
and provisions were arranged for me as a daily fare, wine as a daily requirement –
cooked meat and roasted fowl, not to mention the desert game.
One used to hunt for me and to serve me [the quarry] […],
one used to prepare lots of sweets for me, and milk was in everything cooked.'

For the non-attributive perfective participle *pśį.t*, see sect. 33.3.1.1. with 33.2.6 (β).
Amended after AOS, 39.

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Note

Biographies employ the PRESENT after *ỉw* correspondent with the 'retrospective perfect' [see sect. 23.3.1.1.].



IV : 421, 7 – 8

(ỉ)r(.ỉ)-pˁ(.t) ḥ3.t(ỉ)-ˁ ỉm.ỉ-rˀ ḥm(.w) nčr m ꜥmn.w čḥw.tỉ čṯ=f
ỉw ỉrỉ=ỉ rˀ ḥr.ỉ čč tp-rṯ

'The *(ỉ)r(.ỉ)-pˁ(.t) ḥ3.t(ỉ)-ˁ*, overseer of the priests in Hermopolis, Djehuty, says:
I used to act as the supreme authority, who gives instructions.'

For the attributive imperfective participle *čč*, see sect. 33.2.1.2. with 33.2.3.

In fewer cases, *ỉw* introduces a contrasted main clause, particularly when used in conjunction with the initial PRESENT.



śm.w śnwt.t rn=ś pEb 51.15 – 16
rwč=ś ḥr ḫt=ś mỉ ḳ3ṯ.t
ỉw ỉrỉ=ś ḥr(r).t mỉ sšn

'A plant by the name of *śnwt.t*:
Like coloquinth, it grows on its belly,
but it blossoms like lotus.'

For the AORIST *rwč* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

25.4.2.2. AFTER *ḫr*

The particle *ḫr* precedes the PRESENT in order to introduce an event that naturally arises from a preceding event [see sect. 12.2.5.]. The construction primarily follows a topicalised adverb clause [e.g., pKah, pl. 7, 53 – 55, qu. p. 619] or a topicalised constituent that is qualified by an adjective clause.



m=k ỉr śr ỉrỉ r mỉ.t(ỉ)t n3 IV : 1090, 7 – 8
ḫr rwč=f ꜥ3 m t3 ś.t

'Behold, as for an official who acts in accordance with this,
he prospers here in this place.'

For the attributive perfective participle *ỉrỉ*, see sect. 33.2.1.1.



IV : 1945, 1

ḥtp=k m m3n.w *ḫr ḳṯ=śn mỉ śḫr m(w)t*

'When you set in the western mountains, they sleep in the manner of death.'

For the AORIST *ḥtp=f* in a topicalised adverb clause, see sects. 37.1. and 37.2.

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25.4.2.3. AFTER *m≠k*

The particle *m≠k* functions as an actualiser and calls attention to a typical trait of the subject or a commonly true statement.

IV : 1419, 14 – 15



ḥwi̯.w ḥwi̯(.w) śḥm(.w) *m≠k mri̯ pꜣ ḥꜣ.t(i̯)-ᶜ bꜣk.w* […]

‘Thrash, thrash, crush! Behold, the *ḥꜣ.t(i̯)* appreciates [good ?] work.’

For the IMPERATIVE *ḥwi̯.w*, *śḥm(.w)*, see sect. 31.2.1.

25.4.2.4. AFTER BACKGROUNDING PARTICLES

Preceded by *i̯śč*, the PRESENT delivers background information on a [usually past] event. Denoting the generalised occurrence of the event at the reference point in time, the construction largely corresponds to the English simple past.

IV : 428, 5 / 12

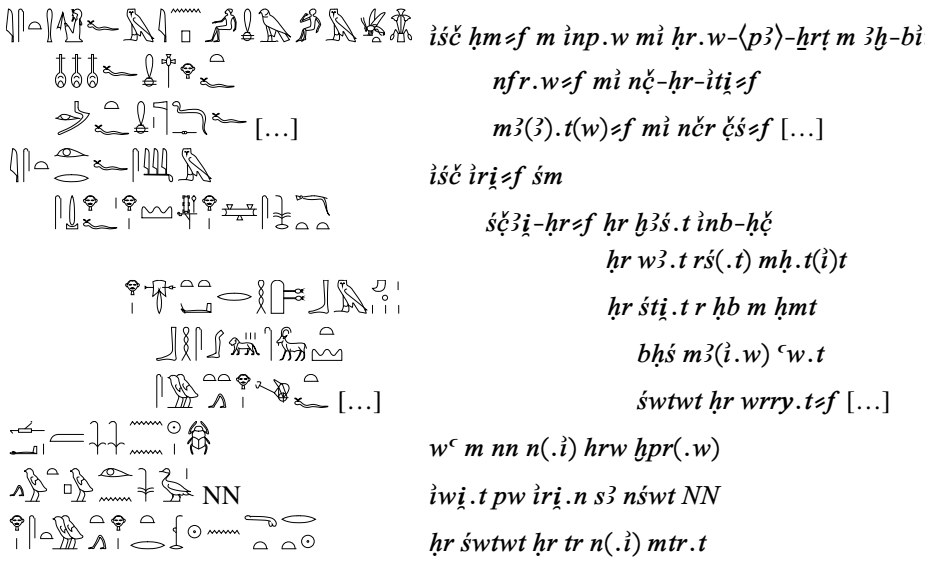


i̯śč ḫrp.tw bi̯(ꜣ).yt nb.t i̯n.w nb n(.i̯) ḫꜣś(.w).t nb(.w)t […] *i̯nk gr.t i̯p śt*

‘Now, all kinds of marvels were brought,
all the tributes from any foreign country […],
and it was I who inspected them.’

For the *i̯n*-construction *i̯nk i̯p*, see sect. 38.2.2.1.

IV : 1541, 1 / 8 – 12 / 1542, 10 – 11



i̯śč ḥm≠f m i̯np.w mi̯ ḥr.w-⟨pꜣ⟩-ḫrṯ m ꜣḫ-bi̯t
nfr.w≠f mi̯ nčˇ-ḥr-i̯tı̯≠f
mꜣ(ꜣ).t(w)≠f mi̯ nčr čśˇ≠f […]
i̯śč i̯rı̯≠f śm
śčˇꜣı̯-ḥr≠f ḥr ḫꜣś.t i̯nb-ḥčˇ
ḥr wꜣ.t rś(.t) mḥ.t(i̯)t
ḥr śtı̯.t r ḥb m ḥmt
bḥś mꜣ(i̯.w) ᶜw.t
śwtwt ḥr wrry.t≠f […]
wᶜ m nn n(.i̯) hrw ḫpr(.w)
i̯wı̯.t pw i̯rı̯.n sꜣ nśwt NN
ḥr śwtwt ḥr tr n(.i̯) mtr.t

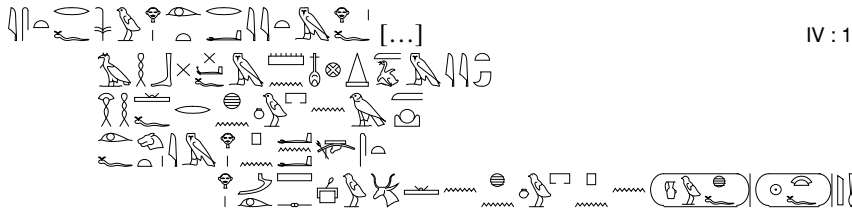
‘Now, His Majesty was [still] a prince like Harpokrates in Chemmis;
his beauty was like that of the vindicator of his father,
and he was beheld like the god himself […].

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He used to do sports
and enjoy himself in the desert, north and the south of Memphis,
shooting at targets of copper,
hunting lions and desert game,
and driving in his chariot […].
One of these days, the prince NN came,
driving out at the time of noon.'

For the time formula *wˁ m nn n(.i) hrw ḫpr(.w)*, cf. the note in sect. 37.2.

For *ỉwỉ.t pw ỉrỉ.n N*, see sect. 38.2.3.3.



IV : 1282, 14 – 1283, 2

ỉšč rˁf św ḥr ỉrỉ.t rčỉ.yt m ḥrˁf […]
nḥbˁf m mn-nfr m čʒmy.t
wʒḥˁf r ḫn.w n(.ỉ) ḥr.w-m-ʒḫ.t
ỉrỉˁf ʒ.t ỉm ḥr pnˁnˁ śt
ḥr mʒ(ʒ) šśʒ.w n(.ỉ) ḫn.w pn
n(.ỉ) ⸢ḫnm.w ḫwỉˁf wỉ⸣ ⸢rˁw ḥˁỉˁf⸣ mʒˁ ḫrw

'Now, he [i.e., the prince] was doing what had been commanded to him […];
he used to harness [his horses] in Memphis,
pause at the abode of Harmakhis,
and spend some time there, driving around it
and beholding the excellence of this abode
of Khufu and Khafre.'

For the non-attributive perfective passive participle *rčỉ.yt*, see sect. 33.2.1.1. with 33.2.3.2. and 33.2.6 (γ).

25.4.3. THE SUBJECT-PRESENT-FORMATION AFTER NON-ENCLITIC PARTICLES

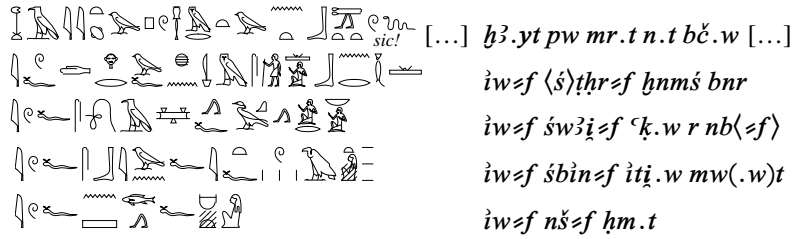
In contrast to the PERFECT / PASSIVE [PERFECT], the unmarked PRESENT is frequently constructed with both a topicalised subject and a non-enclitic particle, and Middle Egyptian shows a strong preference for this formation if the proposition of a verbal clause is limited to neither the particular participants nor the factual occurrence of the verbal event.

25.4.3.1. AFTER  *ỉw*

 ỉw can, as usual, functions as a 'neutral' particle introducing a plain statement. In contrast to  *ỉw śčmˁf*, however, the *ỉwˁf śčmˁf*-formation is not limited to the past or present, but making a statement on a universal truth, it can also refer to the future.

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Ptah L_2, 4.15 – 5.1



ḫ³.yt pw mr.t n.t bč.w […] *ỉw=f ⟨ś⟩ṯḥr=f ḫnmś bnr*
ỉw=f św³i̯=f ʿḳ.w r nb⟨=f⟩
ỉw=f śbỉn=f ỉtỉ̯.w mw(.w)t
ỉw=f nš=f ḥm.t

‘It [i.e., greed] is a disease, the affliction of an incurable illness, […].
It embitters sweet friendship,
and lets a trustworthy man part from the master;
it alienates fathers and mothers,
and drives the wife away.’

As a gnomic formation,  *ỉw=f śḏ̌m=f* thus also denotes the subject’s ability to bring about the proposition of the sentence,

Sailor 17 – 19



ỉw rʾ n(.ỉ) s nḥm=f św *ỉw mṭw=f ḏ̌i̯=f č³m n=f ḥr*

‘A man’s mouth can rescue him,
and his speech can effect indulgence towards him.’

For the causative formation *ḏ̌i̯=f č³m n=f ḥr*, see sect. 27.6.1.1.

as well as the inevitability of an event in reference to a generalised subject, based on common beliefs,

Peas B_1, 322

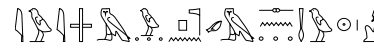


ỉw ʿwn ỉb šwi̯=f m sp

‘A greedy one must lack success.’

the laws of nature [including events that occur during the course of the sun],

Amduat : 385 – 386, U 2 – 3



ỉw ỉm.ỉw nčr pn śḏ̌m=śn ḫrw rʿw

‘Those amongst whom this god is hear the voice of Ra.’

Amduat : 524 – 525, T III 1



ỉw nčr pn ỉri̯=f ky ỉr.w r čpḥ.t tn
śtnm=f w³.t r ʿ³pp

‘This god assumes another shape at the cave
and diverts the course from Apophis.’

Dispute 20 – 21



ỉmn.t ỉn ỉw ḳśn.t pw
pḫr.t pw ʿnḫ *ỉw ḫt(.w) ḫr=śn*

‘The West [i.e., death], is it a misfortune?
Life is a circle, and even trees must fall.’

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or the power of magic.

BD 136 A [rubric], Nu 23 – 26







ỉr ȝḫ nb ỉrỉ.w n=f nn

[…] *ỉw=f wnm=f swr=f m-bȝḥ wśỉr rᶜw-nb*
[…] *ỉw=f swr=f mw ḥr b(ȝ)b(ȝ).t*

'As for any *akh* for whom this is done

[…] he will eat and drink besides Osiris every day,
[…] and he will drink water at the inshore eddy [?].'

For the attributive perfective participle *ỉrỉ.w*, see sect. 33.2.1.1.

The  *ỉw=f śḏm=f*-formation is further employed in reference to a paradigmatic subject, for instance in the medical papyri or in parables.

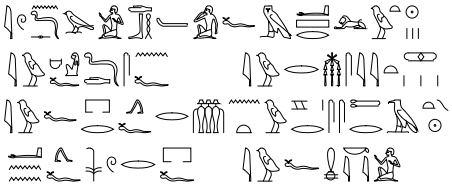


pEb 37.10 – 11

ỉr ḫȝỉ=k s ḥr mn rᵓ-ỉb=f
ỉw=f mn=f gbȝ=f mnḏ=f gś n(.ỉ) rᵓ-ỉb=f […]

'If you investigate a patient suffering from his stomach –
he suffers from his arm, his breast, and the side of his stomach – […].'

For the PROSPECTIVE *ḫᶜỉ=k* in the protasis of a conditional clause, see sect. 37.2.1.1.

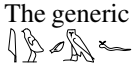


ỉw nḏś ṯbḥ=f mšr.wt Dispute 80 – 83
ỉw ḥm.t=f ḏṭ=ś n=f ỉw r mś.yt
ỉw=f prỉ=f r ḫnt r śśḏ r ȝ.t
ᶜnn=f św r pr=f ỉw=f mỉ ky

'A commoner asks for an evening meal,
but his wife tells him, "It is almost supper time."
He goes out to sulk [?] for a moment,
but when he returns to his house, he is like a different man!'

For the AORIST *ᶜnn=f* in a topicalised adverb clause, see sect. 37.2.

Note

The generic  *ỉw=f śḏm=f* is not always clearly distinguished from the  *ỉw śḏm=f*-formation.





IV : 491, 15 – 16

rś-tp pw ḥr nḏr(.w)
ỉw=f wṯn=f n wśỉr n nḏr(.w) nb(.w)

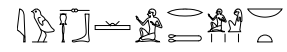
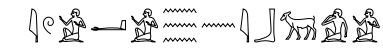
ỉȝm-ỉb pw n ȝḫ(.w)
ỉw=f ḳᶜḥ=f ᶜ=f ḏś=f

'He was vigilant about the gods,
He used to make offerings for Osiris and all the gods,
and he used to bend his own arm.'

and kind towards the *akhs*.

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Sin B 95 – 96

ỉw śʒb=ỉ r(m)č(.t) nb.t *ỉw=ỉ čḏ=ỉ mw n ỉb*

'I had every Egyptian tarry and gave water to the thirsty.'

IV : 108, 11 – 12

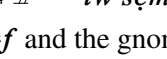


ỉšč ỉr ỉm.ỉ-rʾ nỉw.t čʒ.t(ỉ) ỉyḏ-m-ḥtp.w

ỉw=f ỉrḏ=f (ỉ)tḏ mnᶜ.ỉ n(.ỉ) mś(.w) nśwt

'Now, as for the overseer of the city and vizier, Imhotep,
he used to act as the educator of the royal children.'

Lit.: 'He used to act the foster-father of the royal children.'

As the particle  *ỉw* cannot be constructed with the impersonal suffix pronoun  /  *=tw*,  *ỉw śḏm.tw=f* serves as the passive counterpart of both  *ỉw śḏm=f* and the gnomic formation  *ỉw=f śḏm=f*.

BD 136 A, Nu 23 – 26




ỉr ʒḫ nb ỉrḏ.w n=f nn […] *ỉw=f wnm=f swr=f m-bʒḥ wśỉr*
ỉw śčʒ.tw=f ḥnᶜ nśwt.yw bỉ.tỉw rᶜw-nb

'As for any *akh* for whom this is done […] he will eat and drink in the presence of Ra;
every day, he will be ushered in
with the kings of Upper and Lower Egypt.'

For the attributive perfective passive participle *ỉrḏ.w*, see sect. 33.2.1.1.

CG 1651, 3 – 4



ỉr gr.t ỉrḏ.t(ỉ)=f(ỉ) ᶜ-ḏʒ(.ywt) r ᶜbʒ pn
ỉw wpḏ.t(w)(=ỉ) ḥnᶜ=f
ỉw sḫḏ.t(w)=f mỉ ʒpṯ

'As for one who should commit an offence against this offering stone,
I will be judged with him,
and he will be smitten like a bird.'

For the non-attributive verbal adjective *ỉrḏ.t(ỉ)=f(ỉ)*, see sect. 33.2.1.3. with 33.2.6 (γ).

Ptah Pr 6.5



ỉw śfḫ.tw n śwʒḏ ḥr hp.w

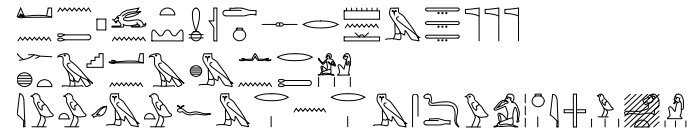
'One punishes the one who has transgressed the laws.'

For the non-attributive perfective participle *śwʒḏ*, see sect. 33.2.1.1. with 33.2.6 (γ).

Note

An exceptional example for a topicalised passive pronoun is most likely influenced by the normative formation  *ḫr.tw śḏm.tw=f* [see sect. 25.4.3.3.].

IV : 344, 9

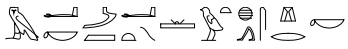


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ḏḏi.n(=i) n=ḏ pwn.t mi-ḳṯ=ś r-mn-m t3(.w) nḏr […]
ḫt.w ꜥnt.w ḫm.n r(m)ḏ(.w)
iw.tw śḏm.tw=f m rꜣ n rꜣ m śḏṯ.w n(.i)w im.iw-ḥ3.t
'I herewith give you the entire Punt, up to the gods' lands […],
the terrace of myrrh, which is unknown to men,
that used to be heard of from mouth to mouth in the tales of the ancestors.'
For the attributive relative perfect *ḫm.n r(m)ḏ(.w)*, see sect. 33.3.2.3. with 33.3.5 (α).

25.4.3.2. AFTER *m=k* OR *iśḏ*

The particle *m=k* precedes the subject-present-formation in order to present a generalised statement to the listener's attention,



Peas B_1, 128 – 129

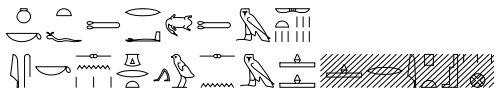
m=k mꜣꜥ.t wtḥ=ś ḫr=k *nš.t(i) m ś.t=ś*
'Behold, *mꜣꜥ.t* must flee from you, being expelled from its [rightful] place.'



Ipuwer 7.14 – 8.1

m=ḏn śḏr ḫꜣri m gꜣw *gmi=f špśś⟨.t⟩*
'Behold, one who used to sleep wifeless [?] through poverty
can [now] find a noble woman.'
For the non-attributive imperfective participle *śḏr*, see sect. 33.2.1.2. with 33.2.6 (γ).

while a backgrounding particle introduces an event that is perceived as commonly known.


IV : 346, 8 – 9

inḳ (i)ti=ḏ rḏi śnḏ=ḏ m pśḏ.t(iw) 9
iśk śn gr.t iwi=śn m htp.w r ipꜥ.t-św.t
'I am your father, who set your fear amongst the nine bows,
and now, they come peacefully to Karnak.'
For the attributive perfective participle *rḏi*, see sect. 33.2.1.1.

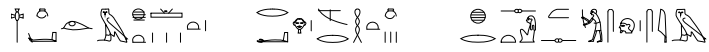
25.4.3.3. AFTER *ḫr*

The notion of necessity or obligation is constructed with the particle *ḫr*, which most commonly precedes the subject-PRESENT-formation in stipulations and instructions.


IV : 1106, 12 – 13

*ḫr*407x A407 *ḫt śmi wꜥ n wꜥ m pꜣ śr* 2
ḫr ḏꜣ.t(i) h(ꜣ)b=f r wn śbꜣ nb n(.i) pr nśwt
'After one of the officials has reported the other,
the vizier is to send to open all the doors of the palace.'
For the topicalised prepositional adverb clause, see sect. 37.2.2.

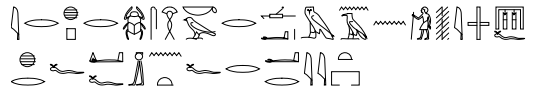
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pEb 47.20 – 21 

nḏ̌(.w) m (i)ḫ.t wˁ.t rḏ̌i̯(.w) ḥr mrḥ.t ḫr s.t gś≠ś tp≠ś im

‘Shall be ground, be made into one mass, and given on fat.
Then the woman is to anoint her head with it.’

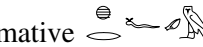
For the PASSIVE PROSPECTIVE *nḏ̌(.w)* / *irī̯(.w)*, see sect. 26.3.

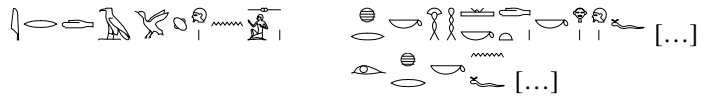
IV : 1107, 4 – 5 

ir ḫpr śk r wˁ m nj n(.i) śr(.w) im.i(w) ḫj≠f
ḫr≠f ḏ̌i̯≠f int(.tw)≠f r ˁr.yt

‘If it comes to an accusation against one of the officials
in his [i.e., the vizier’s] office,
he [i.e., the vizier] is to have him [i.e., the accused official] brought
to the court [of law].’

For the AORIST *ḫpr N* in the protasis of a conditional clause, see sect. 37.2.1.1.
For the causative formation *ḏ̌i̯≠f int(.tw)≠f*, see sect. 27.6.1.1.

The normative  *ḫr≠f śḏ̌m≠f* likely developed from the older contingent verb form  *śḏ̌m.ḫr≠f* [see sect. 28.3.2] by anticipation of both the formative infix and the subject. Not only are both forms found side by side in the same semantic meaning,

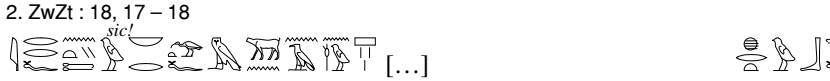
pEb 48.3 – 5 

ir ṯj tp n(.i) s […] *ḫr≠k wjḥ≠k ḏ̌r.t≠k ḫr tp≠f* […]
irī̯.ḫr≠k n≠f […]

‘If the head of a man trembles, you have to put your hand on his head […],
and you have to prepare for him […].’

For the AORIST in the protasis of a conditional clause, see sect. 37.2.1.1.

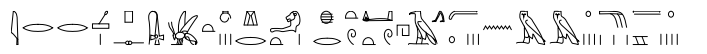
but in contrast to  *iw≠f śḏ̌m≠f*,  *ḫr≠f śḏ̌m≠f* also forms a distinct passive voice  *ḫr.tw śḏ̌m.tw≠f*, which traces back to the older  *śḏ̌m.ḫr.tw≠f*.

2. ZwZt : 18, 17 – 18 

ir r≠f n.tì nb tw r gmī̯.t≠f m-ḫnw nj n(.i) wḏ̌(.w) […] *ḫr.tw wbṯ.t(w)≠f*

‘As for anybody who will be found in-between the boundary stelae, he is to be burned.’

For the non-attributive adjective clause *n.tì tw r gmī̯.t*, see sect. 32.2.1.1.2 (ε). with 32.3.2.

pEb 44.3 

ir r śj pśì bì.t ḫr.i-ḥj.t ḫr.tw ḏ̌i̯.tw ḥjī̯ ḳjw n(.i) m(i)m(i) šnì-tj

‘After the above mentioned honey has boiled up,
the flour of durra [?] and fenugreek [?] is to be added.’

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pEb 59.7 – 9



wḥm(.w)-ᶜ m rčḫ.t št ḥr mrḥ.t s.t r hrw 4
ḫr.tw ỉᶜḫ.tw=ś m ỉrč.t n.t mśḫ.t čᶟ.y

'[The same procedure] shall be repeated by giving it
on the fat of a pintail duck for four days.
Then it has to be washed in the milk of one who gave birth to a boy-child.'

For the PASSIVE PROSPECTIVE *wḥm(.w)-ᶜ*, see sect. 26.3.

Note

The normative  *ḫr=f śčm=f* is not always be clearly distinguished from the  *ḫr śčm=f*-formation denoting an event that naturally arises from a preceding event, but both forms are sometimes used side by side.



IV : 1105, 16 – 17

ḫr mnmn čᶟ.t(ỉ) m wbn m pᶟ śbᶟ n(.ỉ) r(w).tỉ wr.tỉ
ḫr ỉm.ỉ rᵓ ḫtm.t ỉyḫ=f n=f m ḥsḫ=f

'Then the vizier is to move swiftly through the door of the double gate,
and then the overseer of the sealed things is to go and meet with him.'



IV : 690, 2 – 5

ỉśč ỉnḫ(.w) mś(.w) wr(.w) śn(.w)=śn r wnn m nḫt(.w) ḫr km.t
ỉśč ỉr pᶟ n.tỉ nb ḥr m(w)t m nn n(.ỉ) wr(.w) ḫr čḫ ḥm=f šmḫ sᶟ=f r ᶜḥᶜ ḥr ś.t=f

'The children of the chief and their brothers were taken to be hostages in Egypt.
As for each chief, however, who should be dying,
His Majesty lets his son go to arise [as chief] in his stead.'

For the non-attributive adjective clause *pᶟ n.tỉ nb ḥr m(w)t*, see sect. 32.2.1.1.1. with 32.3.2.

For the causative formation *čḫ ḥm=f šmḫ sᶟ=f*, see sect. 27.6.1.1.

25.5. THE PRESENT IN QUESTIONS FOR CORROBORATION

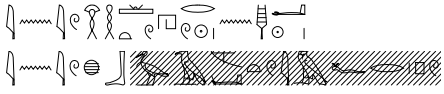
The interrogative particle  *ỉn* primarily precedes the *ỉw*-complex PRESENT in order to draw a statement on an actual, habitual, or gnomic event into question;



ỉn ỉw gmḥ=k ỉrḫ.t.n km.t r=ỉ 2. ZwZt : 94, 8

'Do you see what Egypt has done to me?' [actual]

For the non-attributive relative perfect *ỉrḫ.t.n km.t*, see sect. 33.3.2.3. with 33.3.6 (α).



ỉn ỉw wᶟḥ.tw hrw n ᶜḥᶜ.w pBln 14374, 3
ỉn ỉw ḫbᶟ.tw ỉm=f rᵓ-pw [habitual]

'Can a [single] day be added to the lifetime,
or can [a day] be deduced from it?'

The second clause omits the noun *hrw*, as the subject is evident from the context.

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Peas B_1, 180 – 181  *ỉn ỉw r=f ḳḥw.tỉ sf n=f*

'Is Thot merciful?'

examples for the bare PRESENT following the particle are exceedingly rare.

Peas B_1, 353 – 354  *ỉn gś3 ỉwś.w* 'Does a balance tilt?'

25.6. THE PRESENT IN ADVERB CLAUSES

25.6.1. IN GENERAL

The PRESENT can be embedded as a marked or unmarked subordinate clause denoting the concomitant occurrence of an event at the time of the main clause.

IV : 102, 11 – 13 

ỉrị.n=ỉ t3š.w t3-mrỉ
ḳị=ỉ nḫt wn.w ḫr ḥr.yt
ṯr=ỉ ḳw.t ḥr=ś

'I set the borders of Egypt,
strengthening those who were in fear
and driving the evil out of it.'

For the causative formation *ḳị=ỉ nḫt N*, see sect. 27.6.1.1.

For the periphrasis of the adverbial predicate in a non-attributive adjective clause, see sect. 33.2.7.

IV : 1546, 13 – 14 

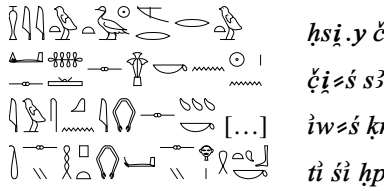
nśwt m ḫntị mỉ ś3ḥ
śḳḥn=f šmᶜ.w m nfr.w=f

'The king sailed south like the Orion,
brightening Upper Egypt with his beauty.'

IV : 658, 10 – 13 

ỉw=śn ḥr ḥ3ḳ mktỉ m t3 3.t
ỉśḳ ỉtḥ.tw p3 ḫr.w ḫs ḳṭš

'They were plundering Megiddo at that time
while the vile fallen one of Megiddo was being pulled up [the city wall].'

IV : 1162, 16 – 1163, 1 – 3 

ḥsị.y ḳw s3.t rᶜw mrr(.t) ḳw
ḳị=ś s3=ś ḥ3=k n rᶜw-nb
ỉw=ś ḳnị=ś ỉwf=k […]
tỉ śỉ ḥpt=ś ḥr šnb.t=k

'May the daughter of Ra [i.e., Ma'at], who loves you, praise you,
and may she provide her protection around you every day.
She embraces your body […],
twining herself around your breast [i.e., in the form of a Ma'at-pectoral].'

For the initial SUBJUNCTIVE *ḥsị.y N* and *ḳị=ś*, see sect. 27.3.2.1.

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Although the relation between main clause and subordinate clause is primarily circumstantial, the construction can corresponds to various kinds of English adverb clauses, including clauses of concession.



IV : 890, 10 – 12
[cl. of reason]

ỉw šmś.n(=ỉ) nb=ỉ r nmt(.w)t=f ḥr ḫ3ś.t mḥ.t(ỉ)t rś.t
mrỉ=f wnn=ỉ m ỉr.(ỉ-)rṭ(.wỉ)=f tỉ św ḥr prỉ

'I followed my lord at his proceedings in the northern and southern foreign land(s),
as he wished that I might be his attendant when he was on the battlefield.'



[…] *ʿḥʿ.n=ỉ ḥr ỉrỉ.t wʿ.w* […] IV : 2, 12 – 16
[…] *ỉw=ỉ m šrỉ* […] [cl. of concession]
ỉw śčr=ỉ m śm.t šn.w

'Then I was a soldier […]
although I was [only] a child […]
although I was [still] sleeping on a straw mat [?].'

Adverb clauses with the PRESENT may further correspond to English adverb clauses of time, i.e., the time of the main clause is defined by the concomitant occurrence of the adverb clause event at a particular [actual present, 'when'] or an unspecific [generalised present, 'when(ever)'] point in time.



Peas R 6.7 – 7.1
[actual present]

čṭ.ỉn nmt.ỉ-nḫt(.w) pn m33=f (ỉ)ʿ3(.w) n(.ỉw) śḫ.tỉ pn

'As he saw the peasant's donkeys, this Nemtinakhte said.'

For the CONTINGENT *čṭ.ỉn N* in the beginning of a new paragraph, see sect. 28.3.1.



ỉrỉ=ỉ n=k ỉhy ḥkn.w ḥr w3.t nčr 2. ZwZt : 26, 18 – 19
śpr=k r 3bč.w m 3w(.t)-ỉb
ỉw wr(.w) ḫr-ḥ3.t=k

'I shall rejoice in you and praise you upon the processional route
when you joyfully arrive at Abydos,
the great ones in front of you.'

For the initial SUBJUNCTIVE *ỉrỉ=ỉ*, see sect. 27.3.2.1.



pSm 22.11
[generalised preset]

s ḥr mn pḥ(.wỉ)=f ʿḥʿ=f ḥmśỉ=f

'A man who suffers from his bottom when(ever) he stands up or sits down.'

The PROGRESSIVE is used as an unmarked construction instead of the PRESENT.



VII : 21, 3

w3ḥ ỉb wšṭ=f r mṭw.t

'A patient one whenever he requests to speak.'

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Ptah. Pr 11.4




ỉw ỉnị.tw ꜥḳ(.w) wn ȝḳ

‘Close friends are brought when there is a disaster.’

For the existential clause *wn ȝḳ*, see sect. 30.1.

In a metaphorical fashion, the generalised PRESENT can even express a contingent notion, i.e., rather than specifying the time of the main clause, the adverb clause denotes a general prerequisite of the main clause.

Sin B 233




mw (ỉ)m(.ỉ) ỉtr.w swr.t(w)=f *mrị̂=k*

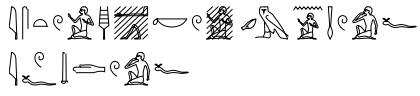
čꜥw (ỉ)m(.ỉ) pt ḫnm.t)w)=f *ḳḍ=k*

‘The water in the river is drunk, whenever / if you wish so;
the air in the sky is breathed, whenever / if you say so.’

Note

The continuous occurrence of a verbal event in a concomitant adverb clause is usually constructed with the PROGRESSIVE. As both forms, however, are not clearly distinguished, the PRESENT is attested as well.

Sin R 24 – 25



ỉšč wỉ ꜥḥꜥ.kw šḳm.n=ỉ ḫrw=f

ỉw=f mṯwị̂=f

‘I, however, was standing [nearby] and heard his voice
as he was speaking.’

A parallel version employs the PROGRESSIVE, cf. Sin B 1 – 2, qu. p. 304.

Adverbial adverb clauses are paraphrased with the PRESENT of the auxiliary  ***wnn*** [see sect. 30.2.2.] in order to define a time span for which the main clause proposition is true [‘as long as’].

Ipuwer 12.3 – 4



nfȝ pw

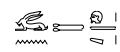
n wnị̂=f

wn nȝ nčr(.w) ḫr.ỉ-ỉb ỉr(.ỉ)

‘Such is it [i.e., the world],
and it will not end
as long as the gods are in the midst thereof.’

For the NEG. PROSPECTIVE ***n wnị̂=f***, see sect. 26.3.

IV : 1163, 14

ỉrị̂=č hrw nfr *wn=č tp tȝ*

‘Enjoy [f] a nice day while you are [still] upon the earth.’

For the initial SUBJUNCTIVE *ỉrị̂=č*, see sect. 27.3.1.1.

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25.6.2. ATTRIBUTIVE ADVERB CLAUSES

Marked and unmarked adverb clauses may further serve as virtual relative clauses, qualifying an undefined noun by a generalised verbal event that is carried out by [active] or upon [passive] the antecedent.


pWest 7.1

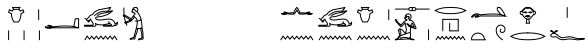
nḏś […]
'a commoner […]

ḥmśi̯=f m ḏṯ-(śnfr.w)
who dwells in Djedsnofru'


CG 20141, a 1 – 2

śn-mrỉ ḫpr-kȝ-rᶜw
'Senmerj Kheperkare,

ỉw ḏṯ.t(w) r=f kmḥ.w
who is called Kemehu'


Dispute 120 – 121

ỉb(.w) ᶜwn(.w)
'The hearts are greedy,

nn-wn ỉb n(.ỉ) s rhn.tw hr=f
and no man has a heart one could rely on.'


Cat. Abydos no. 1122, 3e reg. 8

nb ᶜnḫ
'lord of life,

ᶜnḫ=tw m ỉr.w=f
as whose creations one lives'

Note
The distinction between adverb clauses of time and attributive adverb clauses is not always clear, and the following examples could be rendered either way.


pEb 91.3

ky.t n.t mśḏr
'Another one for an ear

ḏi̯=f mw ḥwȝ(.w)
that / when it secretes rotten water.'


pEb 91.2

ḥȝ.t-ᶜ m pḫr(.w)t n(.w)t mśḏr
'Beginning of the remedies for an ear

nḏś śḏm=f
whose / when its hearing is poor.'

25.7. THE NEGATIVE COUNTERPART OF THE PRESENT

25.7.1. THE DIFFERENT CONSTRUCTIONS

25.7.1.1. THE COMPLEX NEGATED VERB FORM  *n śḏm.n=f* /  *n śḏm.n.tw=f* [NEG. PERFECT]

The PRESENT itself cannot be negated, but standard Middle Egyptian instead employs the complex negated verb form  *n śḏm.n=f* [along with its  *tw*-passive].

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pKah, pl. 30, 11 – 13 [habitual]



n gr.t śḏm.n (i)m(.i)-rʾ šn.t iḏʒ
n-iś nḏr.t(w) m-ᶜ=f

‘The sheriff does not interrogate a thief,
unless he was caught by his [own] hand.’

For *n-iś* negating the adverbial phrase, see sect. 8.4.

IV : 519, 2 – 3



śtį mw n tm.n=f ᶜn⟨n⟩.w
wʒḥ (i)ḫ(.w)t n-wn.t ʒb.w

‘The purer of water does not cease to return,
and there is no cessation of depositing offerings.’

For the non-attributive perfective participle *śtį*, see sect. 33.2.1.1. with 33.2.6 (γ).

Khakhep 6 [ability]





n gr.n ib *pḥ(.w)*

‘The heart cannot be silent when it is approached.’

Ipuwer 12.5 – 6





in iw r=f ḏnį min *in iw=f tr śḏr(.w)*
m=ḏn n mʒʒ.n.tw bʒ.w ir.i

‘Where is he [i.e., God] today? Is he sleeping?
Behold, one cannot experience his *ba*-power [i.e., he does not intervene]!’

CT VII : 365 g – 366 c, B1Be [inevitability]



ir s nb n.t(i) im
[…] *iw=f mʒʒ=f wśir rᶜw-nb* […]
n m(in)(i).n=f ḏ.t

‘As for any man who is there,
he sees Osiris every day,
and forever he will not die.’

For the attributive direct adjective clause *n.tį im*, see sect. 32.2.1.1.1.

BD 125 [rubric], Nu 112 – 16



ir irį.w mḏʒ.t tn ḥr=f […]
n šnᶜ.n.tw=f ḥr śbʒ nb n(.i) imn.t
iw śḏʒ.tw=f ḥnᶜ nśwt.yw bi.tįw

‘As for anyone upon whom this book is performed […]
he is not turned back at any gate of the West,
but he is ushered in, together with the king(s) of Upper and Lower Egypt.’

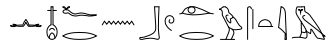
For the non-attributive perfective participle *irį.w*, see sect. 33.2.1.1. with 33.2.6 (γ).

Just like the PRESENT, the complex negated PERFECT  *n śḏm.n=f* is unmarked as to the temporal structure of the verbal event. Denoting both actual and

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generalised action, it not only serves as the negative counterpart of various sentence patterns such as

α. adjectival sentences, making a general statement on the subject,

AFFIRMATIVE	NEGATED
Sailor 182	Ptah Pr 9.10
	
m≠k nfr śḏm n r(m)č(.w)	*n nfr.n bw ỉrỉ.w st ỉm*
'Behold, listening is good for the people.'	'A place where such is done is no good.'

For the attributive perfective participle *ỉrỉ.w*, see sect. 33.2.1.1.

β. the PROGRESSIVE, denoting an actual present,

AFFIRMATIVE	NEGATED

Peas B_2, 113 – 114

  *m≠k wỉ ḥr śpr n≠k n śḏm.n≠k st*

'Behold, I am pleading you, but you do not pay attention to it.'

Dispute 11 – 12

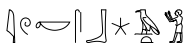
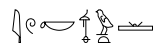
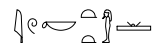
 *m≠čn bȝ≠ỉ ḥr thỉ.t≠ỉ*

n śḏm.n≠ỉ n≠f ḥr śčȝ≠ỉ r m(w)t

'Behold, my soul is misleading me,
but I do not listen to it drawing me towards death.'

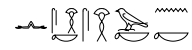
γ. and the STATIVE of adjective verbs, denoting a condition the subject is in at the reference point in time,

Peas B_2, 4 – 15, affirmative

ỉw≠k śbȝ.t(ỉ)	*ỉw≠k ḥmụ.t(ỉ)*	*ỉw≠k twt.(tỉ)*
'You are educated,	you are skilled,	you are accomplished.'

Peas B_1, 347 – 349, negated

n sf⟨n⟩.n≠k	*n mn.n≠k*	*n śkśk.n≠k*
'You are not compassionate!	You are neither concerned	nor perturbed!'

but correspondent to the PRESENT in gnomic statements, the NEG. PERFECT also serves as an emphasised negation of a verbal event in the relative past or future time: 'He surely did not hear.' / Never did he hear.' / 'He surely will not hear.'



n mśčỉ.n≠ỉ r(m)č(.t) nb.t Hat Gr 11, 10 – 11

n čhm≠ỉ mȝ⟨r⟩ wśr

n ỉrỉ≠ỉ čsỉ.yt ỉm ỉn r(m)č.t nb.t

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'I surely did not hate anybody.
I harried neither a poor one nor a powerful one,
and I did not do anything at which one gets angry on the part of the people.'

For the non-attributive perfective participle *čsi.yt*, see sect. 33.2.1.1. with 33.2.6 (γ).

HTBM I, pl. 49

[EA 614], 9 – 10

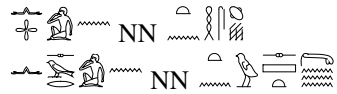


n thi.n(=i) ḥśb.w wč.n=f n(=i) *n rčį.n(=i) ky.t m ś.t ky.t*
n ḳ3į(=i) śrf ḫft wśr.w(=i) *n ỉčį(=i) (i)ḫ.t m ỉw.yt*

'Never did I tamper with the accounting he entrusted to me,
and never did I place one [thing] in the place of another.
I was not arrogant because of my wealth,
and I did not take anything unjustly.'

For the attributive relative perfect *wč.n=f*, see sect. 33.3.2.3. with 33.3.5 (α).

CT III : 154 b – c, B_4Bo



n wnm.n NN tn ḥś
n swr.n NN tn wsš.t

'This NN will surely not eat excrement
and this NN will surely not drink urine.'

For exx. of *n śčm.n=f* [NEG. PERFECT] in parallel to *n śčm=f* [NEG. PROSPECTIVE], cf. the first note in sect. 26.3.

Note

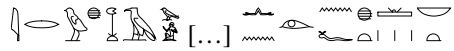
The negating particle is occasionally spelled as *nn*.

Dispute 59



n prį.n=k r ḥr.w 'You cannot go up [any more].'

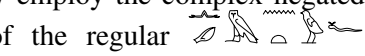
Ptah Pr 17.4



[…] *ỉr wḫ3* […] *n ỉrį.n=f (i)ḫ.t nb.t*

'As for a fool […], he cannot accomplish anything.'

25.7.1.2. THE COMPLEX NEGATED VERB FORM  N *n śčm(.w) N* [NEG. PASSIVE (PERFECT)]

Archaic as well as archaising texts occasionally employ the complex negated verb form  N *n śčm(.w) N* in place of the regular  *n śčm.n.tw=f*.

CT VII : 457 l, B_1C



ḥnmm.t ỉs.t rᶜw *n rḫ(.w) čnw⟨=śn⟩*
'the *ḥnmm.t* of the crew of Ra, the number of which is unknown'

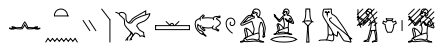
instead of standard Middle Egyptian:

IV : 1649, 10 – 11



bw nfr *n rḫ.tw čnw=śn*
'good things, the number of which is unknown'

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lpuwer 11.13

n ḫnị(.w) śnḏ.w r śḫm-ỉb

'The fearful one cannot be distinguished from the brave one.'

next to



lpuwer 4.1

n ḫnị.n=tw s r ỉw.tỉ-n=f-św

'One cannot distinguish a man [of rank] from a have-not.'



lpuwer 7.14

m=ḫn nb.w wṯḥ.w m ḥmt n wnḫ.w hnw n wʿ ỉm

'Behold the owners of copper offering stands,
not for one of them a jar is decorated [with flowers].'



pRam I A 18

ʿnḫ pn n(.ỉ) ʿḥʿ.w n rḫ(.w) ḫpr.t ỉm=f

'This life of a life span, one does not know what happens in it.'

25.7.2. IN QUESTIONS

The interrogative particle  ***ỉn*** precedes the NEG. PERFECT / NEG. PASSIVE [PERFECT] in order to mark a question for corroboration.

 ***ỉn n ḫnn.n=ḫn*** 'Can you not row?' pWest 5.19

In far fewer cases, however, the interrogative force was likely achieved by mere intonation, and the distinction between a question and a statement can only be deduced from the context.



BD 84, C.a. 6

n rḥ.n=ỉ ḥkꜣ śḏm=ỉ mṯwị.t(w)=f

'Do I not recognise magic when I hear it being spoken?'

25.7.3. IN ADVERB CLAUSES

Subordinate clauses employ the NEG. PERFECT / NEG. PASSIVE [PERFECT] primarily to denote the impossibility of an event to occur. The adverb clause is thus not necessarily concomitant with the main clause, but often corresponds to an English result clause.



wʿf ʿb pw śgnn ḏr(.w)t Sin B 54 – 55

n čꜣs.n ḫrw.y śk(.w)=f [purpose cl.]

'He is one who bends down the horn, one who paralyses the hands
so that the enemy cannot order his troops.'

For the non-attributive imperfective participles ***wʿf*** and ***śgnn***, see sect. 33.2.1.2. with 33.2.6 (γ).

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[Another one (against mice)]:

pEb 97.19 

[result cl.] *ḥsmn r-ḏ-i(.w)r r ⸗ n(.i) b3b3.w n pri.n=f*

Natron. Shall be placed by the mouse-hole, [then] it does come forth.'

For the PASSIVE PROSPECTIVE *r-ḏ-i(.w)*, see sect. 26.3.

Peas B_1, 214 – 215 

[cl. of reason] *m grg(.w) tw3.w n iy.t=f*

n rḫ.n.tw iy.t im=f

'Do not rely on a morrow that has not yet come,
as one cannot know the mishap it brings.'

For the NEG. IMPERATIVE *m grg(.w)*, see sect. 31.4.

For *n iy.t=f* in an attributive adverb clause, see sect. 29.3.1.; cf. CT IV : 343 l, B_3L and Dispute 12, qu. p. 472.

Dispute 145 – 147 

[attr. adv. cl.] *rḫ (i)ḫ(.w)t n ḫśf.n.t(w)=f ḥr śpr n rˁw*

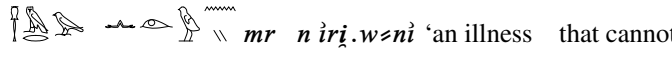
'a wise man, who cannot be kept from petitioning Ra'

IV : 122, 16 – 17 

[attr. adv. cl.] *mṯw.t nḏm.t n.t śḏ3i-ḥr*

n š3i.n ḥ3.t(i) m śḏm=ś

'a pleasant and invigorating speech,
with the hearing of which the heart cannot be sated'

pSm 6.6 – 7  *mr n iri.w=ni* 'an illness that cannot be cured'

In far fewer cases, the complex verb form negates the repetitive or habitual occurrence of an event at the time of the main clause.

pEb 97.2 

s.t iḏi.n=ś rnp(.w)t ˁš3(.w)t n iyi.n n=ś ḥsmn=ś

'a woman who has spent many years
without her menstruation having come'

Lit.: 'while her menstruation used not to come'.

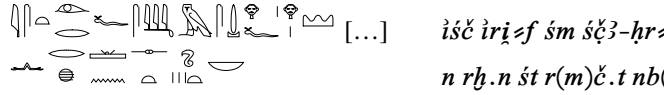
Concomitant adverb clauses are constructed with the NEG. PERFECT / NEG. PASSIVE [PERFECT] if a concrete subject expression is required;

CT II : 240 c, S_2P 

ḏ3ṭ=i św r-gś 3b.t=f

iḏi=i ḥ3.t(i)=f n rḫ.n=śn

'I stab him dead beside his family
and rip out his heart without their knowing.'

IV : 1541, 8 – 9 / 15  […] *išḏ iri=f śm śḏ3-ḥr=f ḥr ḫ3śt* […]

n rḫ.n śt r(m)ḏ.t nb(.t)

'Now he was doing sports and enjoying himself in the desert […]
without anybody knowing [thereof].'

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if the subject of the adverb clause coincides with the main clause subject, or if the verbal action is carried out by an impersonal performer, Middle Egyptian instead employs a circumstantial clause of non-existence with a subject [see sect. 17.3.1.].



Sebek-khu, 4

ʿḥʿ.n rḫi.n=i ỉḫi.tw ḫʿ.w=f ỉn ʿnḫ 2 n(.ỉ) mšʿ *nn tši.t ḥr ʿḥ3* [Manchester 3306]

'Then I had his weapons seized by two soldiers, without ceasing to fight.'

The clause is of non-existence is constructed with a subject infinitive, as the verbal action is carried out by the main clause subject or by an impersonal agent.

25.8. THE AORIST

The second unmarked verb form is almost exclusively found in constructions that will be discussed in later chapters, namely as a nominalised [see sect. 35.1.1.] or topicalised verb form [37.1. and 37.2., and sect. 38.1.1. and 38.1.2.].



Ptah Pr 11.4

ỉw ỉni.tw ʿḳ.w *wn ȝḳ.w* [regular]

'Close friends are brought when there is a disaster.' versus

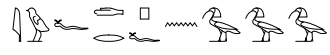


Ptah L2 5.15

ỉnn.tw ʿḳ.w *wn ȝh.w* [emphatic]

'A close friend is brought when there is misery.'

Occasionally, however, the AORIST is wrongly used instead of the PRESENT,



IV : 1846, 7 – 10

ỉw=f ḫi=f śnčr ḥr ḫ.t n nčr nb […] *ỉw=f ṯrp=f n ȝḫ(.w)*

'He used to burn incense for every god […],
and he used to make offerings for the *akhs*.'



2. ZwZt : 23, 16

ỉr ỉm.ỉw p.t *ỉw ḫḫi=śn kȝi.t ỉb=k*

'As for those who are in heaven, they grant whatever your heart devises.'

For the non-attributive perfective relative *kȝi.t ỉb=k*, see sect. 33.3.2.2. with 33.3.6 (α).

and in an isolated case, the AORIST even follows the particle  *ỉḫ*, which is usually constructed with the SUBJUNCTIVE [see sect. 27.4.1.1.1.].


IV : 80, 15

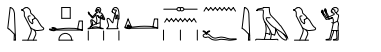
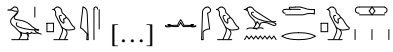
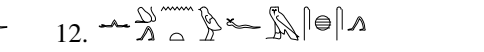
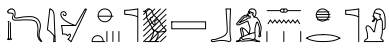
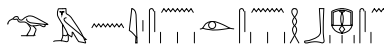
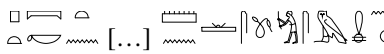
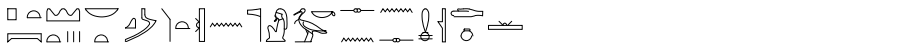
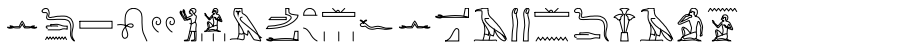
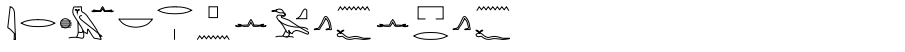
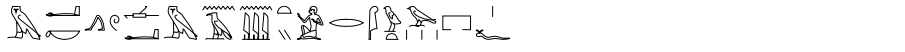
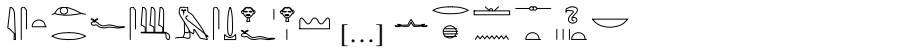
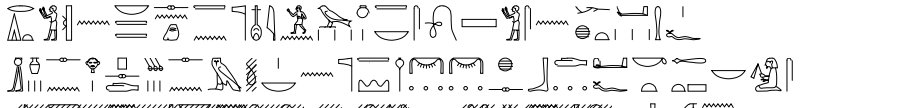
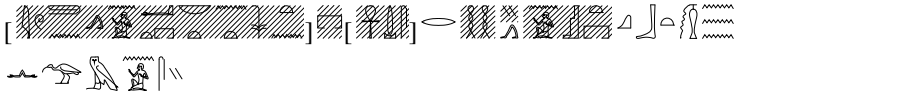
ỉḫ ḫḫ=k ḫi.tw mȝʿ ḥtp(.w)-nčr […]
ḥr-tp ʿnḫ wḫȝ śnb nśwt bỉ.tỉ [ʿȝ ḫpr kȝ rʿw] *ḫi ʿnḫ*

'You [regularly] shall have offerings be made […]
on behalf of the life, prosperity, and health of the king Aakheperkare,
presented with life.'

For the causative formation *ḫi=k ḫi.tw mȝʿ htp(.w) nčr*, see sect. 27.6.1.1.

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Exercise

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[…]

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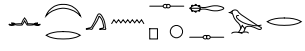
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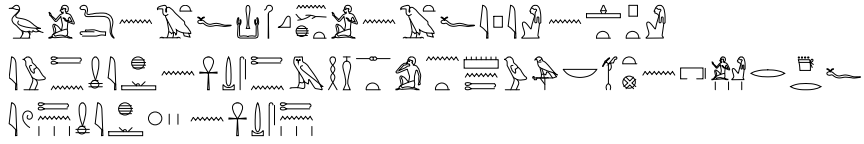
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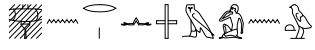
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Notes

3. ***ȝḫ.t n=f***: ‘what is good for them’ [the coreferential pronoun ***=f*** shows the singular number, as the number is constructed with a noun in the singular number].
6. ***rḫ rˀ pn***: ‘one who knows this spell’.
28. ***ṯgȝ***: predicative participle.
30. ***ḫm nb rˀ pn***: ‘anybody who does not know this spell’.
37. ***rḫ rˀ pn***: ‘one who knows this spell’.
39. ***ḳḳ.w n=f wḳȝ.w pn r ḫḫ=f***: ‘one around whose neck this amulet is hung’.
46. ***(ś)wȝi̯.tì=śn***: ‘those who will pass [by].’

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1 2. ZwZt : 11, 11.
2 CT VII : 295 a, B_3C.
3 Ptah Pr 9.10 – 11.
4 Ipuwer 2.4.
5 2. ZwZt : 95, 4.
6 CT VI : 390 m, B_1C.
7 Peas B1, 166.
8 Ptah Pr 5.2.
9 IV : 17, 9.
10 IV : 489, 2.
11 IV : 519, 7 / 11.
12 IV : 1279, 16.
13 Sin B 58 – 59.
14 CT VII : 177 f, pGard III.
15 IV : 1676, 7.
16 Ptah Pr 4.4.
17 CT V : 99 b – c, T_1Be.
18 CT VI : 231 i – j, B_3L.
19 Sin B 185 – 186.
20 pWest 5.19.
21 Peas B1, 321 – 322.
22 pWest 12.3.
23 IV : 341, 15.
24 pWest 6.23 – 24.
25 pEb 36.5 – 7.
26 pSm 13.20 – 21.
27 Merikare E 43 – 44.
28 Ptah Pr 5.10.
29 Amduat : 786, Th I x+7 – x+10.
30 CT IV : 326 k, T_2Be.
31 Peas B1, 112 – 113.
32 IV : 1541, 8 – 9 / 15.
33 IV : 616, 9 – 10.
34 IV : 929, 8 – 13.
35 pWest 4.25 – 5.1.
36 Peas B1, 182 – 183.
37 BD 99 [rubric.], Nu 38 – 39.
38 IV : 290, 9.
39 BD 101, Nu 10 – 12.
40 Sin B 87 – 91.
41 IV : 122, 16 – 123, 2.
42 CT IV : 87 n – 88 a, B_5C.
43 CT V : 387, S_2C.
44 Peas B1, 356 – 357.
45 Amduat : 441, U 2a – 7.
46 IV : 30, 11 – 13.
47 CG 20538, 11 – 12.
48 Heqanakht II, 1 – 2.
49 IV : 123, 1 – 2.

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CHAPTER 26

THE PROSPECTIVE FORMS OF THE SUFFIX CONJUGATION

26.1. IN GENERAL

Egyptian grammar originally employed distinct forms of the suffix conjugation to denote the future occurrence of a verbal event in relation to the speaker's influence to bring about the proposition of the sentence. While the PROSPECTIVE represented the mood of wish, used with events that were desired or firmly believed to occur, but lay beyond the speaker's control, the SUBJUNCTIVE represented the mood of command and indicated the speaker's attitude towards the proposition. In the end of the Old Kingdom, however, the occurrence of the pseudo-verbal construction established a new distinction between an assertive future, which views an event as inevitable based on the present situation [THIRD FUTURE], and an unassertive future, which is desired, believed, promised, or requested by the speaker [SUBJUNCTIVE / PROSPECTIVE]. While the PROSPECTIVE semantically merged in the SUBJUNCTIVE, the original distinction between the mood of wish and the mood of command likely evolved into a syntactic distinction between a predicative sentence core form [SUBJUNCTIVE] on one side and a nominal / topicalised verb [PROSPECTIVE] form on the other.

Note
The morphology of the SUBJUNCTIVE cannot always be clearly distinguished from the PROSPECTIVE, and the latter is occasionally found as a sentence core form as well.

The PASSIVE PROSPECTIVE fell out of use at an early stage of Egyptian Language, and even Old Kingdom texts usually employ the  *tw*-passive of the PROSPECTIVE instead. Middle Egyptian examples for the archaic verb form are almost limited to the Coffin Texts and the medical papyri.

Both the prospective and the PASSIVE PROSPECTIVE were negated by means of the particle *n*.

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26.2. MODIFICATION OF THE VERB STEM

26.2.1. THE PROSPECTIVE

VERBA 2AE GEM exhibit the geminated stem; all other verb classes form the PROSPECTIVE with the base stem and a possible tense indicator  ***.w*** [primarily with a nominal subject] or  ***.y*** [prominently with VERBS ULT INF]. As usual, however, the semi-consonant is frequently omitted from the spelling, and the distinction between the SUBJUNCTIVE and the PROSPECTIVE often remains uncertain.

CT VII : 413 d, B_1Bo



n hꜣi̯.w NN pn r wi̯ꜣ≠k ***n hꜣi̯.y≠i̯ r wi̯ꜣ≠f*** ***n hꜣi̯(.w)≠f ⟨r⟩ wi̯ꜣ≠k***

'This NN / I / He will not descent into your / his barque.'

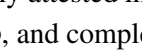
CT V : 238 c, $N_{23}C$ CT V : 238 c, B_1Bo



n śmḫ.y≠i̯ rn≠i̯ pn ***n śmḫ(.w)≠f rn≠f pn***

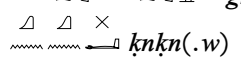
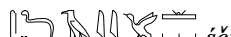
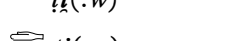
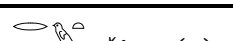
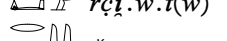
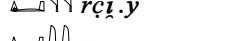
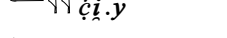
'I / He will not be ignorant of this my / his name.'

26.2.2. THE PASSIVE PROSPECTIVE

The old PASSIVE PROSPECTIVE  ***śḏ̌mm≠f*** is marked by the duplication of the last strong radical. It is only attested in certain verb classes, particularly with VERBS 2-RAD and VERBS 3-RAD, and complemented by the *w*–PASSIVE  ***śḏ̌m.w≠f***, formed with the base stem and a semi-consonantal ending  ***.w*** or ***.y***.

2-RAD	PROSP.	 ***pḥ***	[ ***i̯ś.y***]
	PASS. PROSP.	 ***pḥḥ***	 ***i̯pp***
	śḏ̌m.w≠f	 ***nḏ̌(.w)***	 ***ʿm(.w)***
2AE GEM	PROSP.	 ***ḳbb***	
	PASS. PROSP.	 ***ḳbb***	 ***ꜣmm***
3-RAD	PROSP.	 ***ḫnm.w***	 ***ḥtp.y***
	PASS. PROSP.	 ***ḥꜣmm***	 ***ḫfᶜᶜ***
	śḏ̌m.w≠f	 ***ʿtḫ(.w)***	 ***wnm(.w)***
3AE INF	PROSP.	 ***hꜣi̯.w***	 ***sbi̯.y***
	śḏ̌m.w≠f	 ***i̯ri̯.w***	 ***i̯čḫ.y***

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4-RAD	PROSP.	 *snsn.w*	 *gmgm.w*
	śḏm.w=f	 *śḫ3k.w*	 *ḳnḳn(.w)*
4AE INF	PROSP.	 *nḏrỉ.w*	 *nḏrỉ.y*
	PASS. PROSP.	 *nḏrr*	
5-RAD	PROSP.	 *nḫrḫr.w*	
CAUS 2-RAD	PROSP.	 *śḏṯ.w*	 *śʿm.y*
	PASS PROSP.	 *śfḫḫ*	
	śḏm.w=f	 *śmḫ.y*	
CAUS 2AE GEM	PASS. PROSP.	 *śšmm(.w)*	
CAUS 3-RAD	PROSP.	 *śḫtp.w*	 *śḏf3.y*
	śḏm.w=f	 *śʿm.w*	
CAUS 3AE INF	PROSP.	 *śḫrỉ(.w)*	
	śḏm.w=f	 *śḫrỉ.y*	 *śbšy.w*
CAUS 4-RAD	PROSP.	 *śḫṯḫṯ.w*	 *śḫṯḫṯ.y*
	śḏm.w=f	 *śḫṯḫṯ.y*	
wnn	PROSP.	 *wnn*	
	PASS. PROSP.	./.	
m3͗3͗	PROSP.	 *m3͗3͗*	
	PASS. PROSP.	 *m3͗.w*	 *m3͗3͗* [rare]
ỉyỉ̯ / *ỉwỉ̯*	PROSP.	 *ỉwỉ̯(.w)*	
		 *ỉwỉ̯.y* [rare]	 *ỉyỉ̯.y* [rare]
wṯỉ̯	PROSP.	 *wṯỉ̯(.w)*	*ṯỉ̯(.w)*
	śḏm.w=f	 *wṯỉ̯(.w)*	 *ṯỉ̯(.w)*
		 *wṯỉ̯.w*	 *wṯỉ̯.y*
rḏỉ̯	PROSP.	 *rḏỉ̯(.w)*	 *rḏỉ̯.w.t(w)*
	śḏm.w=f	 *rḏỉ̯.w*	 *rḏỉ̯.y*
		 *ḏỉ̯.w*	 *ḏỉ̯.y*
		 *rḏỉ̯(.w)*	 *ḏỉ̯(.w)*

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26.3. PROSPECTIVE AND PASSIVE PROSPECTIVE IN MAIN CLAUSES

The PROSPECTIVE / PASSIVE PROSPECTIVE largely served as an initial sentence core verb form.

CT III : 94 j – k, B_9C



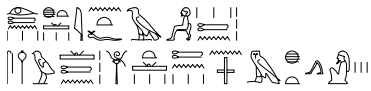

ỉw ḥm tʾ n ỉrỉ.ỉ kʒ.t=ỉ *rčỉ.(w)=ỉ tʾ n ỉrỉ.ỉ kʒ.t=ỉ*

‘The bread, however, is for the one who carries out my work,
and I will give [this] bread to the one who carries out my work.’

For the non-attributive perfective participle *ỉrỉ.ỉ*, see sect. 32.2.1.1. with 33.2.6 (β).

Felsinschriften

No. 530




ỉrỉ.(w)=čn (ỉ)ḫ(.w)t n ỉtỉ.(w)=čn *śḥtp.w=čn nčr(.w)=čn*
śwč.w=čn ỉʒw(.w)t=čn n ỉm.ỉ(w)-ḫt *ḫtỉ.w=čn m htp.w*

‘You will make offerings for your fathers
and you will please your gods,
you will pass on your offices to [your] descendants,
and you will peacefully travel north.’

[The office will belong to NN.]

2. ZwZt : 65, 17



rčỉ.(w) n=f ʿḳ.w=ś ḥ(n)ḳ.t=ś wʿb(.w)t=ś čf(ʒ)=ś

‘Its loaves and its beer,
its meat offerings and its provisions will be given to him.’

2. ZwZt : 73, 17 – 19



ỉmỉ ḫśf.tw n=f m ỉʒw.t=f […] *nḥm.w ʿḳ.w=f čr=f* [?] *wʿb.wt=f*

‘Have him divested of his office […];
all [?] his income of bread and his meat rations shall be seized.’

For imperative causative formation *ỉmỉ ḫśf.tw*, see sect. 27.6.1.1. with 31.6.

CT I : 188 b, $B_{10}C^c$



šnỉ.(w) wśỉr NN *pn ỉn śʒḥ ỉn śpṭ.t ỉn nčr ṭwʒ.wỉ*

‘May this NN be surrounded by Orion, by Sothis,
and by the god of the early morning [i.e., the morning star].’

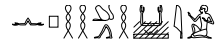
CT III : 394 o, S_1C



n rčỉ.w=ỉ n ṭnn

‘I will not be committed to Denen.’

CT V : 312 g – h, S_2C^b

n ỉčỉ.y=ỉ *n pḥḥ ḥkʒ.w=ỉ*

‘I will not be seized, and my magic will not be reached.’

pEb 91.15



n rčỉ.(w) mrḥ.t bỉ.t r=f

‘Neither fat nor honey shall be added to it.’

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CT VI : 33 e – f, S1C

n ḥ3m.w (w)i ỉss.yt≠k (?)
*n ỉssi̯.w (w)*427*i m*427*.tiw≠ś⟨n⟩*
'Your trap will not mesh me, and their demons will not catch me.'





CT I : 398 a – b, S1C

n ḫfᶜᶜ b3≠i ỉn 3kr(.w)
n 3mm b3≠i ỉn ḥk3.w
'My *ba* will not be grasped by the earth gods,
and my *ba* will not be seized by Heka.'

The technical language of the medical papyri further employs the  *w*-passive as an impersonal passive in instructions for the treatment or the preparation of remedies.




pHearst 3.7

ỉri̯.w m (i)ḫ.t wᶜ.t
wnm.w ỉn s
'Shall be made into one mass, shall be drunk by the patient.'




pEb 60.3

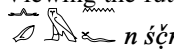
ỉri̯.w m (i)ḫ.t wᶜ.t
śṭm(.w) ỉr.t(i) ỉm
'Shall be made into one mass, the eyes shall be painted therewith.'



n whm(.w) sp r-śi

pEb 38.17

'The portion shall not be repeated at all [i.e., it must not be given again].'

Note 1
Viewing the future occurrence of an event as virtually impossible, the NEG. PERFECT  *n śḏm.n≠f* /  *n śḏm.n.tw≠f* [see. sect. 25.7.1.1] is found side by side with the NEG. PROSPECTIVE, denoting the strong belief that the event will not occur.

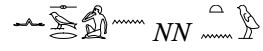



CT III : 154 b – c, S2C

n wnm(.w)≠i ḫś
n swr(.w)≠i wsš.t
'I will not eat excrement, and I will not drink urine.'

next to

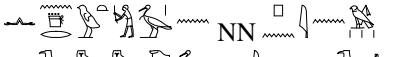




CT III : 154 b – c, B4Bo

n wnm.n NN tn ḫś
n swr.n NN tn wsš.t
'This NN will surely not eat excrement and this NN will surely not drink urine.'

CT I : 397 b, B1Bo



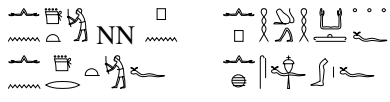


n nḏri̯.w.t(w) b3 n(.i) NN pn ỉn bỉk(.w)
n 3mm.n.t(w) b3≠f ỉn š3ỉ(.w)
'The *ba* of this NN will not be seized by falcons,
and his *ba* will surely not / cannot be grasped by pigs.'

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The Coffin Texts, in particular, alternatively employ the negated PASSIVE [PERFECT] [see sect. 25.7.1.2.] for the passive voice with a nominal subject.

CT V : 312 g – i, B_1Bo^a



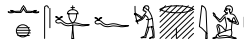
n nčrị(.w).t(w) NN pn *n pḥ(.w) ḥk3.w≠f*

n nčrị(.w)t(w)≠f *n ḫśf(.w) rṭ≠f*

'This NN will not be seized, and his magic will surely not / cannot be reached.
He will not be seized, and his foot will surely not / cannot be repelled.'

The distinction between a gnomic statement and the PASSIVE PROSPECTIVE, however, is not always clear.

CT III : 341 e, S_2C next to CT III : 341 e, S_1C



n ḫśff r3≠ỉ

'My spell will not be opposed.'

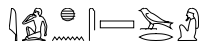


n ḫśf.w r3≠ỉ

'My spell will not be / cannot be opposed.'

Both the affirmative and the negated PROSPECTIVE / PASSIVE PROSPECTIVE can be preceded by a vocative;

CT III : 3 a, $M_{22}C$



ỉ ḫnś-wr

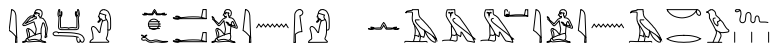
'O [you] great Khenes canal,



n ḫr(.w)(≠ỉ) ỉm≠k

I will not fall into you.'

CT II : 112 d – e, S_1C



ỉ k3 n ḫ‘‘≠ỉ ỉn šw n ‘mm≠ỉ ỉn 3kr.w

'O Bull, I will not be grasped by Shu,
and I will not be seized by the earth gods.'

a topicalised constituent, however, is rare.

CT III : 350 a, S_1C^a



‘fn.t m(w)t

'The head-cloth of the dead,



n sỉ.y≠ỉ ỉm≠ś

I will not go in it.'

The speaker's wish for the proposition to come true can further be underlined by the use of a desiderative particle.

BD 154, Nu 5 – 6



ḥwỉ 3 mrị(.w) wỉ k3≠k

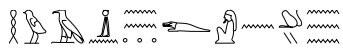
'May your *ka* desire me,



nn wỉn≠f wỉ

and may he not reject me.'

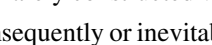
CT II : 351 b, S_2P



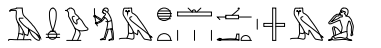
ḥw 3 ỉnị(.w) n≠n śbk n(.ỉ) pḥ.w

'May Sobek of the marshlands be brought for us.'

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Note 2
The PROSPECTIVE / PASSIVE PROSPECTIVE is rarely constructed with the auxiliary verb  *ʿḥʿ* in order to denote an event that consequently or inevitably arises from a prior event [cf. the corresponding construction  *ʿḥʿ.n śḏm.n≠f*, sect. 23.3.2.1].

pEb 20.5 – 8


ȝmỉ.w m (ỉ)ḫ.t wʿ.t wnm(.w) *ʿḥʿ(.w) w⟨s⟩šˇ(.w)≠f ḏtf.t nb.t n.t(ỉ)t m ḫ.t≠f*

‘Shall be ground into one lump, shall be drunk;
then he will exude all worms that is in his belly.’

For the attributive direct adjective clause *n.tỉ m ḫ.t≠f*, see sect. 32.2.1.1.1.



2. ZwZt : 74, 7 – 8

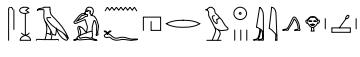
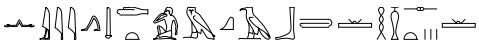
ỉr ḏȝz.w nb ḥȝ.t(ỉ)-ʿ nb n.tỉ r śpr n nb ʿ.w.ś. r ḥtp n≠f
ʿḥʿ(.w) rḏỉ(.w) r(m)ǎ(.w)≠f (ỉ)ḫ(.w)t≠f ȝḥ(.w)t≠f r ḥtp-nǎr n ỉtỉ≠ỉ mn.w nb gbtw

‘As for any commander or any *ḥȝ.t(ỉ)-ʿ*
who should petition my lordship, l.p.h., to pardon him –
then his people, his property, and his fields will be assigned to the divine offerings
of my father Min, Lord of Koptos.’

For the attributive direct adjective clause *n.tỉ r śpr*, see sect. 32.2.1.1.1.
For a similar construction with the normative *śḏm.ḫr≠f*, cf. 2. ZwZt : 18, 17 – 18 and pEb 59.7 – 9, qu. pp. 410 and 411.

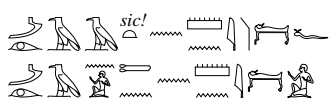
26.4. PROSPECTIVE AND PASSIVE PROSPECTIVE IN ADVERB CLAUSES

Denoting the occurrence of an event posterior to the time of the main clause, PROSPECTIVE and PASSIVE PROSPECTIVE in subordinate clauses most commonly form result clauses.


śḫȝ n≠k hrw(.w) ỉyỉ ḥr-śȝ Ptah Pr 9.1 – 2

n ỉyỉ.y mṯw.t m-ḳȝb ḥsw.t

‘Remember the days that come after, then no rumour will come among the praised ones.’

For the IMPERATIVE *śḫȝ* with the ‘ethical dative’ *n≠k*, see sects. 31.2.1. and 31.3.2.
For the attributive perfective participle *ỉyỉ*, see sect. 33.2.1.1.





BD 98, Nu 2 – 3 [emended after CT VI : 196 e – f after pGrad III]

mȝȝ ǎ(n) n m(ỉ)n(ỉ)(.w)≠f *ʿḥʿ ḥr ǎ(n) ḫʿỉ(.w)≠f m nǎr*
mȝ.n≠ỉ ǎn n m(ỉ)n(ỉ)(.w)≠ỉ *ʿḥʿ≠ỉ ḥr≠ǎ(n) ḫʿỉ(.w)≠ỉ m nǎr*

‘One who sees you will not die, and one who confides in you will arise as a god.
I have seen you, so I shall not die; and I confide in you, so I shall arise as a god.’

For the non-attributive participles *mȝȝ* and *ʿḥʿ*, see sect. 33.2.1.1. with 33.2.6 (γ).

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Note
Although PROSPECTIVE and SUBJUNCTIVE can often not be clearly distinguished, negated examples indicate that the SUBJUNCTIVE was used in both purpose and result clauses [cf. the note in sect. 27.5.2].

In rare cases, both the PROSPECTIVE and the PASSIVE PROSPECTIVE are further found in circumstantial adverb clauses of the future tense.

CIRCUMSTANTIAL

Sin B 281



ỉw≠f r śmr m-m śr.w
rḏỉ(.w).t(w)≠f m-ḳ3b šny.t

‘He will be a Companion among the officers
while / as he will be given among the courtier.’

pKah, pl. 6, 9



rḏỉ(.w) ḥmśỉ≠ś ḥr≠ś *wpỉ.w mn.t(ỉ)≠ś*

‘One shall have her sit upon it while her legs shall be opened.’

For the causative formation *rḏỉ(.w) ḥmśỉ≠ś*, see sect. 27.6.1.1.

Neferti Pet 47



tw ⟨r⟩ nḥm (ỉ)ḫ(.w)t s r≠f *rḏỉ.w n n.tỉ m rwtỉ*

‘A man’s property will be taken from him
while it will be given to an outsider.’

For the non-attributive adjective clause *n.tỉ m rwtỉ*, see sect. 32.2.1.1.1. with 32.3.1.

ATTRIBUTIVE

CT II : 33 g, B1C



n gmỉ.n≠ỉ bw ʿḥʿ≠ỉ ỉm *n gmỉ.n≠ỉ bw ḥmśỉ(.w)≠ỉ ỉm*

‘I could not find a place where I might stand,
and I could not find a place where I might dwell.’

CT VI : 380 l – m, B2Bo, [first line in split column]

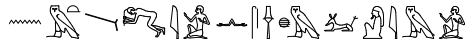
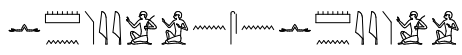
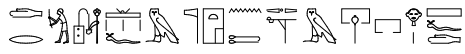
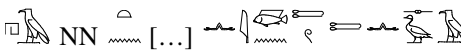
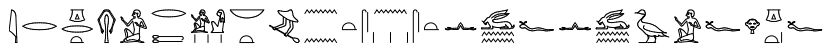
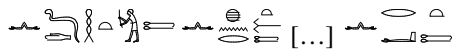
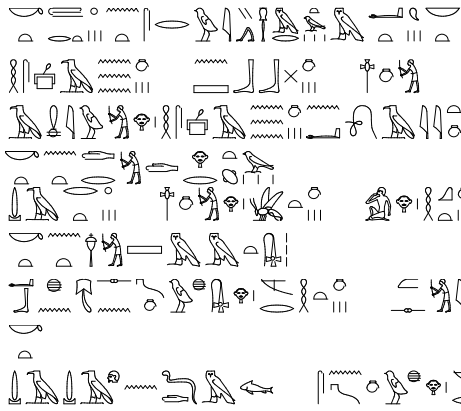


wnm(.w)≠k m tʾ n bṭ.t ḥḏ̌.t ḥ(n)ḳ.t n(.ỉ) bṭ.t ṭšr.t
ḏ̌ỉ(.w) n≠k tʾ≠k n ḥw3≠śn ḥ(n)ḳ.t≠k n ḫśḏ̌ḏ̌.w≠śn

‘You will live on bread of white emmer and on beer of red emmer;
you will be given your [share of] bread that will not mould
and beer that will not turn sour.’

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EXERCISE

1. 
2. 
3. 
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12. 
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Note

4.  ***ṯḫr.wt*** [n, f, pl.]: ‘Leather straps [?]’.

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References

1 CT VI : 189 f, B_3Bo.
2 CT III : 349 e – f, S_2C.
3 CT I : 210 b, B_{12}C.
4 CT IV : 12 a – b, B_2L.
5 CT I : 170 j, B_{16}C.
6 CT III : 113 c – d, T_1L.
7 pEb 75.12 – 13.
8 2. ZwZt : 74, 1.
9 CT I : 70 a – c, B_3Bo.
10 CT VI : 41 c – d, pGard II.
11 VII : 30, 2 – 3.
12 CT I : 70 b – d, B_3Bo.
13 Neferti Pet 26 – 27.
14 pEb 52.18 – 22.

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CHAPTER 27

THE SUBJUNCTIVE FORM OF THE SUFFIX CONJUGATION

27.1. IN GENERAL

The SUBJUNCTIVE originally represented the mood of command and denoted the speaker's attitude towards the occurrence of a future event, i.e., his encouragement or promise to bring about the proposition of the utterance. By the time of the Middle Kingdom, however, it had semantically merged with the PROSPECTIVE, and the original distinction between the prospective mood and the subjunctive mood had likely developed into a syntactic distinction between a predicative sentence core verb form [SUBJUNCTIVE] and a nominal / topicalised verb form [PROSPECTIVE]. Middle Egyptian thus employs the SUBJUNCTIVE not only in directive [speaker's advice, request, or encouragement] and commissive speech acts [promise, pledge, or thread] to bring about the proposition of the sentence, but complementarily to the indicative THIRD FUTURE, the SUBJUNCTIVE also voices the speaker's desire for or his belief in the occurrence of a future event.

In non-literal texts, however, the distinction is not always observed, but the THIRD FUTURE is occasionally found in clauses with a commissive or directive notion,



Paheri, pl. 3

ỉw=ỉ r ỉrỉ.t ḥ3.w ḥr b3k.w n p3 śr

'I shall do more than the [usual] work for the official.'





pKah, pl. 13, 27

ỉw=tw r rč̌ỉ.t ʿrḳ p3 s 2 *m č̌ṭ* *ỉw=n hr.wỉn*

'One shall have both men swear an oath, saying, "We are content."'

For the causative formation *rč̌ỉ.t ʿrḳ p3 s* [SUBJUNCTIVE], see sect. 27.6.1.1.

while the SUBJUNCTIVE frequently continues the THIRD FUTURE without any semantic difference.

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Neferti Pet 40 – 41

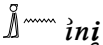
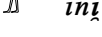


ỉw=tw r ỉrỉ.t ʿḥ3.w m ḥmt *ṯbḥ.tw m tʾ snf*
sbč.tw m s⟨b⟩č n mr *nn rmỉ.tw n m(w)t*

'One will make weapons of copper
and demand bread [at the expense] of blood;
one will gleefully laugh at suffering, but not weep even at death.'

For the NEG. SUBJUNCTIVE *nn rmỉ=tw*, see sect. 27.3.2.2.

27.2. MODIFICATION OF THE VERB STEM

Most verb classes form the SUBJUNCTIVE with the base stem; gemination is only found with VERBA 3AE GEM and CAUS 2AE GEM. VERBA 2-RAD are occasionally formed built with a prothetic yod, while the SUBJUNCTIVE of  *m3ỉ* is usually spelled as  *m3n*.  *ỉwỉ* and  *ỉnỉ* build the irregular forms  *ỉwt* and  *ỉnt*. The form is thus ambiguous: it may represent the INFINITIVE of the VERB 3AE INF with a pronominal subject or object [*ỉnỉ.t=f*], the passive voice of the PERFECTIVE [*(n) ỉnỉ.t(w)=f*], the PRESENT [*ỉnỉ.t(w)=f*], or the active voice of the SUBJUNCTIVE [*ỉnt=f*]. In the passive voice [*ỉnt.tw=f*], the direct juxtaposition of the final consonant of the modified verb stem */t/* and the passive infix *.tw* can result in the spelling with only one */t/*, thus giving way to yet another interpretation of as the passive voice of the SUBJUNCTIVE *ỉnt⟨.t⟩(w)=f* [e.g., IV : 1107, 5] with an omitted semi-consonant */w/*. The spelling *tw* in , on the other hand, does not necessarily represent the full spelling of the passive infix with the PRESENT: *ỉnỉ.tw=f* or [e.g., Sin B 181] or the SUBJUNCTIVE: *ỉnt⟨.t⟩w=f* [e.g., BD 113, A.a. 3], but it sometimes merely represents the actually pronounced ending */t/* of the SUBJUNCTIVE stem *ỉnt=f* [e.g., pWest 7.8] or the 'protected' ending of the INFINITIVE *ỉnỉ.t=f* [cf. the note in sect. 11.1.2].

Note
Due to the merging of SUBJUNCTIVE and PROSPECTIVE, forms with morphological features of either form may occur side by side without any semantic difference. VERBS ULT INF, in particular, along with their causative stems may thus show an ending *.w*, usually in the assimilated form *.y*.

Hamm Nl 61, 15 – 16



n-sp h3ỉ.w mỉ.t(ỉ)t ỉr.ỉ r km.t ḏr rk nčr

'Never had the like come to Egypt before, since the time of the God.'

For the SUBJUNCTIVE after *n-sp*, see sect. 27.6.3.

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sic!

ḥsi̯.w ḫn nḫr(.w)=ḫn ni̯w.ti̯w IV : 965, 14 – 16
nn tp=ḫn śnḏ.t n.t ky tꜣ
ḳrś.tw=ḫn m i̯s=ḫn

'Your city gods will praise you,
you will not taste the fear of a foreign land,
and you will be buried in your tomb(s).'

For the NEG. SUBJUNCTIVE *nn tp=ḫn*, see sect. 27.3.2.2.

2-RAD	*wn* *i̯.śn* [early MK]	*ḏṯ* *i̯.ḏṯ* [NK] [both rare]
2AE GEM	*gn*	*ḳb*
3-RAD	*pśš*	*ḥpr*
3AE INF	*mśi̯* *iri̯.y* *int* [irreg.]	*ḏꜣi̯* *iḫi̯.y*
3AE GEM	*śnbb*	
4-RAD	*wśḫn*	*mnmn*
4AE INF	*ḥmśi̯*	*bꜣgi̯.y* *s⟨w⟩nu̯.w*
CAUS 2-RAD	*śmḥ*	*śi̯p*
CAUS 2AE GEM	*śḳbb*	*ššmm*
CAUS 3-RAD	*śrwḫ*	*śmꜣʿ*
CAUS 3AE INF	*śḳꜣi̯*	*śḳꜣi̯.y*
CAUS 4AE INF	*śḫnti̯*	
wnn	*wn*	
mꜣꜣ	*mꜣn*	*mꜣ*
i̯yi̯ / *i̯wi̯*	*i̯wt*	
wti̯	*ti̯*	*wti̯*
rḫi̯	/ *ḫi̯*	*ḫy*

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27.3. THE SUBJUNCTIVE IN MAIN CLAUSES

27.3.1. AS A DIRECTIVE VERB FORM

27.3.1.1. AFFIRMATIVE CLAUSES

The SUBJUNCTIVE can express the speaker's encouragement or his polite request to bring about the proposition of the sentence,

Sailor 119 – 122  […] *ỉw ṯp.t r ỉyi̯.t m ḫnw* […]
šmi̯=k ḥnʿ=śn r ḫnw
'A ship will come from the residence […],
and you shall go with them [i.e., the sailors] to the residence.'

and usually substitutes for the IMPERATIVE if a higher-ranking person or a deity is addressed.

Peas R 26.5 – 26.6   *m=k wỉ m-ʿ=k ỉp=k wỉ*
'Behold, I am in your hand; you should take account of me!'

CT IV : 386 d – 388, B_3C  NN  NN  […]  NN 
ỉ.nḏ-ḥr=k NN ỉwt=k ḫr NN tn ꜣḫ.tỉ wʿb.tỉ […]
ḏi̯=k rˀ n(.ỉ) NN tn n=ś
'Greetings, NN.
Come to this NN [fem.], who is spiritualised and pure […]
and give the mouth of this NN to her.'

The directive notion of the SUBJUNCTIVE can thus be underlined by constructions that are usually found with the IMPERATIVE. An exhortation, for instance, can be constructed with the so-called 'ethical dative' in reference to the subject [see sect. 31.3.2.],

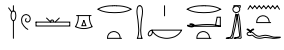
IV : 1088, 5 
ỉḫ mꜣn=k n=k ỉri̯.t(w) (ỉ)ḫ.t nb.t mỉ n.t(ỉ)t r hp
'Therefore you should [in your own interest] see to it that everything is done in accordance with the law.'
Lit.: 'like that what is according to the law'.
For the non-attributive adjective clause *n.t(ỉ)t r hp*, see sect. 32.2.1.1.1. with 32.3.1.

while the following example employs  *r=k*, the variable form of the enclitic particle  *(ỉ)r=*, to give the SUBJUNCTIVE, which a peasant employs in reference to a high ranking official, the notion of a firm demand rather than a polite request [see sect. 31.3.2.].

Peas B_1, 60 – 61  
nb śgr *ḏi̯=k r=k n=ỉ (ỉ)ḫ(.w)t=ỉ*
'[By] the Lord of Silence, give me [back] my property!'

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In rarer cases, the SUBJUNCTIVE denotes a request or demand directed at the third person,

 *wḏ̌ gr.t ḥm≠k rḏ̌i̯.t ỉnt(.tw)≠f* Sin B 219

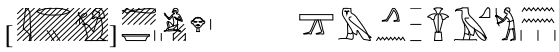
'May Your Majesty command to have him brought.'

For the causative formation *rḏ̌i̯.t ỉn(t).t(w)≠f*, see sect. 27.6.1.1.

 *wḏ̌.t(w) n bꜣk-ỉm ỉri̯.t mṯw-ỉꜣw.t* Ptah Pr 5.2 – 3

'May one command the humble servant to appoint a staff of old age [i.e., an assistant].'

or mutual encouragement constructed in the first person plural,

 Ipuwer 1.1

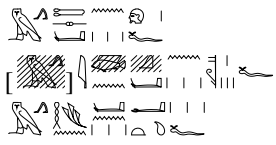
ỉr.ỉ(w)-ꜥꜣ ḥr ⟨ḏ̌ṯ⟩ *šmi̯≠n ḥꜣḳ≠n ⟨n⟩≠n*

'The door keepers [say], "Let us go and pillage for our own ends!"'

Note

As both forms denote a directive speech act, the SUBJUNCTIVE is often found to continue the notion of an initial IMPERATIVE.

CT I : 306 f, $B_{10}C$



mỉ ḏ̌si̯≠n tp≠f 'Come, let us raise his head;

mỉ ỉnḳ≠n ḳś(.w)≠f come, let us unite his bones;

mi̯ ḥn≠n ꜥ(.w)t≠f come, let us rearrange his limbs.'

For the imperative verb *mỉ*, see sect. 31.2.2.2.

Merikare E 48 – 49



sꜣu̯.tỉ ḥr ḫśf m nf
ḫśf ≠k m ḥ(w).y(t) m sꜣ.wt

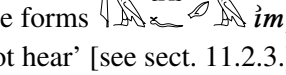


m śḳr(.w) nn śt ꜣḫ(.w) n≠k
ỉw tꜣ pn r grg ḫr≠ś

'Beware of punishing unjustly, and do not slay; it is not profitable for you.
[Rather] punish by flogging and imprisonment; this land will be kept in order by this.'

For the NEG. IMPERATIVE *m śḳr(.w)*, see sect. 31.4.

27.3.1.2. NEGATED CLAUSES

All verb forms denoting a directive speech act are negated by means of complex negated verb forms consisting of an inflected form of the negative verb  *ỉmi̯* and the NEGATIVAL COMPLEMENT / the INFINITIVE of the main verb [cf. the negation of the IMPERATIVE, see sect. 31.4.]. The NEG. SUBJUNCTIVE thus shows the forms  *ỉmi̯≠f śḏ̌m(.w)* / N *ỉmi̯ śḏ̌m(.w) N* 'he / N shall not hear' [see sect. 11.2.3.].

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Sinai 90, W face, 4  *ỉmi̯=čn bṯš(.w) ḥr=čn ḥr=ś*

'Do not despair [pl.] in view of it [i.e., the difficult task].'

CT I : 150 c – d, B_2Bo  

ỉmi̯=k nhm(.w) *bw.t wśỉr pw nhm*

'Do not shout, as shouting is the disgust of Osiris.'

Dispute 7  

ỉmi̯ šmi̯(.w) bỉ=ỉ *ʿḥʿ=f n=ỉ ḥr=ś*

'My *ba* shall not depart; he shall stand up for me in this matter.'

Note

Early Middle Egyptian texts occasionally employ the old enclitic particle  *w* instead of the NEG. SUBJUNCTIVE. In standard Middle Egyptian, however, this construction is obsolete.

CG 20539, I b 20  *śrwi̯=čn w mʿḥʿ.t tn m ś.t=ś tn*

'You shall not remove this tomb [stela] from this its site.'

CT VI : 23 j – k, B_1Bo 

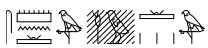
ḥỉm=čn w NN pn m ỉỉṯ.wt=čn
śḫt=čn w NN pn m šnỉ=čn

'You shall not mesh this NN with your nets,
and you shall not trap this NN with your hair.'

27.3.2. AS AN UNASSERTIVE FUTURE TENSE

27.3.2.1. AFFIRMATIVE CLAUSES

The SUBJUNCTIVE further denotes the speaker's degree of control over the occurrence of an event in the relative future time, namely his promise or threat to bring about the proposition of the sentence [first singular, commissive; the control over the event lies with the subject],

IV : 164, 10 – 11  

ỉri̯.y=ỉ mn.w=ỉ *śmn=ỉ wč̌.w=ỉ*

'I shall make my monuments and establish my commands.'

2. ZwZt : 84, 9  

tw=ỉ r čḥn ḥnʿ=f *śč̌=ỉ ḫ.t=f*

'I have to engage with him in combat, and I shall slit his belly open.'

his promise to a subject of the second or third person to facilitate the occurrence of an event, [promissive; only the circumstances lie under the speaker's control],

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Sin B 187

wꜣḥ=k špśś(.w) n(.i) ḳḳ=śn n=k *ʿnḫ=k m ꜣw.t=śn*

'You will pile up precious things that they [i.e., the royal children] will give to you, and you will live off their gifts.'

For the AORIST *ḳḳ=śn* in an attributive noun clause, see sect. 35.2.4.

or his hope / his desire for a future event to occur [optative / desiderative; the event lies beyond the speaker's control].


VII : 53, 9 – 13 / 53, 17 – 54, 4

ỉr r(m)ǯ.t nb.t sḫꜣ.w nb rḫ-(ỉ)ḫ(.w)t nb nḳś nb twꜣ nb
ỉrị.t(ỉ)=śn šṭị-ḫrw m ỉs pn […] *ḫr=śn n ḳnṭ n(.ỉ) ḳḥw.tỉ* […]
ỉr św.t r(m)ǯ.t nb.t sḫꜣ.w nb rḫ-(ỉ)ḫ(w.)t nb nḳś nb twꜣ nb
ʿḳ.t(ỉ)=śn r ỉs pn […] *ỉw=f r ỉꜣw n(.ỉ) nỉw.t=f ỉmꜣḫ.w n(.ỉ) śpꜣ.t=f*

'As for anyone, any scribe, any wise one, any commoner, or any low born
who will commit an offence against this tomb […],
they shall be subject to the wrath of Thot. […].
But as for anyone, any scribe, any wise one, any commoner, or any low born
who will enter this tomb […],
he will be a venerated one of his city and a revered one of his nome.'

Mind the contrast between the THIRD FUTURE, viewing the consequence in this world as inevitable based on Egyptian culture, and the SUBJUNCTIVE used with expected consequences in the afterlife.

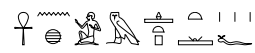


IV : 116, 7 – 8 / 14 – 15

wn.tw n=k ʿꜣ.wỉ ꜣḫ.t *sn n=k ḳ(ꜣ)r(.w)t ḳśś=śn* […]
ḫpr ḫr.t=k m ỉrị.t n=k *ỉwt n=k šm.w m wꜣḥ.yt*

'May the door leafs of the horizon be opened for you,
and may the door bolts open for you on their own account […].
May your requirements come about as something you produced,
and may the harvest come for you as [an abundance of] yield.'

For the non-attributive relative perfect *ỉrị.t.n=k*, see sect. 33.3.2.3. with 33.3.6 (α).



Sin B 165

ḥtp n=ỉ nśwt n(.ỉ) km.t *ʿnḫ=ỉ m ḥtp.t=f*

'May the King of Egypt be merciful with me, and may I live in his grace [again]!'

Constructed with an interrogative pronoun, the SUBJUNCTIVE thus asks for the addressee's intention or desire and often implies an exclamatory notion if directed at the speaker himself.

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BD 125 [Schluss], Nu 99  *śmỉ=ỉ čw ỉ=f n m m nčr*

'To which god shall I announce you?'

Ipuwer 2.9  *ỉrỉ.y=ỉ m* 'What shall I do?'

Note

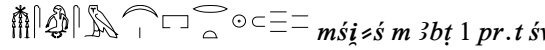
The distinction between an inevitable [THIRD FUTURE] and a voluntary future [SUBJUNCTIVE] is not always observed, but the THIRD FUTURE is occasionally found to denote the speaker's commitment to a future course of action,

Dispute 43 – 44  *ỉw=ỉ r ỉrỉ.t nỉ3ỉ ḥr ḫ3.t=k*

'I shall build a shelter over your corpse.'

while the following prediction employs the SUBJUNCTIVE in place of the THIRD FUTURE.

[When will she give birth?]

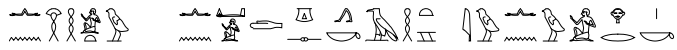
pWest 9.15  *mśỉ=ś m 3bṭ* 1 *pr.t św* 15

'She will give birth on the 15th day of the first month of the *peret*-season.'

27.3.2.2. NEGATED CLAUSES

The complex negated verb form  *nn śčm=f* [SUBJUNCTIVE] serves as the universal negation of the future tense, i.e., it serves as the negative counterpart of both the SUBJUNCTIVE as an unassertive future tense

COMMISSIVE

2. ZwZt : 92, 17 – 18 

nn w3ḥ=ỉ čw nn čỉ=ỉ ṭgś=k 3ḥ.t ỉw nn wỉ ḥr=k

'I shall not let up on you,
and I shall not let you treat the ground without me being upon you.'

For the negated causative formation *nn čỉ=ỉ ṭgś=k*, see sect. 27.6.1.1. with 27.6.1.3.

PROMISSIVE

Sin B 191 – 193 / 197 – 198 

wčˁ.tw n=k ḫ3wỉ m śfč ỉrỉ.tw n=k šmś wč3 hrw sm3-t3 […]
nn čỉ.t(w)=k m ỉnm n(.ỉ) sr nn ỉrỉ.tw čr=k

'A night with *śfč*-oil will be appointed for you […],
and a funeral procession will be held for you on the day of the interment […].
You will not be placed in a ram skin,
and no provisory tomb will be built for you.'

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OPTATIVE



kꜣ=k m-ᶜ=k ‘May your *ka* be with you; IV : 499, 17 – 500, 2

nn bč=f čw may he not abandon you,

nn šwi=k ỉm=f ḏ.t and may you forever not be void of him.’

and the indicative THIRD FUTURE in predictions and threats [cf. the correspondent use of the THIRD FUTURE in affirmative examples in sect. 20.3.1].



[…] *ỉw=ś r mśi.t* pKah, pl. 6, 18 – 19

[…] *nn mśi=ś r nḥḥ*

[If you find …], ‘she will give birth.

[But if you do not find …], ‘she eternally will not give birth.’



nn ỉwr ḥm(.w)t ḥw.t-wᶜr.t 2. ZwZt : 91, 11 – 12

nn sn ỉb(.w)=śn m-ẖnw ẖ(.w)t=śn

‘The women of Avaris shall not conceive,

and their hearts shall not open in their bellies!’

[As for any king or potentate who should pardon him,]



nn šsp=f ḥḏ.t nn wčs=f ṯšr.t 2. ZwZt : 74, 3 – 5

nn ḥmśi=f ḥr ś.t ḥr.w n.t ᶜnḫ.w

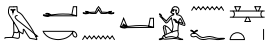
‘he shall not receive the White Crown, and he shall not raise the Red Crown;

he shall not sit upon the Horus-Throne of the living!’

27.4. THE SUBJUNCTIVE AFTER NON-ENCLITIC PARTICLES

27.4.1. IN GENERAL

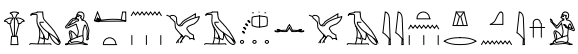
The particle  *m=k* can precede the SUBJUNCTIVE in order to present the speaker’s attitude towards a future event to the listener’s attention.



m=k nn ḏi=ỉ n=f wꜣ.t 2. ZwZt : 94, 16

‘Behold, I shall not let him go.’

More commonly, however, the SUBJUNCTIVE is constructed with a desiderative particle underlining the notion of a wish or a request.



pWest 11.3

ẖꜣ ḏi=čn pꜣ ỉt n pꜣy=čn ẖr.ỉ-ḳnỉ

‘Please, give this barley to your palanquin bearer.’



ỉṯb(.wỉ) ḥr ⟨ḏṯ⟩ ḫꜣ mꜣn=n św IV : 19, 1 – 2

‘The Two Riverbanks [say], “Would that we might see him.”’

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BD 154, Nu 5 – 6  *ḥwỉ ỉ mrỉ.y wỉ kỉ=k*

'May your *ka* desire me.'

CT II : 343 d, B4L^{b}  *ḥwỉ śnb=f* 'He shall recover!'

27.4.1.1. AFTER  *kỉ* OR *ỉḫ*

27.4.1.1.1. AFFIRMATIVE CLAUSES

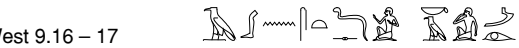
Both *kỉ* and *ỉḫ* primarily precede the SUBJUNCTIVE to introduce a future event that consequently or subsequently arises from a prior event or situation. While the particle *kỉ* views the event as independent from the speaker's attitude,

pEb 23.11 – 12 

ỉrỉ.(w) m (ỉ)ḫ.t wˁ.t gś(.w) ỉm
kỉ ỉrỉ=k sp.w n(.ỉ)w wsš

'Shall be ground, shall be made into one mass,
shall be anointed therewith.
Then you shall make a diuretic agent.'

[But then the sandbanks of the Two-Fish-Canal will be cut off;]

pWest 9.16 – 17 

ỉ.n(=ỉ) śt čśỉ=ỉ *kỉ mỉn=ỉ tỉ ḥw.t-nčr n.t rˁw nb śḫb.w*

'[otherwise] I could go there myself,
then I would see the temple of Ra, Lord of Sakhebu.'

IV : 1074, 14 – 15 

ḥw ỉrỉ.y=k ḫft čṯ=ỉ *kỉ ḥtp mỉˁ.t r ś.t=ś*

'Act as I have said, then *ma'at* will rest at its [rightful] place.'

For the perfective relative form *čṯ=ỉ*, see sects. 33.3.2.2. and 33.3.6 (α).

 ỉḫ usually indicates the speaker's expectation, desire, or request for the proposition to come about.

Sailor 13 – 16 

ỉˁ čw ỉmỉ mw ḥr čbˁ(.w)=k
ỉḫ w⟨š⟩b=k wšṯ.t(w)=k

'Wash yourself and give water on your fingers;
then answer when you are requested to speak.'

For the IMPERATIVE *ỉˁ* / *ỉmỉ*, see sects. 31.2.1. and 31.2.2., respectively, with 31.3.1.

Dispute 153 – 154 

ḫnỉ.y=ỉ r-śỉ wrč=k
ỉḫ ỉrỉ=n ṯmỉ n sp

'I shall alight after you will have grown weary,
and then we shall make an abode together.'

For the non-indicative PROSPECTIVE *wrč=k* after *r-śỉ*, see sect. 36.2.1.

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IV : 492, 5 – 8

ỉw nčr čḏb3≠f ỉšf.t n ỉrỉ śỉ *m3ᶜ⟨.t⟩ n ỉyỉ ḫr≠ś*
ỉḫ čḏỉ.tw n≠ỉ m3ᶜ.t mỉ ỉrỉ.t≠ỉ śỉ *čḏb3.tw n≠ỉ nfr.w(≠ỉ) m šś nb*

‘God reciprocates evil for him who does it, justice for him who comes with it;
therefore, *ma’at* shall be given to me, as I performed it,
and my goodness shall be reciprocated for me with all good things.’

For the non-attributive perfective participles *ỉrỉ* and *ỉyỉ*, see sect. 33.2.6 (β).



nčḏ≠ỉ ḫr.t ḥnw.t t3 […] Sin B 166 – 168
śčḏm≠ỉ wpw.t n(.w)t ḫrṯ(.w)≠ś
ỉḫ rnpỉ.y ḥᶜ(.w)≠ỉ

‘May I greet the mistress of the land […],
and may I hear her children’s assignments;
then my body shall rejuvenate.’



ḥ3 r≠f grḥ pw m r(m)čḏ(.w) Ipuwer 5.14 – 6.1
ỉḫ gr t3 m ḫrw.y

‘Would that there were an end to mankind […]!
Then the land would be hushed from discord.’

Note

In rarer cases,  *ỉḫ* precedes the SUBJUNCTIVE almost like a desiderative particle.



nn čṭ≠ỉ m ḥw.t-nčr m p3 ḥ(3)b pBln 10066, 4
ỉḫ čr≠k n≠f śčḏb

‘May I not [have to] say in the temple during the feast,
“Remedy the deficiency [i.e., insufficiency of offerings] for him.”’



Herdsman, x + 8 – x + 9

čṭ≠ỉ n≠čn *ỉḫ k3(.w) ḥ3≠n*
ỉḫ čḏ3ỉ bḥs.w śčr ᶜw.t r r' '(.ỉ) m3ḥ

‘I suggest: Bulls, let‘s go ashore;
the calves shall cross over
and the cattle shall spend the night at the edge of the pasturage.’

27.4.1.1.2. NEGATED CLAUSES

The SUBJUNCTIVE after  *ỉḫ* and  *k3* is negated by means of the complex negated verb form  *tm≠f śčḏm(.w)* / N

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n śḏm(.w) N, built of the SUBJUNCTIVE of the negative verb  ***tm*** and the NEGATIVAL COMPLEMENT / the INFINITIVE of the main verb [see sect. 11.2.3.].

IV : 655, 2 – 4

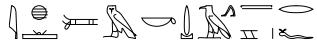


prị n=n pḥ.wỉ n(.ỉ) pꜣ(y=n) mšᶜ r-ḫꜣ
kꜣ ᶜḫꜣ=n r nn n(.ỉ) ḫꜣś.tỉw
kꜣ tm=n rḏị.t ỉb=n m-śꜣ pḥ(.wỉ) n(.ỉ) pꜣ(y)=n mšᶜ

‘[First] the rear of our army shall close up to us,
then we will fight against these foreigners,
and we will not worry about the rear of our army [any more].’

[The full sum, 120 *nw*-pots of X, results from an account of Y,]

pBln 10018, 10



ỉḫ tm=k ḏꜣị tꜣ r=f

‘so you shall not take action against him’

Dispute 45 – 46



ỉw=ỉ r ỉrị.t nỉꜣỉ

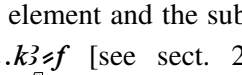
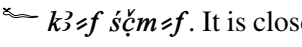
‘I will make a shelter,



ỉḫ tm=f ḥś.w

then he will not feel cold.’

27.4.1.2. THE  ***kꜣ=f śḏm=f***-FORMATION

Just like the CONTINGENT  ***śḏm.ḫr=f*** evolved into the Middle Egyptian normative formation  ***ḫr=f śḏm=f*** by the anticipation of both the formative element and the subject [see sect. 25.4.3.3.], the CONTINGENT  ***śḏm.kꜣ=f*** [see sect. 28.3.3.] developed into the consecutive formation  ***kꜣ=f śḏm=f***. It is closely related to ***kꜣ śḏm=f***, but usually implies a directive notion and denotes the speaker’s request to bring about a verbal event.

IV : 1090, 3 – 4



ỉw nꜣ m śbꜣ.yt



kꜣ=k ỉrị=k mỉ.t(ỉ)t

‘This is a guiding principle, and you shall act accordingly.’

IV : 768, 11 – 12



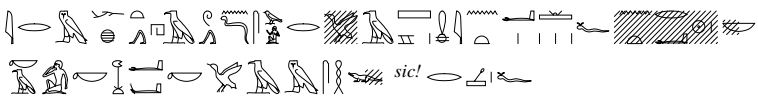
[…]

ỉr m ḫt ḥtp ḥm n(.ỉ) nčr pn šps.ỉ m (ỉ)ḫ(.w)t=f
kꜣ.tw ḏị.tw prị ᶜḥᶜ n(.ỉ) wṯn […]

‘After the Majesty of this august god will have feasted on his offerings,
one shall have one heap of offerings go forth […].’

For the topicalised prepositional adverb clause, see sect. 37.2.2.
For the causative formation ***ḏị.tw prị ᶜḥᶜ***, see sect. 27.6.1.1.

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pWest 3.2 – 4

ỉr m ḫt ḥ3i̯.w nḏś r p3 š mỉ n.t-ᶜ=f n.t rᶜw-nb
k3=k ḫ3ᶜ=k p3 msḥ r-ś3=f

‘Once the commoner has gone down to the lake, as is his daily fashion,
cast the crocodile after him.’

For the topicalised prepositional adverb clause, see sect. 37.2.2.

For the non-indicative PROSPECTIVE ***ḥ3i̯.w nḏś*** after the preposition ***m-ḫt*** see sect. 36.2.1.

27.4.2. THE SUBJUNCTIVE AFTER NOMINAL CONSTITUENTS

The SUBJUNCTIVE can further be preceded by a vocative or an exclamation [e.g., Peas B_1, 60 – 61, qu. p. 436].



IV : 1063, 6 – 8

(ỉ)m(.ỉ)-rᵓ pr ḥśb r(m)ǯ(.w) ỉmn ỉmn-m-ḥ3.t
ǯi̯ s(my).t ᶜ(.wỉ)=ś r=k ỉmn.t ḥᶜi̯=ś m nfr.w=k

‘[O] overseer of the personnel office of [the temple of] Amun, Amenemhat,
may the desert extend her arms to you, and the West, it shall rejoice at your presence.’



TB 1 : 52 – 54, T III

ỉ ḏḏ.yw tᵓ ḥ(n)ḳ.t n b3(.w) mnḫ.w m pr wśỉr
ḏi̯=ǯn tᵓ ḥ(n)ḳ.t r tr.wỉ n b3=ỉ ḥnᶜ=tn

‘O you who give bread and beer to the splendid *bas* in the House of Osiris,
give bread and beer to my *ba* in the morning and in the evening together with you.’

For the non-attributive imperfective participle ***ḏḏ.yw***, see sect. 33.2.1.2. with 33.2.6 (γ).



pWest 7.8 – 9

ḏś=k ỉr=f ḏṯ=f-ḥr.w s3=ỉ ỉnt=k n=ỉ św

‘You yourself, Djedefhor, my son, you shall fetch it for me.’

A topicalised constituent, however, is exceedingly rare,



IV : 1419, 11

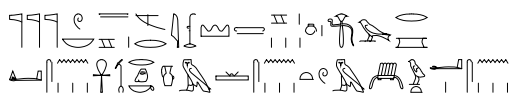
n3 n(.ỉ) ỉḫ(.w) wḫᶜ=k śt ḏi̯=k swr

‘Those oxen, unyoke them and have [them] drink.’

For the causative formation ***ḏi̯=k śwr⟨=śn⟩***, see sect. 27.6.1.1.

The pronominal subject of ***swr*** is omitted, as it is evident from the context.

and only lengthy noun phrases are occasionally dislocated for convenience.



Sin B 210 – 211

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nčr.w nb(.w) t3-mrỉ ỉw(.w) n(.ỉ)w w3ḏ-wr
ḏỉ.n≠śn ʿnḫ w3ś r fnč≠k ḫnm≠śn čw m 3w.t-ʿ≠śn
'All the gods of Egypt and the islands of the sea
may give live and power to your nose and please you with their bounty.'

[Behold, I have let you know the things that I gave to the wab-priests; cf. Siût I 270, qu. p. 454]

Siût I 270 – 271 

ỉḫ mṯw nb r (ỉ)ḫ.t≠ỉ rḏỉ.n(≠ỉ) n≠śn
ḏỉ.n≠k śḏm śt s3 nb č3.y≠k ỉrỉ.t(ỉ)≠f(ỉ) ḥm-k3≠ỉ
'So have each son, your male [descendant], who will act as my soul-priest,
know all arrangements concerning my property, which I have given to them.'
For the attributive relative perfect *rḏỉ.n≠ỉ*, see sect. 33.3.2.3. with 33.3.5 (α).
For the attributive verbal adjective *ỉrỉ.t(ỉ)≠f(ỉ)*, see sect. 33.2.1.3.

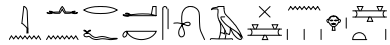
27.4.3. THE SUBJUNCTIVE IN QUESTIONS FOR CORROBORATION

Preceded by either *ỉn* or  *ỉn-ỉw*, the SUBJUNCTIVE asks whether the controlling authority intends to bring about the proposition of the sentence.

Peas R 10.5  *ỉn ʿw3ỉ.tw≠ỉ r≠f m śp3.t≠f*
'Shall I be robbed in his nome?'

Peas B1, 165 – 166  *rḫ ḫr(.t) n(.t) r(m)č(.t) nb.t*
ỉn ḫm≠k m h3w≠ỉ
'[You], who knows everybody's affairs,
do you intend to ignore my misery?'
For the non-attributive perfective participle *rḫ* in reference to the person addressed, see sect. 33.2.1.1. with 33.2.6 (γ).

Paheri, pl. 3  *ỉn ỉw wršu≠n ḥr f3ỉ.t ỉt ḥnʿ bṯ.t*
'Shall we spend the entire day carrying barley and emmer?'

Peas B1, 39 – 40  *ỉn nn r≠f ḏỉ.n≠k św3ỉ≠n ḥr w3.t*
'Do you intend not to let us pass upon the road?'
For the causative formation *rḏỉ.n≠k św3ỉ≠n*, see sect. 27.6.1.1.

27.5. THE SUBJUNCTIVE IN ADVERB CLAUSES

27.5.1. AFFIRMATIVE CLAUSES

The adverbial embedded SUBJUNCTIVE primarily denotes the desired or expected outcome of an event, and thus forms finite purpose clauses, complementing the use or  *r* plus [INFINITIVE] in non-finite purpose clauses [see sect. 20.5.2.].

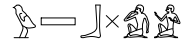
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CT III : 334 d – g, S_1C

ḥw ȝ n=ỉ sȝ=ỉ
ḫᶜỉ.y=ỉ m śḫm
śwᶜb=f wỉ
ỉnt=f n=ỉ ỉȝ.w m tȝ wᶜb

‘Would that I had my son [here with me]
that I might appear as a mighty one,
that he might purify me
and bring me praise in the pure land.’

Dispute 3 – 4

ỉw wpỉ.n=ỉ rᵓ=ỉ n bȝ=ỉ
wšb=ỉ

‘I opened my mouth for my *ba*
that I might answer [him].’

27.5.2. NEGATED CLAUSES

Standard Middle Egyptian forms negated purpose clauses with the  *tm*-complex SUBJUNCTIVE, expressing the desired or expected outcome of a situation [cf. the use of the same form after  *ỉḫ* and *kȝ*, see sect. 27.4.1.1.2.].

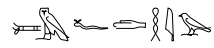



Peas B_1, 244 – 245

m kȝhś.w ḫft wśr.w=k
tm śpr(.w) bw-ḏ̈w r=k

‘Do not be harsh in view of your wealth
lest evil should reach you.’

For the NEG. IMPERATIVE *m kȝhś.w*, see sect. 31.4.

Ptah Pr 12.1

m ḳȝỉ(.w) ỉb=k
tm=f ṯḫỉ(.w)

‘Do not exalt your heart
lest it should be bitter [i.e., be humbled].’

For the NEG. IMPERATIVE *m ḳȝỉ(.w)*, see sect. 31.4.

Early Middle Egyptian texts, in particular, alternatively employ the  *ỉmỉ*-complex SUBJUNCTIVE, motivating the main clause proposition by the exhortation to prevent the adverb clause event.



Ptah Pr 14.1 – 14.2

m čȝỉ.w pr śȝḥ.w
m ṯȝr(.w) (ỉ)ḫ(.w)t tkn ỉm=k
ỉmỉ=f śỉwỉ(.w) r=k

‘Do not despoil a neighbour’s house,
and do not steal the property of one who is close to you,
lest he should complain about you.’

For the NEG. IMPERATIVE *m čȝỉ.w* and *m ṯȝr(.w)*, see sect. 31.4.

For the non-attributive participle phrase *tkn ỉm=k*, see sect. 33.2.1.1. with 33.2.6 (α).

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pSm 19.3 – 5

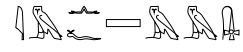


ỉmi.ṯ=k ỉčỉ(.w) ỉb=ỉ pn ḥ3.tỉ=ỉ pn n śḫm.t
ỉmi.ṯ=k ỉčỉ(.w) mỉs.t=ỉ n wśỉr
ỉmi.ṯ tm(.w) r=f (ỉ)ḫ(.w)t ỉmn(.w)t ỉm(.w)t-ḫnw p
'You shall not take away this my *ỉb*-heart or this my *ḥ3.tỉ*-heart for Sakhmet,
and you shall not take away my liver for Osiris,
lest the hidden rituals that are in Pe should end.'

pEb 91.5 – 6



śrwḫ=k św m sp.w ḳbḥ.w
'You shall treat it with a coolant,



ỉmi.ṯ=f šmm(.w)
lest it be hot.'

Note
As Middle Egyptian does not clearly distinguish between the PROSPECTIVE and the SUBJUNCTIVE, the  ***tm***-complex SUBJUNCTIVE is also found in result clauses [for the regular construction, see sect. 26.4.].

BD 154, C.b. 3



šṯi.kw m-ḫt=k
'I was brought up in your following



tm=ỉ ḫw3.w
so I will not decay.'

With affirmative result clauses, the form in use thus often remains ambiguous.

pEb 1.10



mrr.w nčr śᶜnḫ=f św
ỉnk pw mrr.w nčr śᶜnḫ=f wỉ
'Whom god loves, he keeps alive.
I am, indeed, one whom god loves, so he will keep me alive.'
For the non-attributive imperfective relative *mrr.w nčr*, see sect. 33.3.2.1. with 33.3.6 (α).
For the actualising *pw* in the second clause, see sect. 35.2.3.2.

Peas B_2, 32 – 34



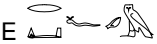
ỉw gr.t ḫ.t=ỉ mḥ.t(ỉ) ỉb=ỉ 3čp(.w)
priṯ ỉś m ḫ.t=ỉ n ᶜ ỉr.ỉ
'My body was full, and my heart was burdened,
so [it] [i.e., the grief] came forth from my body on account of this condition.'

27.6. THE SUBJUNCTIVE IN GRAMMATICALISED CONSTRUCTIONS

Despite the syntactic distinction between the PROSPECTIVE as a nominal verb form and the SUBJUNCTIVE as a sentence core verb form, the latter can serve as an apparent constituent in a clause, namely as the grammatical object of the verbs  ***rčṯi*** and  ***s3ḏ*** or as the grammatical subject of the verb  ***spi***. The reason for this apparent discrepancy lies with the nature of both constructions, which

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employ the SUBJUNCTIVE as a constitutive part of a grammaticalised formation rather than a noun clause.

27.6.1. THE  *r̈ḏi.n=f śḏm=f*-FORMATION

27.6.1.1. THE SYNTACTIC STRUCTURE OF THE CONSTRUCTION

Any grammatical form of the verb  *r̈ḏi.n* can be constructed with the SUBJUNCTIVE so as to build a causative formation,  $[S]_1$  $[S]_2$ *r̈ḏi.n* $[S]_1$ *śḏm* $[S]_2$, lit.: '$[S]_1$ gives that $[S]_2$ hears', denoting facilitation, i.e., the mediated control over an event: '$[S]_1$ effects that $[S]_2$ hears' / '$[S]_1$ has $[S]_2$ hear.' While the SUBJUNCTIVE serves as the carrier of the verbal information, which can be constructed with further dependents such as a direct or an indirect object and / or an adverbial phrase,



JEA 53 [1967], pl. 4

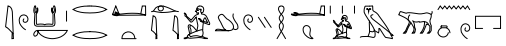
ḏi.n=k [P + s] {*mꜣ=ỉ* [P + s] *nfr.w=k* [O] [EA 29944], 1, 7 – 8
m ḥr.t-hrw n(.t) rᶜw-nb [ADV. PHR.]}[O]$_{CL.}$

'May you have me see your presence every day.'

the causative element  *r̈ḏi.n* serves as the carrier of the grammatical information, i.e., it is fully variable and can even function as the subject or object of another verb form [for an example in an object clause, e.g., CT I : 199 f – g, B_{14}, qu. p. 570].

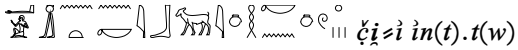


r̈ḏi.n ḥm=f ḏi.n(w)=ỉ r šmś.w n(.ỉ) ḥḳꜣ Sebek-khu, 14
'His Majesty had me be promoted a Follower of the Ruler.' [Manchester 3306]
[narr. inf.]

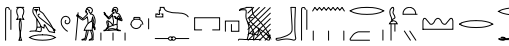


Sin B 203 – 204

ỉw kꜣ=k r r̈ḏi.n ỉri.y=ỉ pḥ.wỉ ḥᶜ(.w)=ỉ m ḥnw [THIRD FUTURE]
'Your *ka* will have me spend my declining years in the residence.'



ḏi.n=ỉ ỉn(t).t(w) n=k ỉbr ḥkn.w Sailor 140
'I shall have brought to you laudanum and malabathron.' [SUBJUNCTIVE]



Sin R 17 – 18

śmr.w n(.ỉ)w śtp-s(ꜣ) hꜣb=śn r gś ỉmn.tỉ r r̈ḏi.n rḫ sꜣ nśwt [adv. embedded]
'The companions of the palace sent [word] to the western side
to have the king's son know [about the events].'



2. ZwZt : 18, 13

n-wn.t r̈ḏi.n ḫnṯ r(m)ḏ(.t) nb.t ḥr pꜣ tꜣ ḏśr [subj. in a clause
'It is strictly prohibited that anybody should step upon this protected area.' of non-exist.]
Lit.: 'Permitting that anybody should step upon this protected area does not exist.'

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Note

More than one SUBJUNCTIVE can follow the causative element  ***rḏi.***

Bln 7307, B

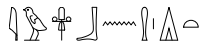


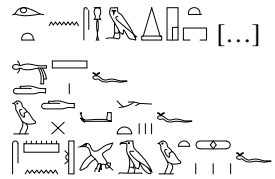
ḏi=f ʿnḫ bꜣ=k

wḏꜣ ḥꜣ.t=k m ḫr.t-nḥr

'May he have your *ba* live
and your body be whole in the necropolis.'

IV : 28, 1 – 5





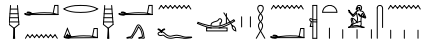
ỉw ꜣbi.n ḥm(=ỉ) ḏi.t ***ỉri.t(w) n=ś mr ḥw.t***
wṯi ḫt(.w)=f
śmn pꜣw.t=f

'My Majesty wishes to have a pyramid tomb and a temple built for her […]
its [i.e., the pyramid's] pond dug out,
its trees planted,
and its offerings installed.'

For the omission of the subject and the formative element in the non-initial verb forms, see sect. 22.5.2.

The impersonal passive of this formation is constructed with a subject clause [see sects. 22.4.2. and 35.2.2.].

pWest 8.4

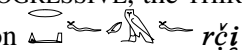


[see sect. 23.3.2.1. with 27.6.1.1.]

ʿḥʿ.n [N.-E. P.] ***rḏi(.w)*** [P] {***ʿḥʿ*** [P] ***n=f*** [d] ***ʿḥꜣ.t*** 2 [S]$_1$ ***ḥnʿ ỉs.t=śn*** [S]$_2$} [S]$_{CL}$

'Then two ships were made available to him, together with their crews.'

Lit.: 'Then it was arranged that two ships stood up for him.'

Just like the PROGRESSIVE, the THIRD FUTURE, and the complex verb forms, the causative formation  ***rḏi=f śḏm=f*** is treated as a grammatical unit. It remained in use until the latest stage of Ancient Egyptian, and eventually developed into the Coptic 'causative infinitive' on one side and a new verbal class on the other. While the 'causative infinitive' was formed with a prefixed conjugation base that traces back to the conjugated causative element  ***rḏi***, a limited number of transitive verbs merged with the shortened form of the causative element and developed into the new verb class known as '**ⲧ**-causative verbs'.

LATE EGYPT.		DEMOTIC		COPTIC		
ḏi.t śḏm=f	→	***tỉ śḏm=f / tỉ ỉr=f śḏm***	→	**ⲧⲣⲉϥ-ϣⲱⲧⲙ̄**	'to let him hear'	caus. inf.
ḏi.t wḏꜣ			→	**ⲧⲟⲩⲭⲟ**	'to save'	**ⲧ**-caus.

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Alternative constructions:

In rare cases, *rḏi* is, like other transitive verbs, constructed with a regular object clause, namely

1. with the PROSPECTIVE [35.1.2],

   [Due to confusion, the PROSPECTIVE occasionally takes the place of the SUBJUNCTIVE.]

   2. ZwZt : 27, 17

   ỉmi [IMP.] {*rḏi* [P] *n=ỉ* [d] *ʿ(.wỉ) ḥm(.w) nčr* [S] *m prỉ.t ḥr ḫ3w.t ʿ3.t* [O]} [O]$_{CL}$

   ‘Have the arms of the priests present [offerings] to me
   form what comes forth from the great altar.’

   For the imperative verb *ỉmi*, see sect. 31.2.2.2.

   For the non-attributive perfective participle *prỉ*, see sect. 33.2.1.1. with 33.2.6 (β).

2. with an object infinitive / a verbal noun [35.1.4],

   [The construction is mainly found if no subject expression is required in the object clause, i.e., if the subject is evident from the context or not expressed at all.]

   IV : 1014, 16 – 17

   ḏi=śn [P + s] {*ỉri.t* [INF.] *ḫpr.w* [O]} [O] […]
   {*prỉ.t* [INF.] *m b3 ʿnḫ.y* [ADV. PHR.]} [O]

   ‘May they grant [him] to assume shape […]
   and come forth as a living *ba*.’

   Bln 2298, C 2 – 6

   ḏi=śn [P + s] {*ʿḳ* [INF.] *m ḏw pf n(.ỉ) m3ʿ.tỉw* [ADV. PHR.]} [O] […]
   {*śḳṯ.wt* [INF.] *m-ḫ3.t śb3(.w)* [ADV. PHR.]} [O]

   ‘May they allow [him] to enter into that mount of the just […]
   and sail at the top of the stars.’

   Exceptional cases, however, employ the INFINITIVE with a logical subject where one would expect a nominalised verb phrase, see sect. 35.1.4.].

   BD 168 B,

   sic!  NN

   B.d. 21 – 22

   nčr(.w) ỉm.ỉ(w) k3r(.w)=śn tp.ỉ(w) nn.w
   ḏ(ỉ)=śn [P + s] {*swr* [INF.] *mw* [O] *ỉn NN* [ADV. PHR.} [O]

   ‘May the gods who are in their chapels upon the Nun
   grant NN to drink water.’

Other examples occasionally employ constructions that cannot serve as a noun clause [in standard Middle Egyptian], but should be either paraphrased or substituted with a correspondent verb form [see sect. 35.1.5.].

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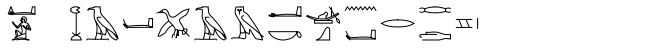
Bln 6908, B b  *ḏ̌i̯≠ś ḥꜥ(.w)≠i̯ rwḏ̌(.w)* [noun-stative-constr.]
nmt.t(≠i̯) r ś.t≠ś [adv. predicate]

instead of

* 
{*ḏ̌i̯≠ś* [P + s] {*rwḏ̌* [P] *ḥꜥ(.w)≠i̯* [S] } [O]$_{\text{CL 1}}$
{*wn* [AUX.] *nmt.t(≠i̯)* [S] *r ś.t≠ś*} [P] [O]$_{\text{CL. 2}}$
'May she have my body be firm
and my steps directed at her place.'

2. ZwZt : 92, 6 […]  [PROGRESSIVE]
[…] *ḏ̌i̯≠i̯ pꜣ mk ḳn ḥr ḫꜣi̯(.t) r ꜥḏ̌*

instead of

* […] 
[…] *ḏ̌i̯≠i̯* [P + s] *ḫꜣi̯* [P] *pꜣ mk ḳn* [O] *r ꜥḏ̌* [ADV. PHR.]
'[…] while I had the bravest ship exploring
[the area] up to the edge of the desert.'

Note

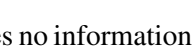
For further examples of the noun-stative-construction after  *rḏ̌i̯*, cf. Wreszinski, Inschr., I.19, 1 [no. 142] and Sailor 159, both qu. p. 490; for the same construction in virtual object clauses, cf. the second note in sect. 35.1.2.

27.6.1.2. THE CAUSATIVE FORMATION VS. THE CAUSATIVE STEM OF A VERB

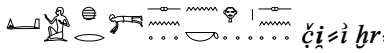
While causative verbs denote the performance of the underlying verbal action by the subject, and thus allow only for a transitive construction,

IV : 164, 10 – 11  *i̯ri̯.y≠i̯ mn.w≠i̯ śmn≠i̯ wḏ̌.w≠i̯*
'I shall create my monuments, and establish my commands.'

IV : 1311, 9  *ꜥḥꜥ.n śḫr.n ḥm≠f pꜣ(y)≠śn ḫn.twy*
'Then His Majesty felled their commander.'

the causative formation  *rḏ̌i̯≠f śḏ̌m≠f* gives no information as to *how* the verbal event is to be achieved, and thus allows for both transitive and intransitive constructions.

Florence 1501  *ḏ̌i̯≠i̯ mn twt(≠i̯) pn m ḥw.t-nčr≠f*
[Schiaparelli] 'May he grant this my statue to last in his temple.'

BD 181, l.a. 15  *ḏ̌i̯≠i̯ ḫr≠śn n≠k ⟨ḫr⟩ ḫr(.w)≠śn*
'I shall have them fall on their faces for you.'

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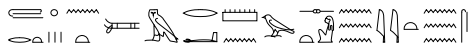
27.6.1.3. THE NEGATION OF THE CONSTRUCTION

As only the causative element  *rḫ̌i̯* is grammatically variable, not the main verb but the governing verb is negated in order to express prevention.

'$[S]_1$ effects that $[S]_2$ does not hear.' / '$[S]_1$ prevents $[S]_2$ from hearing.'

 ***n rḫ̌i̯.n śnḫ̌≠k śpr≠i̯ n≠k*** Peas B_2, 61 – 62

'The fear of you cannot keep me from petitioning you.'

 pEb 93.9

pḥr.t n.t tm rḫ̌i̯(.w) mn ś.t mw.yt≠ś

'A remedy to prevent a woman from suffering from her urine.'

  JEA 48 [1962], pl. 2

n rḫ̌i̯(≠i̯) ḥḳr śpꜣ.t(≠i̯) ***ḫ̌i̯.n(≠i̯) n≠ś šmˁ.w bṭ.t*** [London UC 14333], 9

'I prevented my nome from starving, as I provided barley and emmer for it.'

 ***bi̯k ˁḥi̯≠f ḥnˁ šmś(.w)≠f*** Sin R 21 – 22

nn rḫ̌i̯.t rḥ śt mšˁ≠f

'The falcon flew up together with his attendants
without letting his army know [about] it.'

27.6.2. THE  *sꜣu̯ śḫ̌m≠f*-FORMATION

Together with the IMPERATIVE [see sect. 31.2.1.] of the verb  ***sꜣu̯***, 'to guard [against]', the SUBJUNCTIVE builds a verbal formation hat urges the addressee to abstain from acting in a certain fashion: 'beware of hearing', or to prevent an event from occurring: 'beware lest [S] should hear'.

 ***sꜣu̯ śi̯ꜣč≠k i̯t-mḥ.i̯ ḫꜣr i̯m*** Heqanakht I, 10 – 11

'Beware of cheating out of even one sack of Lower Egyptian barley thereof!'

IV : 365, 6 – 11

  […]

i̯śḫ̌ i̯b≠i̯ ḥr i̯ḫ̌i̯.t-i̯ni̯.t ḥr kꜣi̯.t mṭw rḫy.t ***mꜣꜣ.t(i̯)≠śn mn.w≠i̯ m-ḫt rnp(.w)t*** […]
sꜣu̯ ḫ̌ṭ≠čn m n rḥ≠i̯ sp 2 ***i̯ri̯.n.tw nn ḥr-m***

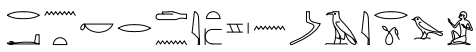
'My heart quavers thinking of the words of the subjects
who will see my monument after the years […].
Beware of saying something like [?], "I don't know, I don't know;
why has this been done?"'

For the attributive verbal adjective ***mꜣꜣ.t(i̯)≠śn***, see sect. 33.2.1.3.

For the PERFECT ***i̯ri̯.n.tw*** in the emphatic construction, see sects. 38.1.1. and 38.1.2.

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Peas B$_1$, 268 – 269




rḏ.i.n.t(w)=k r ṯnỉ.t n m3r *s3ḥ mḥ.i=f*

'You have been appointed as a dam for the wretched – beware of him drowning!'

For the PERFECT *ỉr.i.n.tw* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

Siût I 270



m=k rḏ.i.n(=ỉ) rḫ=k nn n(.ỉ) (ỉ)ḫ(.w)t
rḏ.i.n=ỉ n nn n(.ỉ) wᶜb(.w)
m ḏb3.w nn n(.ỉ) (ỉ)ḫ(.w)t rḏ.i.n=śn n=ỉ
s3ḥ ḫtḫt (ỉ)ḫ.t ỉm=śn

'Behold, I have let you know the things
that I gave to the *wab*-priests
in exchange for the things that they gave to me [i.e., the funeral services] –
beware of anything of it falling back!'

For the attributive relative perfect *rḏ.i.n=ỉ* / *rḏ.i.n=śn*, see sect. 33.3.2.3. with 33.3.5 (α).

Note

The negative counterpart of this construction was likely formed with the  *tm*-complex SUBJUNCTIVE in a purpose clause; the only examples, however, are damaged.

 *z3.i tm*[*=k*] […] 'Be careful that [you] do not [...].'

27.6.3. THE SUBJUNCTIVE AFTER  *sp.i*

In conjunction with the negated auxiliary verb  *sp.i*, which is probably related to the noun  *sp*, 'occurrence', the SUBJUNCTIVE forms a complex negated verb form. Although the vast majority of examples refers to past action and employs the NEG. PERFECTIVE of the auxiliary, forming a verbal formation  *n sp śḏm=f* [SUBJUNCTIVE], 'that he would hear did not occur', i.e., 'he has / had never heard',

CG 20729, a 3



n sp ỉr.i.y=ỉ (ỉ)ḫ.t nb.t ḏw(.t) r r(m)ḏ nb

'I never did any evil against anybody.'

CG 20005, a 7



n sp ỉwt (ỉ)ḫ.t ỉm

'Never did anything [bad] come in the course thereof.'

IV : 312, 13

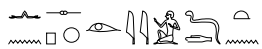


n sp ỉr.i.t(w) mỉ.t(ỉ)t ḏr p3w.t t3

'Never had the like been done since the primeval times of the world.'

an isolated example in reference to the future tense gives evidence for the fact that  *sp* is indeed a grammatically variable verb form rather than a particle.

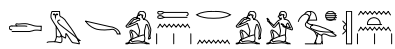
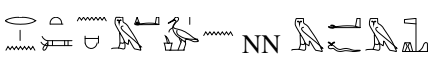
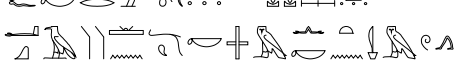
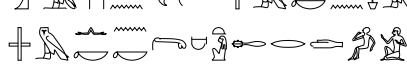
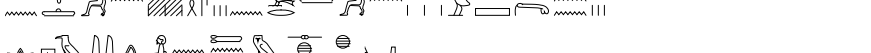
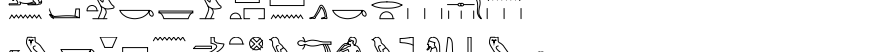
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 ***nn sp ỉrị.y=ỉ čẓṭ.t.n=ś*** Herdsman x + 6

'I shall never do what she has said.'

For the non-attributive relative perfect ***čẓṭ.t.n=ś***, see sect. 33.3.2.3. with 33.3.6 (α).

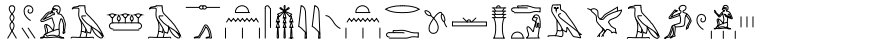
Exercise

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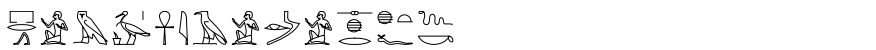
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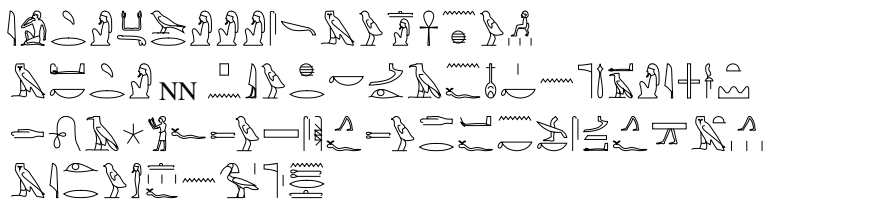
35. 

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Notes

28. ***ỉn nḥś.ỉ***(*w*) ⟨***pw***⟩.
30. ***mrr.t r***(***m***)***čʿ***(*.w*) ***ḥss.t nčr***(*.w*): ‘what people love and what the gods praise’.
rnp(*.w*)***t ỉwi̯.t***(***ỉ***)*≠****śn***: ‘years that are to come’.
mn.w ỉri̯.n≠ỉ: ‘the monument that I made’ [The term ***mn.w*** refers to the biography that describes an exemplary life].
31. (***m***)ᶜ***ḥ***ᶜ*.t tn ỉri̯.t.n≠ỉ*: ‘this tomb chapel, which I have made’.
35. ***nhm*** [in the ***pw***-sentence]: ‘one who shouts’.
36. ***rḳi̯.tỉ≠f***(***ỉ***) ***wỉ***: ‘one who should defy me’.
39. ***ỉyi̯.n≠ỉ***: PERFECT in the emphatic construction.

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REFERENCES

1 pWest 8.24.
2 2. ZwZt : 23, 6.
3 IV : 133, 15 – 16.
4 CG 20541, a 11.
5 2. ZwZt : 102, 4.
6 RecTrav 3 [1882] : 116, 3.
7 BD 61, Nu 1.
8 pEb 109.2.
9 CT I : 77 a, B_1P.
10 2. ZwZt : 23, 8.
11 Peas B1, 162.
12 Heqanakht II, 29.
13 Ptah Pr 14.4.
14 Amduat : 164, Th III 6.
15 IV : 862, 4 – 5.
16 2. ZwZt : 94, 16 – 17.
17 CT III : 47 k – 48 b, B_1C.
18 Ptah Pr 5.2 – 3.
19 2. ZwZt : 24, 2 – 3.
20 Peas B1, 67 – 68.
21 IV : 484, 16 – 485, 1.
22 IV : 116, 7 – 10.
23 Dispute 3 – 4.
24 Bln 14753, 5 – 6.
25 IV : 28, 15.
26 pSm 2.23.
27 pWest 8.3 – 4.
28 Ipuwer 14.13.
29 CT IV : 84 e – f, B_6C.
30 IV : 131, 14 – 132, 2.
31 Bln 1191, D 1 – 4.
32 pWest 9.23 – 24.
33 Sailor 139 – 140.
34 VII : 3, 1.
35 CT I : 150 c – 151 a, B_2Bo.
36 2. ZwZt : 29, 1 – 2.
37 pWest 5.1 – 2.
38 IV : 1852, 7 – 8.
39 IV : 1590, 6 – 8.
40 CT I : 135 a – 137 a, B_1P.

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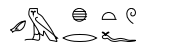
CHAPTER 28

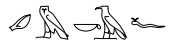
THE CONTINGENT FORMS OF THE SUFFIX CONJUGATION

28.1. IN GENERAL

In accordance with the basically tripartite tense system [completed, unmarked, yet to occur], Middle Egyptian employs three particular forms of the suffix conjugation to denote the events that subsequently or consequently arise out of a preceding event or a situation. Each of these forms is built with a characteristic biliteral infix that usually follows a possible determinative, and forms a regular passive with the infix  *tw* /  *t*(*w*) attached to the contingent infix.

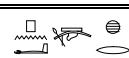
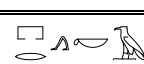
PAST:  *śḏm.ỉn=f* /  *śḏm.ỉn.tw=f*

PRESENT:  *śḏm.ḫr=f* /  *śḏm.ḫr.tw=f*

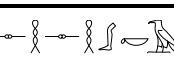
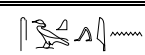
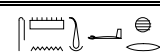
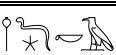
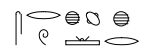
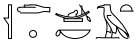
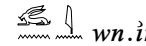
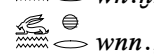
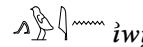
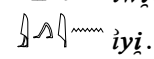
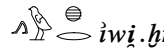
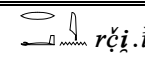
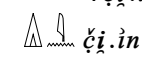
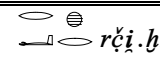
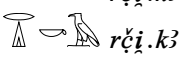
FUTURE:  *śḏm.k3=f* /  *śḏm.k3.t*(*w*)*=f*

28.2. MODIFICATION OF THE VERB STEM

None of the contingent forms shows a particular ending besides the infix; gemination is only found with the  *śḏm.ḫr=f*-form of VERBS ULT GEM and their causative derivations.

2-RAD			
	ḏṭ.ỉn	*gś.ḫr*	*ʿm.k3*
2AE GEM			
	m3.ỉn	*m33.ḫr*	*m3.k3*
3-RAD			
	ỉnỉ.ỉn	*pnʿ.ḫr*	*nḥm.k3.t*(*w*)
3AE INF			
	ḳ3i̯.ỉn	*ỉri̯.ḫr*	*pri̯.k3*

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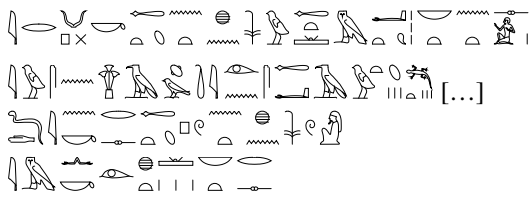
4-RAD	 *hbhb.ỉn*	 *ḫ3ḫ3.ḫr*	 *sḥsḥ.k3*
4AE INF		 *nčṛi̯.ḫr*	 *ḥmśi̯.k3*
CAUS 2-RAD	 *śʿḳ.ỉn*	 *śmn.ḫr*	 *śḥčˇ.k3*
CAUS 2AE GEM		 *śšmm.ḫr*	
CAUS 3-RAD		 *śrwḫ.ḫr*	 *śwčˇ3.k3.t(w)*
CAUS 3AE INF			 *śḳti̯.k3.t(w)*
wnn	 *wn.ỉn*	 *wn.ḫr*  *wnn.ḫr* [NK]	 *wn.k3*
ỉyi̯ / *ỉwi̯*	 *ỉwi̯.ỉn*  *ỉyi̯.ỉn* [rare]	 *ỉwi̯.ḫr*	 *ỉwi̯.k3*
wṯi̯			 *wṯi̯.k3*
rčˇi̯	 *rčˇi̯.ỉn*  *čˇi̯.ỉn*	 *rčˇi̯.ḫr*	 *rčˇi̯.k3*  *rčˇi̯.k3*

28.3. USE OF THE CONTINGENT VERB FORMS

28.3.1. / *śčˇm.ỉn=f*

The original meaning of the CONTINGENT *śčˇm.ỉn=f*, completed action that arose from a prior event, is prominently present in the technical language of the scientific papyri. The following example, for instance, employs  *čˇṭ.ỉn=k r=ś* to introduce a diagnosis, which consequentially arises from the patient's findings. Although the instruction itself is timeless, the diagnosis is thus viewed as completed in respect to the context, as it necessarily precedes the appropriate treatment.

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[illness] pEb 108.17 – 109.2

[…] [symptom]

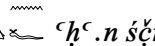
[diagnosis]

[treatment]

ỉr wpỉ̯≠k ꜥ3.t n.t ḫnś.w ꜥ3.t m ꜥ.t nb.t n.t s
ỉw≠ś nḫ3.tỉ ỉrỉ̯.n≠ś ꜥ3(.w)t ꜥš3(.w)t […]
čṭ.ỉn≠k r≠ś ꜥ3.t pw n.t ḫnś.w
ỉmỉ̯≠k ỉrỉ̯(.w) (ỉ)ḫ.t nb.t r≠ś

'If you judge a big ***ḫnś.w***-swelling at any limb of a patient
– it is abnormal and has caused many [more] swellings […]
and so you have said about it, "This is a ***ḫnś.w***-swelling," –
you shall not do anything about it.'

For the protasis of a conditional clause ***ỉr wpỉ̯≠k***, see sect. 37.2.1.1.

Most commonly, however, the CONTINGENT  ***śčm.jn≠f*** occurs in narrative texts, often in parallel with the ***ꜥḥꜥ.n śčm.n≠f***-formation.



gmỉ̯.n≠f bỉ ỉm n(.ỉ) rꜥw CT IV : 278 d – 280 a, T_1C^b

ḫpt.ỉn ky ky

ꜥḥꜥ.n Ø ḫpr(.w) m bỉ(.wỉ)≠f

'There he [i.e., Osiris] found the *ba* of Ra,
and one embraced the other.
Then [they] became his double-*ba*.'

next to



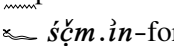
gmỉ̯.n≠f bn(.ỉ) rꜥw CT IV : 278 b – 280 a, Sq_1C

ꜥḥꜥ.n ḫpt.n ky ky

ḥꜥ.n Ø ḫpr(.w) m bỉ(.wỉ)

'There he [i.e., Osiris] found the *ba* of Ra.
Then one embraced the other.
Then [they] became a double-*ba*.'

For the PERFECT ***gmỉ̯.n≠f*** in the emphatic construction, see sects. 38.1.1. and 38.1.2.

While  ***ꜥḥꜥ.n*** merely marks an event as a step forward in the plot of a story [see sects. 23.3.2.1. and 23.3.2.1.1.], the  ***śčm.ỉn***-form denotes a close connection to the preceding context, and can thus usually be rendered as a coordinated event: 'and (then) he heard' / '(and) so he heard.'



ꜥḥꜥ.n wʒḫ(.w) ỉh.w ỉm n ḥm≠f IV : 655, 15 – 16

rčỉ̯.ỉn.tw m ḥr n(.ỉ) mšꜥ r čr≠f

'Then a bivouac was prepared for His Majesty,
and orders were given to the entire army.'

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pWest 11.12 – 14



ʿḥʿ.n mśi̯.n=śn ḥʿ.w 3 n(.i̯) nb ʿ.w.ś.
rc̈i̯.i̯n=śn śt m pȝ i̯t

'Then they [i.e., goddesses] made three lordly crowns, l.p.h.
and placed them in the barley.'

Narrative texts further employ the  *śc̈m.i̯n=f*-form to mark the beginning of a new section, viewing an event as the logical consequence of the preceding context. Especially the literary papyri sometimes underline this structuring function of the verb form by the use of red ink [rubrum; in transliteration usually indicated by underlining].

Peas R 14.1 [rubrum]



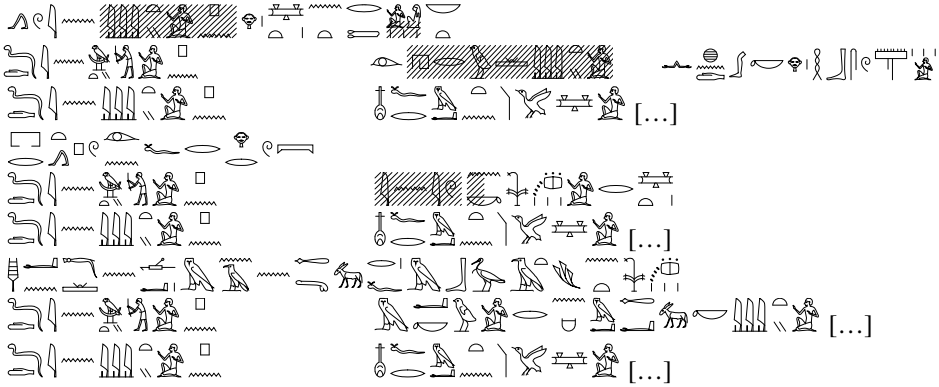
i̯wi̯.i̯n r=f śḥ.tȋ pn r śpr n=f sp tp.ỉ

'Now this peasant came to petition him for the first time.'

The following passage from a tale illustrates the use of the contingent verb form, introducing a new section / a direct response, in contrast to  *ʿḥʿ.n*, introducing an event without a direct connection to the preceding context.

Peas B$_1$, 31 – 44

[A peasant comes along a public road, which was blocked with cloths. On the one side, there is a cliff; on the other side, there is a field under grain.]



i̯wi̯.i̯n śḥ.tȋ pn ḥr wȝ.t n.t r(m)c̈(.t) nb.t
c̈ṭ.i̯n nmt.i̯-nḫt(.w) pn *i̯ri̯ ḥr.w śḥ.tȋ* *(i̯)n ḫnṭ=k ḥr ḥbś.w=i̯*
c̈ṭ.i̯n śḥ.tȋ pn *nfr mc̆n=i̯* […]
pri̯.t pw i̯ri̯.n=f r ḥr.w
c̈ṭ.i̯n nmt.i̯-nḫt(.w) pn *i̯n i̯w n=k šmʿ.w=i̯ r wȝ.t*
c̈ṭ.i̯n śḥ.tȋ pn *nfr mc̆n=i̯* […]
ʿḥʿ.n mḥ.n wʿ m nȝ n(.i̯) (i̯)ʿȝ(.w) rʾ=f m bȝ.t n.t šmʿ
c̈ṭ.i̯n nmt.i̯-nḫt(.w) pn *m=k wi̯ r nḥm (i̯)ʿȝ=k śḥ.tȋ* […]
c̈ṭ.i̯n śḥ.tȋ pn *nfr mc̆n=i̯* […]

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‘Now, this peasant came along the public road,
and this Nemtinakhte said, “Watch out, peasant! Do you intend to step on my clothes?”
This peasant, however, replied, “My intentions are good […].”
Now, he walked towards the higher ground,
but thereupon this Nemtinakhte said, “Shall now my barley serve as a path for you?”
This peasant replied, “My intentions are good. […].”
Then one of the donkeys filled his mouth with a tuft of barley.
Thereupon this Nemtinakhte said, “Behold, peasant,
[now] I will confiscate your donkey […]!”
but this peasant replied, “My intentions are good. […].”’

For *prị.t pw ỉrị.n śḥ.tỉ pn*, see sect. 38.2.3.3.

28.3.2.  *śḏm.ḫr=f*

The CONTINGENT  *śḏm.ḫr=f* is unmarked as to the internal temporal structure of the event and denotes generalised action that inevitably or necessarily arises out of a prior condition or event.

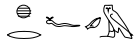


BD 99, Nu 38 – 40

ỉr rḫ r ꜣ pn […]
ỉw ḏị.tw n=f […] *ꜣḥ.t śčꜣ.t* 1 *ỉm.ỉ(t) ỉt bṭ.t ỉn šmś.w-ḫr.w*
ꜣsḫ.n=f śt *wšᶜ.ḫr=f m nn n(.ỉ) ỉt bṭ.t*
śỉn.ḫr=f ḫᶜ(.w)=f ỉm=śn

‘As for one who knows this spell […]:
He is given […] a field of one aroura with barley and emmer in it by the followers of Horus.
Once he has reaped it, he has to eat off this barley and emmer,
and he has to rub his limbs with it.’

For the non-attributive perfective participle *rḫ*, see sect. 33.2.1.1. with 33.2.6 (γ).
For the topicalised adverb clause *ꜣsḫ.n=f*, see sects. 37.1. and 37.2.

In Middle Egyptian, it almost exclusively occurs in older religious text and scientific treaties, while standard Middle Egyptian largely employs the younger  *ḫr=f śḏm=f*-formation instead [see sect. 25.4.3.3.].



Amduat : 608 – 609,
Th III 4 – 10 a

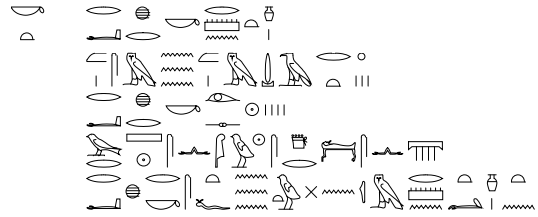
ỉw śbꜣ(.w)=śn wn⟨=śn⟩ n ḫrw nčr pn rᶜw nb
ḥꜣp.ḫr=śn m-ḫt ᶜpp=f ḫr=śn

‘Their gates open daily on account of this Great God’s voice;
but then they conceal [themselves again] after he [i.e., Ra] has passed by them.’

For the AORIST *ᶜpp=f* as a ‘standard’ nominalised verb phrase after *m-ḫt*, see sect. 36.2.1.

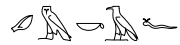
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pEb 53.3 – 5



ky.t *rḏi.ḥr=k rmn.t*
gś=ś m mw gś⟨=ś⟩ m ḏ3r.t
rḏi.ḥr=k ỉri=ś hrw(*.w*) 4
wršu=ś n šw śḏr=ś n ỉ3ṯ.t
r3i.ḥr=k śtf.tw ¼ *n*(*.ỉ*) $^{1}/_{64}$ *ḥq3.t m rmn.t tn*

‘Another [remedy for curing a cough]:
You have to prepare a parted pot,
its [one] side with water, its other side with colocynth.
Then have it spend four days
spending the daytime in the sun, the night-time in the dew.
Then have $^{1}/_{4}$ of $^{1}/_{64}$ heqat be decanted from this parted pot.’

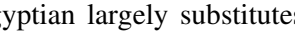
28.3.3.  *śḏm.k3=f*

The third contingent form of the suffix conjugation refers to a time posterior to the time of speaking and usually implies the speaker’s request or advice to perform an event that subsequently or consequently arises from the context. Just like the CONTINGENT  *śḏm.ḥr=f*, it is largely restricted to religious texts or archaising royal inscriptions.

CT I : 273 h – 274 d, T_2C



šsp n=k ꜥb3=k pw ỉr(*.ỉ*) *rṯ*(*.wỉ*) *rꜥw*
ỉ33.t=k ỉr(*.ỉ*) *rṯ*(*.wỉ*) *nčr ṭw3.wỉ*
pri.k3=k r=k r p.t m-m śb3.w ỉ.ḥm.w-śki(*.w*)
‘Take this your *ꜥb3*-sceptre, which is at the feet of Ra,
and your *ỉ33.t*-sceptre, which is at the feet of the Morning Star,
and then go forth to the sky among the imperishable stars.’
For the IMPERATIVE *šsp*, see sect. 31.2.1.
For the enclitic particle *r=k*, cf. the correspondent use with the SUBJUNCTIVE in Peas B_1, 60 – 61, qu. p. 436.

Standard Middle Egyptian largely substitutes the  *k3*(*=f*) *śḏm=f*-formation [see sect. 27.4.1.2.], the SUBJUNCTIVE [see sect. 27.5.], or the IMPERATIVE [see chapter 31] for the CONTINGENT  *śḏm.k3=f*.

CT I : 273 f – g, T_2C [*śḏm.k3=f*]



ỉr gmi=k nčr(*.w*) *ḥmśi.y* *ḥmśi.k3=k r=k ḥnꜥ=śn*
‘If you should find the gods seated, you shall sit down with them.’

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DZA 26.872.130

ỉr gmi̯≠k nčr(.w) ḥmśi̯.w ***ḥmśi̯ ḥnᶜ≠śn*** [IMPERATIVE]

'If you should find the gods seated, sit down with them.'

For ***ỉr gmi̯≠k*** as the protasis of a conditional clause, see sect. 37.2.1.1.

For the IMPERATIVE ***ḥmśi̯***, see sect. 31.2.1.

Note

Post-classical texts occasionally employ  ***śčm.kꜣ≠f*** without a future reference, merely to denote a subsequent verbal event.



IV : 569, 10 – 14

ḥᶜi̯.kꜣ≠śn mꜣ(ꜣ)≠śn čw ***čṯ.kꜣ≠śn***

ỉyi̯.w sp 2 […] ***mꜣ≠k (ỉ)ti̯≠k nb nčr(.w) ỉmn-rᶜw***

'Then they rejoice when they see you, and they say,

"Welcome […]; you shall see your father, the lord of the gods, Amun-Ra."'

28.4. NEGATION OF THE CONTINGENT VERB FORMS

The contingent forms of the suffix conjugation are negated by means of the negative verb  ***tm***, i.e., the conjugated negative verb serves as the carrier of grammatical information, while the main verb, the carrier of verbal information, follows in form of the NEGATIVAL COMPLEMENT or the INFINITIVE [see sect. 11.2.3.].



CT VI : 153 h – k, B_2Bo

hꜣi̯ wr.w ***ḥtp (ỉ)m(.ỉw) bꜣḥ***

tm.ḫr wrw [?] ***ᶜḥꜣ m ỉwn.w***

'The great ones are rejoicing, and those who are in the presence are at ease,
so no fight can ensue [?] in Heliopolis.'

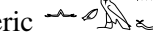
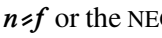
CT II : 174 f – l, Sq_3Sq



ỉr wtf i̯(.w) (ỉ)ḫ.t ḫtm wč̣.w pw […] ***nḫm.kꜣ.t(w) ḥw-ỉb-čsm pw m-ᶜ rᶜw***

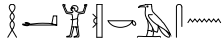
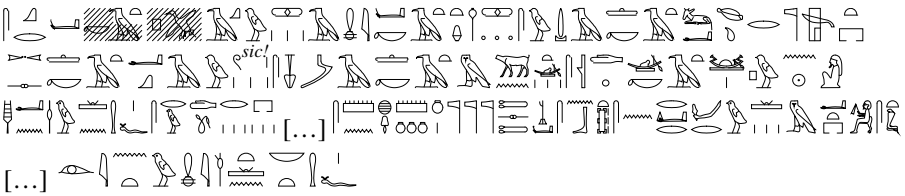
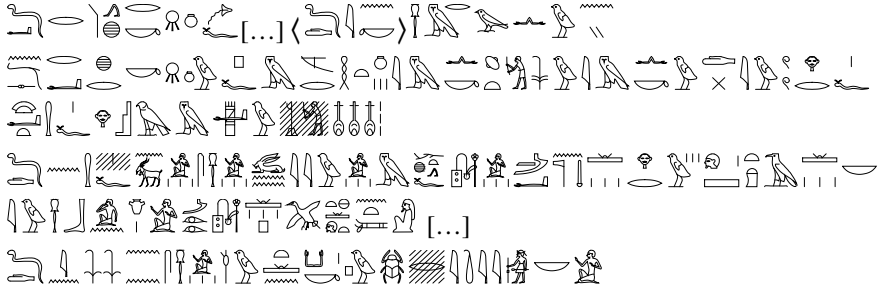
tm.kꜣ ᶜḳ(.w) śtp(.w)t r nm.t nčr ḥw.t-nčr

'If anything should delay the sealing of this decree […],
this ***ḥw-ỉb-čsm*** staff will be taken from Ra,
and choice meat pieces will not enter the temple's slaughterhouse.'

Examples, however, are exceedingly rare, as Middle Egyptian usually employs the generic  ***n śčm.n≠f*** or the NEG. SUBJUNCTIVE  ***nn śčm≠f*** instead.

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EXERCISE

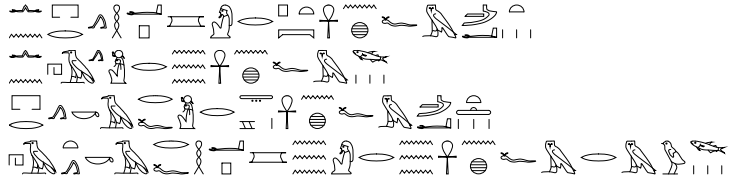
1. 
2. 
3. 
4. 
5. [But if his family will be united fort his NN,]
6. 
7. 
8. [If you examine a man with a gaping wound at his head …]
9. 
10. 
11. […] 

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12. [If you do not let me triumph over my enemy]

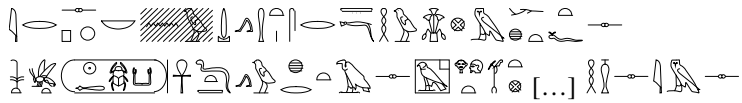


[But if you do let me triumph over my enemy,]



13. 

14. 

15. 

Notes

2. ***ỉr m ḫt pśi*[*≠f*]**: ‘after it has boiled up’.
6. ***mỉ wc̈i.t.n ḥm≠f nb.t***: ‘in accordance with everything His Majesty had said’.
9. ***śmr.w wnn.yw m-ḫt≠f***: ‘the companions who were in his following’.
   wc̈.t.n kꜣ≠k ‘what your ka commanded’; ***ḫpr***: ‘that what is going to happen’.
14. ***ḫpr.t ỉm***: ‘the result thereof’.

REFERENCES

1 Sin B 75 – 76.
2 pEb 53.22 – 54.1.
3 IV : 569, 10 – 13.
4 Sin B 243 – 245.
5 CT II : 196 d – 198 b, B_1C.
6 2. ZwZt : 109, 5 – 110, 3.
7 CT VI : 272 d – j, G_1T.
8 pSm 2.18 – 23.
9 2. ZwZt : 21, 13 – 22, 19.
10 Sin B 263 – 265.
11 pEb 54.19 – 21.
12 BD 65, C.a. 12 – 15.
13 Sin B 268 – 269.
14 pKah, pl. 8, 34 – 36.
15 IV : 246, 12 – 247, 5.

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CHAPTER 29

THE *śḏm.t=f*-FORM

29.1. IN GENERAL

The *śḏm.t=f*-form only occurs in syntactically bound formations and denotes a verbal event that is yet to occur at the reference point in time; Middle Egyptian, however, often employs the PERFECT instead [cf. Ptah Pr 5.9 and Meir III, pl. 23, qu. p. 389].

Origin and character of the *śḏm.t=f*-form are not entirely clear: it shows both verbal and nominal qualities and seems to share features of the participles rather than such of other forms of the suffix conjugation. In contrast to the formative elements *.n*, *.ỉn*, *.ḥr*, and *.kꜣ*, the characteristic infix *.t* precedes a possible determinative, and sometimes assimilates into *.yt* with the passive voice [usually with VERBA 3AE INF, cf. the passive voice of the feminine participles, see sect. 33.2.1.1. and 33.2.1.2.]; other verb classes show the same spelling for the active and the passive voice. The spelling *śḏm.t=f* might thus indeed represent two distinct verb forms, namely the active and the passive voice of both a sentence core and a nominalised verb form.

29.2. MODIFICATION OF THE VERB STEM

All verb classes apart from VERBA 2AE GEM and their causative stems form the *śḏm.t=f* with the base stem and the infix *.t*, which precedes a possible determinative. In fewer cases, the infix is spelled *.t*, indicating the actual pronunciation of the consonant [e.g., BHC verse 34, S I 9 – 10, qu. p. 473; cf. the spelling of the 'feminine' INFINITIVE with a suffix pronoun, see sect. 11.1.2., and the spelling of the SUBJUNCTIVE *ỉnt=f*, see sect. 27.2.], or *.t* [especially in combination with a subject of the first singular]. With verb stems ending in *t* / *č* or *ṯ*, *ḏ*, the infix can remain unwritten, as it coincides with the last radical.

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2-RAD	 *mr.t*  *ḳṯ.t*  *ḳṯ(.t)*  *rḥ.t* [passive]	 *mn.t*  *pḥ.t*  *rṯ(.t)*  *fḫ.t* [passive]
2AE GEM	 *hnn.t*	 *ḫnn.t*
3-RAD	 *ḫpr.t*  *ḳmɜ.yt*  *ḫpr.t* [passive]  *wtḳ(.t)* [passive]	 *ʿnḫ.t*  *wnm.yt* [passive]  *śḫt.t* [passive]  *śḫt(.t)* [passive]
3AE INF	 *ỉrị.t*  *ỉrị.yt* [passive]	 *hɜị.t*  *mśị.yt* [passive]
4AE INF	 *ḥmśị.t*	
CAUS 3-RAD	 *śnḫn.t* [passive]	
wnn	 *wn.t*	
mɜɜ	 *mɜ.t*  *mɜɜ.t* [rare]	 *mɜn.t* [rare]
ỉyị / *ỉwị*	/ *ỉyị.t*	*ỉyị.yt*
rḳị	 *rḳị.t*	 *rḳị.yt* [passive]

29.3. USE OF THE  *śḳm.t=f*-FORM

29.3.1. AS A COMPLEX NEGATED VERB FORM

The  *śḳm.t=f*-form primarily serves as a constitutive part of the complex negated verb form  *n śḳm.t=f*. The form exclusively occurs in subordinate clauses that limit the occurrence of the main clause event in the past or generalised present to a time when the event of the adverb clause has not yet taken place:

‘[when] he had not yet heard’ / ‘before he had heard’ / ‘before he heard’

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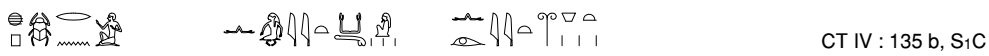


Sailor 97 – 98

śr=śn *ḏ^{c}* *n ỉyỉ.t=f*
nšn.ỉ *n ḫpr.t=f*

‘They foretold a storm before it came,
a rainstorm before it gathered.’

For the AORIST *śr=śn* in the emphatic construction, see sects. 38.1.1. and 38.1.2.



CT IV : 135 b, S1C

ḫpr.n=ỉ *n mśỉ.yt k3(.w)* *n ỉrỉ.yt ỉṯ(.w)t*

‘I came into being when the bulls had not yet been born
and the cows had not yet been created.’

For the PERFECT *ḫpr.n=ỉ* in the emphatic construction, see sects. 38.1.1. and 38.1.2.



CT IV : 76 a – c, B2Bo

[marked embedding]

ỉnk w^{c} m nw n(.ỉ) fnḏ.w ḳm3.w.n ỉr.t nb-w^{c}
ỉśḏ n ḫpr.t ȝś.t mśỉ=ś ḥr.w

‘I am one of these serpents, which the Eye of the Sole Lord has created
when Isis had not yet come into being so that she would give birth to Horus.’

For the attributive relative perfect *ḳm3.w.n N*, see sect. 33.3.2.3. with 33.3.5 (α).

The Egyptian circumstantial clause can, as usual, take the place of other subordinate clauses, such as clauses of reason,

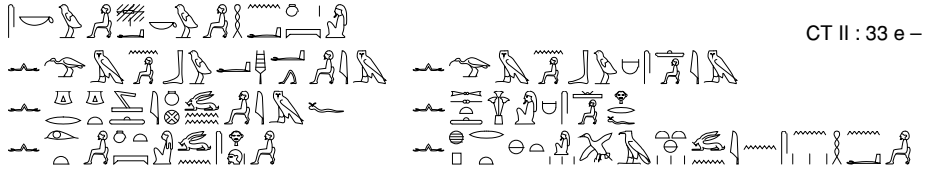
CT II : 344 b – 345 b, S2P



ḫr m wn=f m ḫrṯ *ḫpr ḫr.wt=f m šȝỉ* *ỉw n mr.t ỉr.t=f*

‘When he [i.e., Horus] was a child, his sacrificial animals used to come about as pigs,
as his eye was not yet hurt.’

For the topicalised prepositional adverb clause *ḫr m wn=f*, see sect. 37.2.2.



CT II : 33 e – 34 f, B1C

śk wỉ w^{c}ỉ.kw ḥn^{c} nn.w
n gmỉ.n=ỉ bw ᶜḥ^{c}(.w)=ỉ ỉm *n gmỉ.n=ỉ bw ḥmśỉ=ỉ ỉm*
n grg.t ỉwn.w wnn=ỉ ỉm=f *n čȝs.t ḥȝ ḥmśỉ(.w)=ỉ ḥr=f*
n ỉrỉ.t=ỉ nw.t wn(n)=ś ḥr-tp=ỉ *n ḫpr.t pśḏ.t pȝw.tỉ wn.ỉn=śn ḥn^{c}=ỉ*

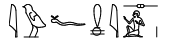
‘when I was alone with Nun […],
when I could not find a place where I could stand,
when I could not find a place where I could dwell,
as Heliopolis had not yet been founded so that I could have been in it,
as the *ḥȝ* had not yet been tied so that I could have been on it;

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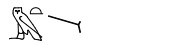
when I had not yet created Nut so that she might be above me,
and when the primeval ennead had not yet come into being
so that they would have been with me.'

For the perfective relative *ḥ.ᶜ=i ỉm*, see sect. 33.3.2.2. with 33.3.6 (δ).

or attributive adverb clauses.

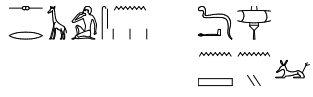
CT IV : 343 l, B3L  *ỉw=f mỉ s n km.t=f bśw*

'He is like a man who has not yet completed the metamorphosis [?].'

Dispute 12  *m(w)t n ỉyỉ.t(=ỉ) n=f*

'a death to which I have not yet come'

If the subject is evident from the context, the suffix of the verb form is occasionally omitted,

Sailor 30 – 32  *śr=śn ḏᶜ n ỉyỉ.t=Ø*
nšn.ỉ n ḫpr.t=f

'They foretold a storm before [it] came,
a rainstorm before it gathered.'

IV : 971, 2  *rḫ ỉm.ỉw ḫ.t*
n prỉ.t=Ø ḥr śp.tỉ mṯwỉ

'one who knows what is in the body [i.e., the thoughts]
before [it] comes forth from the speaker's lips'

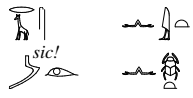
For the non-attributive participles *rḫ* and *mṯwỉ*, see sect. 33.2.1.1. with 33.2.6 (γ) and (α).

and constructed with an omitted neuter subject in reference to an implicitly evident noun, the  *śḏm.t=f*-form can almost serve as a substitute for a missing participle noun: 'that what has not yet [VERB]'.

CT I : 382 d –  *ỉw ḏṯ.n n=f ḥ3.t(ỉ.w)=ḏn nḏr(.w)*

384 a, B1Bo  *n prỉ.t=Ø m r' =ḏn*

'Your hearts, o gods, have spoken [the words] to him
when [they] had not yet come forth from your mouth.'

Leyden V 7,  *śr Ø n ỉyỉ.t=Ø*

right side 4 *m3 Ø n ḫpr.t=Ø*

'one who foretells [a misfortune] before [it] comes,
who foresees [a mishap] before [it] occurs' ≈
'one who foretells what has not yet come,
who foresees what has not yet occurred'

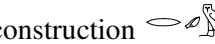
For the non-attributive perfective participles *śr* and *m3*, see sect. 33.2.1.1. with 33.2.6 (γ).

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29.3.2. AS A NOMINAL VERB FORM AFTER PREPOSITIONS

The  ***śḏm.t=f***-form can further serve as the object of a preposition. In contrast to the nominal forms of the suffix conjugation, however, its use is limited to the prepositions  ***r*** and, in far fewer cases,  ***ḏr***.

29.3.2.1. AFTER *r*

The adverbial construction  ***r śḏm.t=f*** denotes the termination of a repetitive or continuous main clause event by an event that is yet to come about at the reference point in time: ‘until he will [have] hear[d]’.



m=ḫn wi ḥ(i)ḥ(i)=i BHC verse 34, S I 9 – 10

n śmꜣ.n=i śt r śḏm.t=i ḏṯ.t=ḫn r=ś

‘Behold, I am still searching [for a solution],
but I will not slay them [i.e., the humans] until I have heard what you say about it.’

For the non-attributive perfective relative ***ḏṯ.t=ḏn***, see sect. 33.3.2.2. with 33.3.6 (δ).



ỉw=ś m sꜣ=k r ḥḏ.t tꜣ CT I : 250 b, $B_{10}Cc$

r hꜣỉ.t=k r ḫr.t-nḫr

‘She [i.e., Bastet] is your protection until the earth gets light,
until you descend to the necropolis.’



ḥꜣḳ.n=i ḫr.w=śn Merikare E 96 – 97

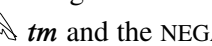
nḥm.n=i mnmn(.w)t=śn

r bwỉ.yt ꜥꜣm.w r km.t

‘I captured their people and robbed their cattle until the Asiatics loathed Egypt.’

Note

Middle Egyptian frequently constructs the preposition  ***r*** with the PROSPECTIVE / [SUBJUNCTIVE] instead of the ***śḏm.t=f*** [e.g., BD 110, A.a. 10 and Siût V 29, qu. p. 599 f].

On syntactic level,  ***r śḏm.t=f*** behaves like any other prepositional adverb clause, i.e., its negative counterpart is built with the inflected form of the negative verb  ***tm*** and the NEGATIVAL COMPLEMENT / the INFINITIVE of the main verb following the preposition:  ***r tm.t=f śḏm(.w)*** [see sect. 35.1.3.].

[If you investigate the character of a colleague,]



Ptah Pr 14.7 – 8

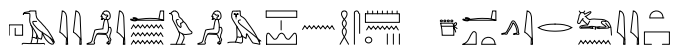
ỉrỉ sp ḥnᶜ=f wᶜỉ.w r tm.t=k mn(.w) ḫr.t=f

‘conduct the business with him alone
until you are not troubled about his disposition [any more].’

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29.3.2.2. AFTER *ḫr*

In rarer cases, the *śḫm.t=f* follows the preposition *ḫr*. The few indubitable attestations denote an event in the relatively near future and employ the preposition with a reasoning notion. CT V : 257 b – c, B_1L.



hꜣi̯.y=i ỉᶜ(=i) wỉ m š n ḥśmn *ḫr-ᶜḳ.t=i r ỉwn.yt*

'I shall go down and cleanse myself in the lake of natron,
since I am about to enter the sanctuary.'

CT V : 186 f – g, $B_{10}C$

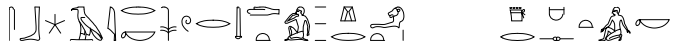


ḫṭ rn=i ỉ.n sꜣḫ.w *ḫr ḥnṯ.t=k ḥr=i*

'"Say my name," says the ground, "since you are about to step upon me."'

For the parenthetic *ỉ.n sꜣḫ.w* , see sect. 39.1.2.1.2.

Ptah L_2 1.9 – 10

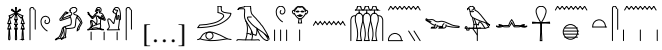
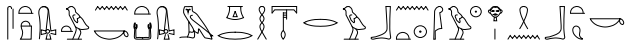
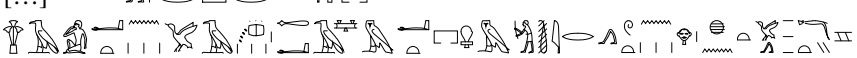


śbꜣ ỉr=k św r mṯw.t ḥr(.ỉw)-ḥꜣ.t *ḫr ḥmśi̯.t=k*

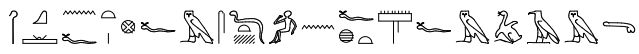
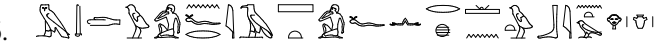
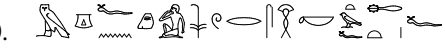
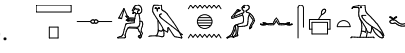
'Teach him in the sayings of the forefathers, since you are about to retire.'

For the IMPERATIVE *śbꜣ* with an emphasising particle, see sect. 31.2.1. with 31.3.1. and 31.3.2.

EXERCISE

1. 
2. 
3. 
4. 
5. 
6. 
7.
8. […] 
9. 
10. 
sic!

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11. 
12. 
13. 
14. 
15. 
16. 
17. […] 
18. 
19. 
20. 
21. 
22. 
23. 
24. 

Notes

1. ***mȝ.w***: ‘who have seen’.
10.  : PASSIVE [PERFECT], ***mśi̯***(***.w***)(***=i̯***).
12. ***śḫntỉ̯ ś.t=f***: ‘one whose rank he [i.e., the king] had promoted’.
16. ***m mṭwi̯***(***.w***): ‘do not speak’.

REFERENCES

1 Dispute 78 – 80.
2 CT I : 398 c – 399 b, S_2C.
3 pKah, pl. 5, 27 – 29.
4 Sailor 117 – 119.
5 IV : 2, 12 – 15.
6 IV : 117, 3 – 4.
7 pEb 88.8 – 9.
8 Siût I 308.
9 pWest 11.15 – 16.
10 CT VII : 228 o – q, pGard II.
11 VII : 34, 1.
12 BH I, pl. 41 (c).
13 CT II : 39 g, B_1C.
14 Sin B 309 – 310.
15 pKah, pl. 5, 33 – 34.
16 Ptah Pr 7.1.
17 CT II : 104 b, G_2T.
18 Siût I 312 – 313.
19 Ptah Pr 14.2.
20 Ptah L_2 4.12.
21 CT III : 389 b – c, S_1C^a.
22 CG 20539, Seite I b 5 – 6.
23 IV : 1182, 17.
24 pKah, pl. 5, 23 – 25.

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Chapter 30

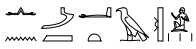
EXISTENTIAL CLAUSES AND THE PERIPHRASIS / SUBSTITUTION OF NON-VERBAL SENTENCE PATTERNS

30.1. EXISTENTIAL CLAUSES WITH  *wnn*

English grammar relies on constructions introduced by the existential 'there' to assert both the existence and the non-existence of a noun in question.

'There is a multitude of reptiles living in the word today,
but there is not a single dinosaur.'

Middle Egyptian, on the other hand, distinguishes between non-verbal patterns of non-existence [see chapter 17] and existential sentences with a conjugated form of the verb  ***wnn***, 'to exist', in the position of the predicate and a noun or a pronoun in the subject position.

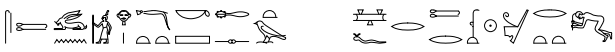
 ***nn*** [P] ***mꜣᶜ.tỉw*** [S] Dispute 122

'There are no righteous people.' [negated]

 IV : 1739, 7

ỉw [N.-E. P.] ***wn*** [P] ***śmꜣ.w*** [S] {***ḥr ḫꜣś.t n.t w n(.ỉ) tꜣ-š***} [ADV. PHR.] [affirmative]

'There are wild bulls in the desert in the area of the Fayyum.'

 IV : 139, 2 – 3

śč [N.-E. P.] ***wn*** [P] ***wr*** [S] {***ḥr mḥ.t(ỉ)t k(ꜣ)š ḫs.t***} [ADV. PHR.]

{***wꜣỉ≈f r tr n(.ỉ) ⟨ḫ⟩nr.tt***} [ADV. CL.]

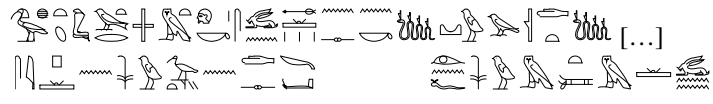
'Now, there is a chief in the north of the vile Kush, who fell into a time of conspiracy.'

Note

The distinction between 'existential clauses' and 'clauses of non-existence' is owed to the Egyptian concept of 'existent' as being part of the cosmos, the world that has been created based on *ma'at*, in contrast to 'non-existent' as being part of the outer sphere of the world, a chaotic dimension where the principles of *ma'at* do not apply. On an ideological level, enemies are therefore not only defeated, but they are turned into 'non-existent ones'; they are driven back from the sphere of order, which they have invaded, into the sphere of disorder.

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BD 15 A IV, B.a. 13 – 16



ʒḥ.t wr.t ỉm.t tp≠k ś⟨s⟩wn.n≠ś n(ỉ)k ḏw-ḳṭ […]
śỉp.n św ḏḥw.tỉ n ṭś *ỉrỉ.n≠f św m tm-wnn*

‘The great potent one that is at your head [i.e., the uraeus]
has punished Apophis, the evil one, […]
and Thot has allotted him to the knife,
he turned him into a non-existent one.’

IV : 1230, 1 – 2



ʿḳ m wmt […] *ỉrỉ śt m tm(.w)-wnn*

‘one [i.e., the king] who penetrates the thick [of the enemy] […]
who turns them into non-existent ones’

For the non-attributive perfective participle *tm wn*, see sect. 33.2.1.1. with 33.2.2. and 33.2.6 (γ).

Even the deceased in the underworld are thus distinguished into ‘existent ones’, the justified dead, and ‘non-existent ones’, the condemned dead,

CT I : 199 b, B10C[b]



nčr pn nfr nb n(.ỉ) n.tỉw ḥḳ͗ n(.ỉ) ỉw.tỉw

‘this present god, lord of the existent ones, ruler of the non-existent ones’

as non-existence is an indispensable complement of the existing world, and only together do both terms define a whole.

Hamm 114, 3



(ỉ)m.(ỉ)-rʾ n(.ỉ) n.t(ỉ)t ỉw.t(ỉ)t

‘overseer of what is and what is not’

For absolute use *n.t(ỉ)t* and *ỉw.t(ỉ)t*, see sect. 32.3.1.

Clauses of non-existence thus denote the absence or lack of a person or item in reference to a specific context, while affirmative existential sentences specify the presence of a noun or a pronoun at a particular place or time. This is even true if no explicit reference is given; so, for instance, in the following example, which quotes the words of a fisherman in a fishing scene:

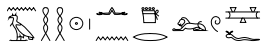
Gebrâwi II, pl. 4 [lower register, left side]



ỉn ỉw wn rm(.w) ‘Are there fish [at this place]?’

Correspondent to clauses of non-existence serving as negated possessive clauses, [see sect. 18.2.4.], the subject of affirmative existential clauses can thus be constructed with a direct or an indirect genitive attribute in order to express possession or belonging.

Sin B 212 [negated]



nḥḥ nn ḏr.w≠f

‘the *nḥḥ*-eternity, which has no end’

Dispute 121



nn-wn ỉb n(.ỉ) s ‘Nobody has a heart.’

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ỉšč wn ḥm.t=f mrị.t rn=ś Peas R 1.1 – 1.2

‘He had a wife whose name was Merit.’ [affirmative]


ỉw wn ḥr(.ỉ)-tp n(.ỉ) śbḫ.t tn

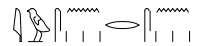
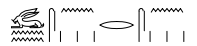
ḳw ỉr.w ỉm.ỉ nś⟨r⟩ wr rn=f CT IV : 328 e, B_1L

‘This portal has an overlord,
whose name is *The-evil-shaped-one-in-whom-there-is-a-great-flame*.’

30.2. PERIPHRASIS OF NON-VERBAL AND VERBAL CLAUSES WITH THE AUXILIARY VERB  *wnn*

In addition to its use as a full verb,  ***wnn*** can function as a fully variable auxiliary verb that complements the invariable auxiliary verb  ***ỉw***. While ***ỉw*** marks clauses with adverbial predicate as well as the PROGRESSIVE and the STATIVE for the present time, the auxiliary  ***wnn*** not only allows for the expression of a verbal aspect, but also facilitates the use of non-verbal clauses in a syntactically bound environment that requires a particular form of the suffix conjugation.

The following examples illustrate the complementary use of  ***ỉw*** and ***wnn***, as they employ both auxiliaries side by side.

NEUTRAL / AFFIRMATIVE	PROSPECTIVE	
		CT I : 33 a, B_1P
ỉw=śn r=śn	***wnn=śn r=śn***	
‘They are against them,	and they will be against them.’	

NEUTRAL / NEGATED	NEG. PROSPECTIVE	
		CT I : 188 e – 189 a, $B_{12}C$
nn čw m-m=śn	***n wnn⟨=k⟩ m-m=śn***	
‘You are not among them,	and you will not be among them.’	

30.2.1.  *wn.ỉn* AND  *wnn* PRECEDING NON-VERBAL PATTERNS WITH PREPOSED SUBJECT EXPRESSION

In accordance with the basically tripartite tense system, adverbial clauses, the PROGRESSIVE, and the STATIVE are most frequently paraphrased with either the CONTINGENT  ***wn.ỉn*** or the PROSPECTIVE ***wnn*** in order to express the past or future tense, respectively.

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NON-TEMPORAL


ỉw=f ḥr śḏm

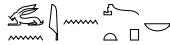
'He is / was / will be hearing.'


ỉw=ỉ śtp.kw

'I am / have been elected.'


ỉw=f m tȝ pn

'He is / was / will be in this land.'

COMPLETED	PROSPECTIVE
 *wn.ỉn=f ḥr śḏm*	 *wnn=f ḥr śḏm*
'Then he was hearing / heard.'	'He will [be] hear[ing].'
 *wn.ỉn(=ỉ) śtp.kw*	 *wnn(=ỉ) śtp.kw*
'Then I was elected.' *[statal passive]*	'I will be elected.' *[statal passive]*
 *wn.ỉn=f m tȝ pn*	 *wnn=f m tȝ pn*
'Then he was in this land.'	'He will be in this land.'

Note 1

Almost functioning as temporalising particles,  *wn.ỉn* and *wnn* are rarely even found with adjectival clauses [cf. Kagemni Pr 2.6 and pKah, pl. 3, 36, qu. p . 239].

Like the CONTINGENT  *śḏm.ỉn=f*,  *wn.ỉn* is further found to introduce an event that logically or subsequently arises from (a) prior event(s).

pWest 4.2 – 4.3


ʿḥʿ.n čȝỉ.n=f św wn.ỉn=f m ḏr.t=f m ⟨m⟩sḫ n(.ỉ) mnḫ

'Then he took it, and thereupon it was in his hand as a wax-crocodile.'

2. ZwZt : 46, 20 – 47, 2


ỉyỉ.n ḥm=f wśḫ.t n.t rʾ-pr pn mḥ.tỉ m mw
wn.ỉn ḥm=f ḥr rhnỉ.t ỉm=ś ḥnʿ ḳnb.t

'When His Majesty came, the court was filled with water;
so His Majesty waded in it together with the *qenbet*.'

For the PERFECT *ỉyỉ.n ḥm=f* in a topicalised adverb clause, see sect. 37.2.

or to mark the beginning of a new paragraph.

IV : 1243, 7


wn.ỉn ḥm=f m ʿḥ=f ḥr ỉmn.tỉ nỉw.t […]

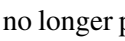
'Now, His Majesty was in his palace to the west of the city […].'

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[…] IV : 1381, 10 – 11 / 15

čṯ.ỉn=f ḫf t=śn ḥwỉ čᶜr=čn n=ỉ […] *n(.ỉ) ḥm(.w)=čn* […]
wn.ỉn=śn ḥr ḫ(.w)t=śn ḥr śn tȝ n ḥm=f ᶜ.w.ś.

'Then His Majesty spoke to them, "Look for a [capable man] among yourselves […]."
Now, they were [lying] on their bellies [again], kissing the ground for His Majesty, l.p.h.'

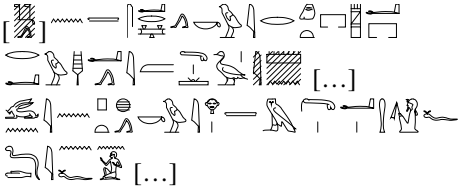
Most commonly, however, the contingent notion of the periphrastic construction is no longer prominent, and  *wn.ỉn* precedes the [continuous] PROGRESSIVE or the [static] STATIVE correspondent to  *ᶜḥᶜ.n* preceding the [non-durative] PERFECT / PASSIVE [PERFECT] / [dynamic] STATIVE.


IV : 140, 3 / 6 / 9

ᶜḥᶜ.n sbỉ.n ḥm=f mšᶜ ᶜšȝ r tȝ-stỉ […]
ᶜḥᶜ.n mšᶜ pn n(.ỉ) ḥm=f śpr(.w) r k(ȝ)š ḫs.t […]
wn.ỉn mšᶜ pn n(.ỉ) ḥm=f ḥr ⟨ś⟩ḫr.t nn n(.ỉ) ḫȝś.tỉw

'Then His Majesty sent a numerous army against Nubia […].
Then this His Majesty's army reached the vile Kush […]
and this His Majesty's army was overthrowing the foreigners.'

IV : 897, 5 – 10


śȝḥ.n(=ỉ) tȝ ś(ỉ)ᶜr.kw r ḫnr-ᶜḥ
[…] *rčỉ.w ᶜḥᶜ=ỉ m bȝḥ sȝ ỉmn* […]
wn.ỉn ptḥ.kw ḥr tȝ m bȝḥ-ᶜ ḥm=f
[…] *čṯ.ỉn=f n=ỉ* […]

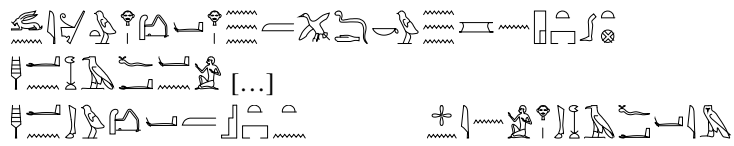
'As soon as I had reached the land,
I was brought to the private sector of the palace [?],
as it had been arranged that I should stand before the Son of Amun […].
So I was lying stretched out on the ground in front of His Majesty,
and then he said to me, […].'

For the PERFECT *śȝḥ.n(=ỉ)* in a topicalised adverb clause, see sects. 37.2.
For the PROSPECTIVE *ᶜḥᶜ=ỉ* in a subject clause after *rčỉ.w*, see sect. 35.2.2.

Note 2
Both constructions differ regarding the temporal structure of the verbal event: while *ᶜḥᶜ.n* marks a dynamic step forward in the plot of a narration, *wn.ỉn* lingers over the durative occurrence of an event that is viewed as the completion of preceding action. The distinction between a durative [*wn.ỉn*] and a non-durative event [*ᶜḥᶜ.n*] was largely maintained even after the PROGRESSIVE had lost its particular aspect and served as an unmarked construction [see sect. 20.2.2.1.].

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IV : 3, 10 – 12 / 16 – 17



wn.i̯n.tw ḥr ꜥḥ3 ḥr mw m p3-ḏ̌ṭ.kw n(.i̯) ḥw.t-wꜥr.t
ꜥḥꜥ.n ḫfꜥ.n=i̯ […]
ꜥḥꜥ.n wḥm.w ꜥḥ3 m ś.t tn *wn.i̯n=i̯ ḥr ḫfꜥ i̯m*

‘Now, one was fighting on the waters of the Djedku-canal of Avaris,
and I made booty […].
Then one was fighting again in this place,
and I once again made booty there.’

IV : 4, 15 – 16



wn.i̯n ḥm=f ḥr ḥ3ḳ=ś *ꜥḥꜥ.n i̯nḫ.n=i̯ ḥ3ḳ.t i̯m*

‘Then His Majesty plundered it, and I brought booty from there.’

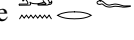
next to

IV : 4, 10 – 11

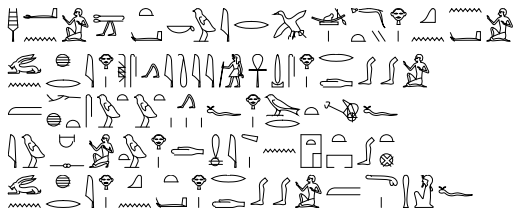


wn.i̯n.tw ḥr ḥ3ḳ ḥw.t-wꜥr.t *wn.i̯n=i̯ ḥr i̯nḫ.t ḥ3ḳ.t i̯m*

‘Then His Majesty plundered Avaris, and I brought booty from there.’

Texts from the New Kingdom occasionally substitute  *wn.ḫr=f* for  *wn.i̯n*.

IV : 3, 3 – 8



ꜥḥꜥ.n=i̯ i̯čḫ.kw r p3-wi̯3-mḥ.ti̯ ḥr ḳnn=i̯
wn.ḫr=i̯ ḥr šmś i̯ty ꜥ.w.ś. ḥr rṭ(.wi̯)=i̯
m-ḫt śwtwt=f ḥr wrry.t=f
i̯w ḥmśḫ.tw ḥr ṭmi̯ n(.i̯) ḥw.t-wꜥr.t
wn.ḫr=i̯ ḥr ḳnḫ.t ḥr rṭ(.wi̯)=i̯ m-b3ḥ ḥm=f

‘Then I was transferred to *The-Northern-Ship* on account of my being brave,
and so I accompanied the sovereign on his journeys on his chariot.
One besieged the harbour of Avaris,
and in the course of that I was being brave upon my feet in the presence of His Majesty.’

For the AORIST *ḳnn=i̯* as the object of the preposition *ḥr*, see sect. 36.2.1.

The PROSPECTIVE  *wnn* primarily precedes an adverbial predicate in order to signal the speaker’s promise to bring about the proposition of the clause or his wish / his firm belief that a future event will come about;

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[…] *ḥwn nśwt m ᶜnḫ≠čn* […] HTBM II, pl. 2


wnn≠čn ḫr ḥsw.t n.t ỉty [EA 101], 10 – 11

'May the king rejuvenate during your lifetime […],
and may you be in the favour of the sovereign.'


2. ZwZt : 65, 17

wnn≠ś n pꜣ-n(.ỉ)-hꜣw sꜣ nśwt ỉm.ỉ≠rᵓ gś-pr śbk-nḫt(.w) m sꜣ n sꜣ ỉwᶜ.w n ỉwᶜ.w

'It [i.e., the office] shall belong to my relative,
the king's son and overseer of the troop-house,
Sobeknakhte, as son upon son, heir upon heir [i.e., as a hereditary office].'

sp 2, 'twice', indicates that the word *ỉwᶜ.w* is to be repeated.


ỉr gr.t śḫꜣ.t(ỉ)≠f(ỉ) rn≠ỉ nfr CG 20539, I b 21 – 22

wnn≠ỉ m šṯ.w≠f r-gś nčr ᶜꜣ

'But as for [any]one who will benevolently commemorate my name,
I shall be his succour at the side of the great god.'

For the non-attributive verbal adjective *śḫꜣ.t(ỉ)≠f(ỉ)*, see sect. 33.2.1.3. with 33.2.6 (γ).


wnn≠ỉ ỉḥm n≠k m ỉᶜꜣ.w≠k CT I : 276 a – b, T_2C

čỉ≠ỉ n≠k mw m wꜣg čḥw.tyt

'I shall be your guide,
and I shall give you water on the Wag-festival and the Thot-festival.'

in far fewer cases, the same is true for the STATIVE and the PROGRESSIVE,

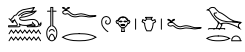
STATIVE



IV : 66, 17 – 67, 1

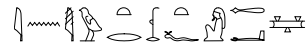
wnn ḫrw≠ỉ mꜣᶜ(.w) m wśḫ.t *ỉnk ỉś mꜣᶜ-ḫrw tp tꜣ*

'My vice will be true in the [Maa.tj]-Hall, as I was a just one upon earth.'


wnn Ø nfr.w 483*ḫ r*483*≠f wr.t* Ptah, L_2 2.16

'[It] will be very pleasant upon his heart.'

For the omission of the neuter subject in reference to the context, see the note in sect. 21.13.2.



CT I : 227 b – c, $B_{10}C^b$

ỉn ỉr rr(ỉ) wnn(≠ỉ) ᶜꜣ wᶜỉ̯.kw *ỉn ỉw tr (ỉ)tỉ̯(≠ỉ) ᶜꜣ ḥnᶜ(≠ỉ)*

'Will I be there alone, or will my father be there with me?'

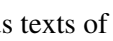
PROGRESSIVE


IV : 650, 5 – 7

ỉn-ỉw wnn tꜣ ḫꜣ.t n≠n-ỉmy ḫr ᶜḫꜣ
ỉw nꜣ n(.ỉ) pḥ.wỉ ᶜḥᶜ(.w) ᶜꜣ m ᶜrn n ᶜḥᶜ.n≠śn

'Shall our vanguard be fighting
while the rare of the army stands here in Aruna and cannot fight?'

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and religious texts of the New Kingdom occasionally employ  ***wnn=f ḥr śḏ̌m*** correspondent with the future tense of the generic  ***ỉw=f śḏ̌m=f***.

BD 68 [rubric], Nu 16



ỉr rḫ mḏ̌ỉ.t tn
ỉw=f prỉ=f m hrw ***wnn=f ḥr šmỉ̯.t tp tỉ m-m ꜥnḫ(.w)***
‘As for one who knows this spell upon earth,
he goes forth by day, and he will walk upon earth among the living.’
For the non-attributive perfective participle ***rḫ***, see sect. 33.2.1.1. with 33.2.6 (γ).

Note 3

The SUBJUNCTIVE  ***wn*** occasionally takes the place of the PROSPECTIVE ***wnn***.

2. ZwZt : 103, 9



wn=ś n=ś m sỉ n sỉ r nḥḥ ḥnꜥ ḏ̌.t
‘It [i.e., the office] shall belong to her as son upon son for all eternity.’

RecTrav 3 [1882] : 123, no. XVII, 2 – 3



ỉ.nḏ̌ ḥr=k wśỉr ḫnt(.ỉ)-ỉmn.tỉw
wn=ỉ m šmś=k ḫnt ỉmỉ̯ḫ.w
‘Greetings, Osiris-Khontamenti;
may I be in your following at the top of the provided ones.’

30.2.2. OTHER FORMS OF THE AUXILIARY PRECEDING NON-VERBAL PATTERNS WITH PREPOSED SUBJECT EXPRESSION

Examples for the periphrases of non-verbal clauses with forms different from  ***wn.ỉn*** or  ***wnn*** are comparably rare. The initial PERFECTIVE ***wn***, however, facilitates the expression of a clear past tense,

CG 20712, 10 – 12



wn=ỉ m mỉ̯ṭ.w ḥr ỉrỉ̯.t (ỉ)ḫ(.w)t […] ***ỉw(=ỉ) m śḏ̌.tỉ***
‘I was in Medamud, performing the ritual […],
when I was yet a foster-child.’

IV : 1409, 3 – 4; sim. IV : 123, 6



wn(=ỉ) m wꜥb mṭw n(.ỉ) ỉỉ̯w m-ꜥ ỉtỉ̯(=ỉ) […] ***ỉw prỉ̯=ỉ hỉ̯ỉ̯(=ỉ) ḫr wḏ̌=f***
‘I was a wab-priest, a staff of old age in my father’s hand […],
coming and going under his command.’

while the PRESENT ***wn***, in this construction usually spelled ***wnn***, allows for the expression of a continuous event.

IV : 1163, 14



ỉrỉ̯.ḏ̌ ḥrw nfr wn=ḏ̌ tp tỉ
‘Enjoy a beautiful day as long as you are [still] upon the earth.’

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m≠č gmi̯.n≠i ḥm nśwt śbk-m-ḥ3b pKah, pl. 34, 18 – 21
m≠č wnn≠f w'r(.w)
m≠č rč̣i̯.n≠i św n ḫnr-n(.i)-śč̣m

'Behold, I have found the royal servant Sobekemhab.
Behold, he used to be on the run,
but behold, I have consigned him to the remand centre.'

In contrast to * *m≠č̣ św w'r.w* 'Behold, he is fled'



n(.i)-inḳ tm wnn≠i w'i̯.kw CT IV : 184 b – 186 a, B1P

'Everything belonged to me when I was alone.'

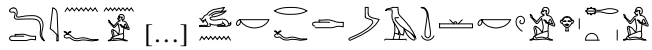


ḥr.w pw wnn≠f m tp.wi̯i̯ BD 17, A.a. 64
wnn w' ḫr m3'.t ky ḫr iśf.t

'This is the double-headed Horus:
One [head] wears *m3'.t*, the other one wears *iśf.t*.'

For *tp.wi̯i̯*, the nisba derivation of a noun in the dual number, cf. Wb II, 233.13, Meeks, AL 78.2045; 79.1504.

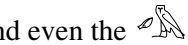
The following example further [superfluously] employs the STATIVE  *wn.kw* in a concomitant adverb clause,



Sailor 111 / 136 – 138

č̣t.in≠f n≠i […] *wn.k(w) r≠f ṭm3.kw ḥr ḫ.t≠i*

'Then he said to me […] while I was stretched out upon my belly.'

and even the  *śč̣m.t≠f*-form of the auxiliary is attested after a preposition.



Ptah Pr 6.4 – 5

ḥ(i)ḥ(i) n≠k sp nb mnḫ r wn.t śḫr≠k nn i̯w i̯m≠f

'Seek out every excellent opportunity until your condition is flawless.'

For the IMPERATIVE *ḥ(i)ḥ(i)* with the ethical dative, see sect. 31.2.1. with 31.3.1. and 31.3.2.

Archaic religious texts as well as scientific treatises employ the CONTINGENT  *wn.ḫr≠f* to denote generalised action that is inevitably or necessarily to be performed by or upon the subject.



CT V : 209 g – j, M1C

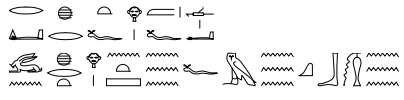
š'.n≠f śt rnp.t tp.t
wn.ḫr≠f ḥr wš' i̯m
wn.ḫr≠f ḥr si̯n ḥ'(.w)≠f i̯m
wn.ḫr f ḥ'(.w)≠f w3č̣(.w) mi̯ w' i̯m≠śn nb

'After having cropped it in the first year,
he has to chew thereof,
and he has to rub his limbs therewith;
then his body will be refreshed like [that of] each of them.'

For the PERFECT *š'.n≠f śt* in a topicalised adverb clause, see sect. 37.2.

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pKah, pl. 7, 39 – 40



rḏi.ḥr.t(w)=f ḥr gś=f wˁ
wn.ḥr=t(w) ḥr ntš=f m mw ḳbb

‘then it has to be laid on its one side,
and it has to be besprinkled with cool water’

30.2.3. PERIPHRASIS OF VERBAL CLAUSES

Verbal clauses can be paraphrased with the auxiliary ***wnn*** in order to lay emphasis on the verbal event,

pBln 10030 A, 13 – 16



ỉḫ ḏi.tw śꜣ r tꜣy=f ỉwꜣ.yt ỉnỉ.y.t m śḫm-⸢s-n-wśr.t⸣ mꜣˁ-ḫrw
wnn ỉnỉ⟨.n⟩.tw=ś m tꜣ rnp.t

‘One shall annul [the request for] her helper who should be brought from *śḫm-⸢s-n-wśr.t⸣ mꜣˁ-ḫrw*;
she has, indeed, been brought this year.’

For the perfective participle *ỉyỉ.y.t*, see sect. 33.2.1.1. with 33.2.3.2.

IV : 1618, 9 – 13



wḏ.n ḥm=ỉ ˁ.w.ś. šsp ỉꜣw.t nfr.t m ḥsw.t n.t ḫr nśwt
ỉw ỉrỉ.t(w) ḫr.t n(.ỉ) NN […]
wn pḥ.n=f [P] *ỉꜣw.t*
ỉw=f ḥr šmś pr-ˁꜣˁ.w.ś. m mtr ỉb=f

‘My Majesty commanded: Reaching a nice old age
in the favour as it is with the king
while the requirements of NN are taken care of,
as he, indeed, has reached the old age,
serving the pharaoh, l.p.h., from the bottom of his heart.’

Both the particle  *ỉw* and the preposition  *r* were pronounced as ‘e’.

while  ***wn.ỉn*** and ***wnn*** occasionally precede the [unmarked] PRESENT to temporalise the repetitive aspect of an event.

HTBM II, pl. 8

[EA 574], 2 – 4

[corrected after the original]



ỉw ḏi.n wỉ ḥm=f r rṭ(.wỉ)=f m nḥn.t(=ỉ) […]
wn.ỉn ḥm=f wšṭ=f wỉ ˁḏ=f bỉꜣ.t=ỉ n.t rˁw nb

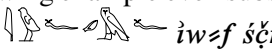
‘In my youth, I had been given to His Majesty’s feet […]
and so His Majesty kept addressing me so that he may perceive
my daily disposition.’

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 […] *ỉw nś.t=k n s3=k ḥr.w* BD 175, Ani 14

wnn [P] *gr.t* [E. P.] {*h3b=f* [P + s] *wr*(*.w*) [O]} [S]$_{CL.}$

'Your throne shall belong to your son Horus […]
and he will [habitually] send the great ones.'

The following example even substitutes  *wn* for  *ỉw* in order to form a past tense of the  *ỉw=f śḏm=f*- formation.

 […] ZÄS 83 [1958] : 8

wn=śn ḏṭ=ś(*n*) *r*[*=ỉ*] *m33=śn w*(*ỉ*) […]

'Whenever they saw me, they used to say […].'

30.3. SUBSTITUTION OF CLAUSES WITH ADJECTIVAL PREDICATE

The adjectival sentence pattern is almost limited to affirmative main clauses [for exceptions, cf. sect. 15.3]; both negated and embedded clauses thus substitute the adjectival predicate with the corresponding adjective verb.

 *n nḏm.n n=f ḫtḫt ỉm* Siût I 310

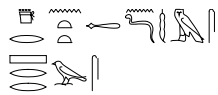
'Reversal thereof is not pleasant for him.'

[Do what I have urged you to do,]

 *ỉw=w 3ḫ*(*.w*) *n ỉrr tp t3* IV : 441, 2 – 3

'as it is beneficial for one who does [it] upon earth'

For the imperfect participle *ỉrr*, see sect. 33.2.1.2. with 33.2.6.

  CT II : 150 l, G$_2$T

h33=k ḥr w3.t ỉmn.t(*ỉ*)*t* *ḏr-n.t*(*ỉ*)*t ʿ3 nḏm=ś*
ḳśn ỉ3b.t(*ỉ*)*t* *šrr=ś*

'You go down upon the western path, since it is very comfortable,
while the eastern one is difficult, as it is narrow.'

For the AORIST *h33=k* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

For the prepositional adverb clause with *ḏr-n.t*(*ỉ*)*t*, see sect. 36.3.3.

For the AORIST *nḏm=ś* as the subject of a quantifying adjective, see sect. 35.2.2.

Substitution further allows for the expression of particular aspects, such as the generic present

  Bln 7272, C 3

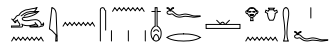
ỉr wnn 3ḫ.t(*w*) *ḥr ỉrỉ.t m3ʿ.t* *ỉw b3=ỉ nčrỉ=f*
3ḫ=ỉ ỉḳr=f

'If one becomes an *akh* by doing *ma'at*, my *ba* will be divine,
and my *akh* will be glorious.'

The periphrasis of the verbal protasis , see sect. 38.1.7.2.

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or the past and future tense of an adjectival clause, constructed with the temporalised STATIVE of the respective adjective verb.

IV : 685, 12  *wn.ỉn=śn nfr(.w) ḥr-ỉb n(.ỉ) ḥm=f*

'Then they were pleasant upon His Majesty's heart.'

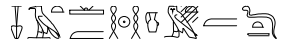
Letters, pl. 1 A, 8  *ỉn wnn ỉb=k ḳbḥ(.w) r=ś*

'Will your heart stay calm towards this?'

The bare STATIVE of the second person further signals the speaker's wish that the addressee may be in the condition denoted by the adjective verb,

CG 583, 11  *nčrỉ.tỉ ȝḫ.tỉ śpṯ.tỉ*
čȝw n f nčṯ.k

'May you be divine, glorified, and effective,
and may there be a breeze at your nose.'

IV : 1166, 13  *smȝ.t(ỉ) m (n)ḥḥ ḫnm.t(ỉ) m čṯ.t*

'May you be united with the *nḥḥ*,
and may you be joined with the *čṯ.t*-eternity.'

while the SUBJUNCTIVE is employed with wishes worded in the first or third person.

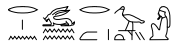
IV : 114, 2 – 3  *nn rwỉ bȝ=k r ḫȝ.t=k*
nčrỉ bȝ=k ḥnᶜ ȝḫ.w

'May your *ba* not depart your body,
and may your *ba* become divine together with the *akhs*.'

30.4. EXAMPLES FOR PERIPHRASIS AND SUBSTITUTION

The vast majority of examples for the substitution of non-verbal clauses with verbal clauses is directed by a syntactic environment that requires a particular form of the verb, such as

- THE INFINITIVE
  - as a constitutive part of a genitive phrase,

BD 96 / 97, Nu 1  *rᵓ n(.ỉ) wnn r-gś čḫw.tỉ*

'Spell for being at the side of Thot.'

BD 82, Nu 1  […] *rᵓ n(.ỉ)* […] *wnn ᶜnḫ(.w) m ỉwn.w*

'Spell for […] being alive in Heliopolis.'

  - in a non-finite purpose clause,

IV : 690, 2 – 3 

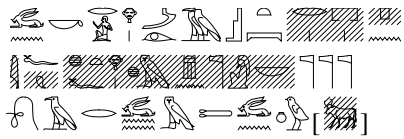
ỉśč ỉnỉ(.w) mś(.w) wr(.w) śn.w=śn r wnn m nḫt(.w) ḥr km.t

'Now, the children of the chiefs, as well as their brethren,
were taken to be hostages in Egypt.'

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- as the object of a preposition,

JSSEA 17 [1987], figs. 2, col. 26 – 27

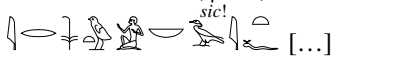


wn.k(w) r=j ḥr mꜣꜣ ś.t rʾ-pr pn
jw=f ḥft-ḥr ḫm n(.j) nčr nb nčr(.w)
wꜣi̯(.w) r wnn m ⟨m⟩čwn

'I considered the site of this temple,
which was located across from the sanctuary of the Lord of the Gods,
and had deteriorated into being a bull-fight arena.'

- or in the THIRD FUTURE [rare].

Rue de la tombeaux II, pl. 19, 13 – 14



jr śwt s nb ʿḳ.t(j)=f(j) […] *jw(=j) r wnn m ḥꜣ.y=f m ḫr.t-nčr*

'But as for one who should enter […], I will be his protector in the necropolis.'

➢ THE SUBJUNCTIVE / [PROSPECTIVE]

- in finite purpose / result clauses,



bw.t=f grg DZA 28.650.560
n smꜣ=f m jri̯ św
wnn=f m js.t n.t ḥs.y(w)

'His abomination is falsehood;
he did not fraternise with one who did it
so that he might be in the class of the praised ones.'

For the non-attributive perfective participle *jri̯*, see sect. 33.2.1.1. with 33.2.6 (β).



ḥmų m mṯw.t nḫt=k Merikare E 32, emended after M2, 17

'Be proficient in speech so that you might be strong.'

- after desiderative particles,



pKah, pl. 31, 19 – 22

m=k hꜣb.n=j ḥr ḥn(.t)=k n (j)m.(j)-rʾ pr ḥtw
kꜣ wn=k ḥnʿ=f m s wʿ

'Behold, I have notified the steward Hetu of your business,
and you shall be with him as one man.'

- or after *rčḳi̯*.

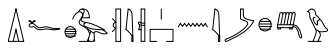


čḳi̯=k wn mʿḥʿ.t=j r nḥḥ IV : 446, 8 – 9
rwčḳ=ś n-ḫft ḥsw.t=k

'May you have my tomb exist forever
and be firm in view of your favour.'

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Grabfunde, pl. 7, 2 – 3

 NN *ḏi.f ȝḫ ỉs n(.ỉ) ỉmȝḫ.w NN*

'May he have the tomb of the revered NN be splendid.'

Note
Later Middle Egyptian texts, in particular, occasionally construct the verb  *rḏi* with an apparent noun-stative-construction [cf. Bln 6908 B, b, qu. p. 452, and the second note in sect. 35.1.2].

Wreszinski, Insch. I.19, 1 [no. 142]

 *ỉmi rn=ỉ mn(.w) m rʾ-pr=k*

'Have my name last in your temple.'

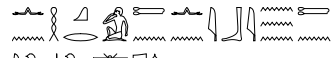
Sailor 159

 *ỉmi rn=ỉ nfr(.w) m nỉw.t=k*

'Have my name be good in your city.'

➢ A NOMINALISED VERB FORM, E.G., IN OBJECT CLAUSES, see sect. 35.1.5.

HTBM II, pl. 2

 *nn ḫḳr=tn nn ỉbi=ḏn*

[EA101], 12 – 13

 *ỉw wḏ.n nḏr ᶜȝ*

wnn=ḏn tp tȝ ḥr ḥsw.t=f

'You will not hunger and you will not thirst,
as the great god has commanded
that you shall be upon the earth in his favour.'

➢ A TOPICALISED VERB PHRASE, E.G., IN A TOPICALISED ADVERB CLAUSE, see sect. 37.2.

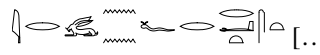
2. ZwZt : 98, 10 – 11

wnn=f ḥr ḫtb *ỉw=ỉ ḥr śᶜnḫ*

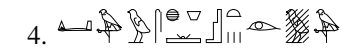
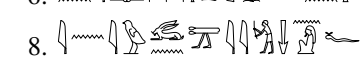
'While he used to kill, I used to nourish.'

pKah, pl. 36, 13

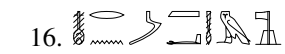
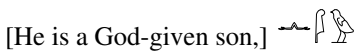
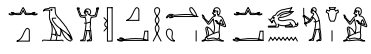
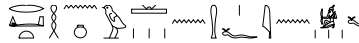
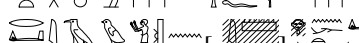
 […] *ỉr wnn=f r rḏi.t śt* […]

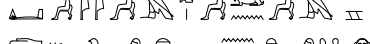
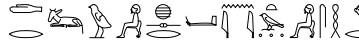
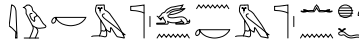
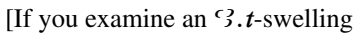
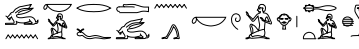
'If he should give it, […].'

EXERCISE

1. 
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3. 
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11. 
12. 
13. 
14. 

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15. 
16. 
17. [He is a God-given son,] 
18. 
19. 
20. 
21. 
22.  […]



23. 


24. 
25. 
26. 
27. 
28. 
29. [If you examine an *ʿȝ.t*-swelling …] 
30. 
31. 

Notes

4. ***ỉrị̈ wỉ***: ‘he who created me’.
8. ***ỉčị̈ śnᶟf***: ‘one who carries his brother’.
13. ***rḫ mṯw nčr pn***: ‘one who knows this sacred writing’.
14. ***ḫpr.t***: here, ‘incident’, lit.: ‘something that has happened’.
17. ***šwị̈***: here in the meaning, ‘to end’.
19.  : Read  .
22. ***nḫt rčṯ.nᶟf n sᶟᶟf***: ‘the victory that he granted his son’.
28.  : Spelling for the preposition ***m-m***.
31. The clause ***wnn pr nśwt ʿ.tᶟf nb*** (***.t***) ***ḫr ś.t-ḥrᶟỉ*** stands in parenthesis.

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REFERENCES

1 CT IV : 95 c – d, B_5C.
2 Rîfeh VII 26.
3 IV : 1143, 16.
4 IV : 163, 6.
5 CT II : 377 c, $B_{17}C$.
6 2. ZwZt : 86, 7.
7 IV : 66, 15.
8 CT I : 227 d, $B_{10}C^b$.
9 Sin B 133 – 134.
10 Peas B_1, 117.
11 Ptah Pr 11.4.
12 CT III : 126 a, S_1C.
13 CT VI : 273 d, G_1T.
14 Sin B 35 – 36.
15 CT VII : 303 c – 304 a, $B_{12}C$.
16 JEA 48 [1962], pl. 2 [London UC 14333], 10 – 11.
17 IV : 519, 11.
18 Bln 7272, C. 5.
19 IV : 1073, 13.
20 pKah, pl. 29, 43 – 44.
21 IV : 7, 12 – 13.
22 IV : 685, 8 – 12.
23 CT IV : 202 d – 210 b, B_9C^b.
24 pWest 5.17 – 18.
25 2. ZwZt : 106, 2 – 16.
26 CT I : 55 b – c, B_1P.
27 IV : 518, 14 – 15.
28 IV : 1024, 10 – 12.
29 pEb 108.5 – 6.
30 Sin B 252 – 153.
31 TTPI : 44, no. 30, 3 – 4.

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Chapter 31

THE IMPERATIVE

31.1. IN GENERAL

The imperative mood signals the speaker's command towards the addressee to bring about the proposition of the sentence and typically aims at an implicit subject of the second person. Middle Egyptian employed at at least two distinct forms of the IMPERATIVE: a singular number, if only one person or object is addressed, and a plural number, if more than one receiver is instructed. Vocalised Coptic forms, however, indicate that at least irregular imperative verbs further had gender specific endings, namely *-a* for the masculine and *-i* for the feminine gender.

	MASC. SING.	FEM. SING.	
 *mì*	ⲁⲙⲟⲩ	ⲁⲙⲏ	'come'

31.2. MODIFICATION OF THE VERB STEM

31.2.1. REGULAR FORMS

While the IMPERATIVE singular is identical with the verb root, i.e., the geminating verb classes show the geminated stem, the plural number is built with the ending  ***.w*** or  ***.y*** [mainly with VERBA ULT INF] attached to the stem. In most cases, however, the ending remains unwritten, and only the plural determinative indicates the plural number.

31.2.2. IRREGULAR FORMS

31.2.2.1. OLD KINGDOM FORMS

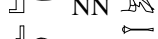
VERBA 2-RAD occasionally form the IMPERATIVE with a prothetic yod. This is particularly true for  ***ỉ.sỉ*** [sing.] and ***ỉ.sy*** [pl.], 'go!', the imperative forms of the verb  ***sỉ***, 'to go'.

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31.2.2.2. IMPERATIVE VERBS

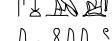
The verbs  *rḏi*, ‘to give’, and  *ỉwi* /  *ỉyi*, ‘to come’, rarely form regular imperative forms, but Middle Egyptian usually employs defective imperative verbs instead.

The verb  *šsp*, ‘take’, behaves inconsistently: while secular texts usually employ the regular imperative form, religious spells prefer the old imperative verb  /  *mỉ*, ‘take’. In conjunction with the ‘ethical dative’ [see sect. 31.3.2.], the latter is usually spelled as  *mỉ-n≠k*, a contracted spelling of  *mi n≠k*, ‘take [for you]’.

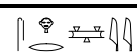
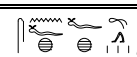
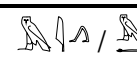
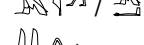
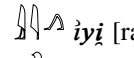
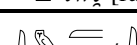
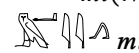
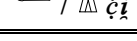
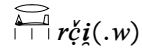
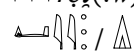
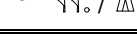
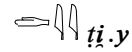
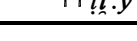
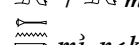
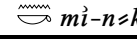
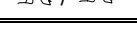
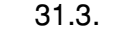
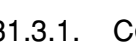
PT 75 c – 76 a, W  NN […] *wśỉr NN mỉ ỉr.t≠k ỉčỉ n≠k ś(ỉ)*
 NN *wśỉr NN mỉ-nk ỉr.t ḥr.w*
‘[O] Osiris NN, receive you Eye, take it [for you]!
[O] Osiris NN, take [for you] the Eye of Hours.’

Note
The prepositional phrase  *ḥ3≠k*, lit.: ‘behind you’, may precede a vocative in order to express the notion of ‘back off’, ‘go back’.

CT III : 163 a – c, S1C 
ḥ3≠k t3-ḫ.t≠f […] *s3u čw ḳ3ṭ.t*
‘Back off, you whose body is hot! […] Beware of the colocynth.’

	SINGULAR	PLURAL
2-RAD	 *ṯr*  *ỉ.ms*	 *šmi.w*
2AE GEM	 *rnn*	
3-RAD	 *wčʿ*	 *śḫ3(.w)*  *ỉtḥ.y*
3AE INF	*ỉʿi*	 *štỉ.w*  *ṯgi(.w)*  *rmi.y*
4-RAD	 *ḫnmś*	 *śnśn(.w)*
4AE INF	 *mśčỉ*	
CAUS 2-RAD	 *śwčˇ*	 *śfḫ(.w)*

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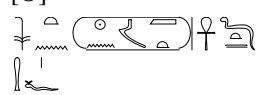
CAUS 3AE INF	 *ś ˁ ỉ*	 *śḥrỉ.y*
CAUS 3-RAD	 *śḥtm*	 *św ỉ š(.w)*
CAUS 4AE INF	 *śḫntỉ*	
CAUS 5-RAD		 *śnf ḫf ḫ(.w)*
mỉỉ	 *mỉỉ*  *mỉ*	 *mỉ(.w)*
ỉyỉ / *ỉwỉ*	 /  /  *mỉ*  *ỉyỉ* [rare]  *ỉwỉ* [rare]	 *mỉ(.w)*  *mỉ.y*
rčỉ	 /   /  *ỉmỉ* /  *čỉ* [rare]	 /  *ỉmỉ(.w)*  *rčỉ(.w)* [rare]  /  *čỉ.y* [rare]
wṯỉ		*ṯỉ.y* [rare]
šsp	 *šsp*  /  *mỉ*  *mỉ-n=k* [in rel. spells]	
ỉmỉ	 /  *m*	

31.3. SYNTAX OF THE IMPERATIVE

31.3.1. CONSTITUENTS AND WORD ORDER

Despite its lack of an explicit subject expression, the IMPERATIVE can serve as the predicate of an independent verbal clause [imperative clause]. Following the general rules of the word order, it may be constructed with further constituents, including adverbs and adverbial phrases.

CG 20538, II c 10 – 11

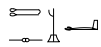
[IMP.]	[O]	[ADV. PHR.]
		
ṯwỉ(.w)	*nśwt* ⸢*n*(.*ỉ*)-*mỉˁ.t-rˁw*⸣ ˁ*nḫ*(.*w*) *čˁ.t*	*m-ḫnw n*(.*ỉ*) *ḫ*(.*w*)*t=čn*
śnśn(.*w*)	*ḥm=f*	*m ỉb*(.*w*)*=čn*
‘Adore and fraternise	the king, Nimaatre, may he live eternally, with His Majesty	in your innermost parts, in your hearts.’

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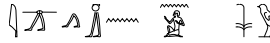
	[IMP.]	[O]	[D]	[ADV. PHR.]
CT II : 14 d, B_2L				
	ỉrị	*wꜣ.t*	*n ỉtm.w*	*prị=f*
	‘Make	way	for Atum	that he might go forth.’

	[IMP.]	[ADV.]	[D]
Gebrâwi II, pl. 6			 NN
	śkꜣ	*ꜥꜣ nfr*	*n kꜣ n(.ỉ) ḫtm.w bỉ.tỉ NN*
	‘Plough	firmly and well	
	for the *ka* of the seal bearer of the King of Lower Egypt, NN.’		

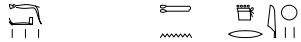
	[IMP.]	[d]	[O]	[ADV. PHR.]
CT II : 14 b – c, B_2L				
	ỉrị	*n=ỉ*	*wꜣ.t*	*ỉnk wrḳ̌ m nw.w*
	‘Make	for me	the way,	
	as I am the one who was weary in the Nun [i.e., Atum].’			

Sin B 256 – 257  *čsị* [IMP.] *św* [o] ‘Lift him up.’

Sailor 13  *ỉꜥị* [IMP.] *čw* [o]$_{\text{REFL.}}$ ‘Wash yourself.’

pWest 8.9  *ỉ.sỉ ỉnị* [IMP.] *n=ỉ* [d] *św* [o]

‘Go and bring him to me.’

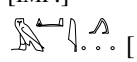
IV : 660, 9  *mḥ(.w)* [IMP.] *čn* [VOC.] *ḳ̌rỉ sp* 2 [ADV.]

‘Endeavour doughty!’

31.3.2. VOCATIVE, EMPHASISING PRONOUNS, AND PARTICLES

Imperative clauses can further be constructed with a vocative, i.e., the nominal receiver of the command, which either precedes or follows the entire imperative phrase,

CT II : 1 a – e, B_1C

[VOC.]	[IMP.]	[O]
 […]	 […]	
ỉ ḥḥ 5 *ỉpw* […]	*mị(.y)* […]	*ḳ̌ị.y* [IMP.] *n=ỉ* [d] *ꜥ.wỉ=ḳ̌n*
‘O you seven *ḥḥ*-gods […],	come […]	and reach out your arms for me!’

IV : 20, 9

[IMP.]	[VOC.] 1	[VOC.]2	[VOC.]3	[VOC.]4
				
śḳ̌m(.w)	*pꜥ.t*	*ḫnmm.t*	*rḫy.t*	*ḫr-nb*
‘Listen,	*pꜥ.t*,	*ḫnmm.t*,	*rḫy.t*,	and everybody!’

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while the enclitic pronoun often follows the IMPERATIVE in order to lay emphasis on the pronominal recipient of the command.




Sin B 282

wḏ͗ʒ(*.w*) [IMP. PL.] *ǯn* [ENCL. PRON.] *r ʿḥn.wtỉ* [ADV. PHR.]
'Proceed [pl.] [you] to the audience chamber!'

Note
If the IMPERATIVE clause is formed with a transitive verb, an emphasising pronoun is indistinguishable from a reflexive object pronoun.




Peas B_2, 133

wḏ͗ʿ [IMP.] *ǯw ḏ͗śꜥk* [ENCL. PRON.] *sʒ͗ mr.w* [APP.]
'Judge for yourself, son of Meru!' ≈
'Judge yourself, son of Meru!'

More frequently, however, Egyptian makes use of a construction known as the 'ethical dative' ['in one's own interest'], which is likewise omitted in translation.




'Equip a barge [for you].' pWest 5.2

ʿpr [IMP.] *nꜥk* [ETH. d] *bʒ͗.w* [O]




CT I : 141 c, B_3Bo

rnn [IMP. FEM.] *nꜥǯ* [ETH. d] *ś*(*ỉ*) [o] 'Nourish [fem.] her [for you].'

The enclitic particle  *ỉrꜥ* /  (*ỉ*)*rꜥ* largely takes a variable suffix pronoun in reference to the receiver of the command, and almost consistently shows the forms  *ỉrꜥk* or  *rꜥk* when used with the masculine singular.

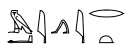
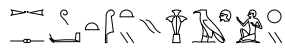


BD 125 [Schluss.], A.a. 39 – 40

ỉwꜥk rḫ.tỉ n *śwʒ͗ỉ ỉrꜥk ḥrꜥn*
'You know us; pass by us [i.e., parts of the door].'

The forms  *ỉrꜥǯ* /  *rꜥǯ* [fem. sing.] and  *ỉrꜥǯn* /  *rꜥǯn* [pl.] primarily occur in early Middle Egyptian, while later Middle Egyptian usually employs the invariable  *rꜥf* instead.

 *mʒ͗*(*.w*) *ỉrꜥǯn ḥr.w nǯr*(*.w*) CT II : 222 d, S_1C^a
'See Horus, [you] gods.'

 […]   pSm 18.3 – 4

nḫb.t […] *mỉ ỉrꜥǯ* *ǯ*(*ʒ͗*)*sꜥǯ šw.tỉ ḫʒ͗ꜥỉ sp* 2
'[O] Nekhbet […], come and bind the two feathers around me!'

In combination with other constituents, the particle follows a pronominal object of the imperative,

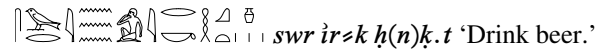
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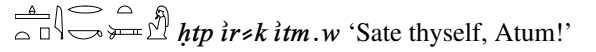
IV : 1542, 16 
mȝȝ w(i) ỉr≠k *ṯgȝ w(i) ỉr≠k* *sȝ≠ỉ (č̣ḥw.tỉ-mś(i))*
‘See me, behold me, my son, Thutmose!’

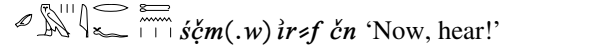
CT IV : 71 c, B_2Bo  *mṯwỉ n≠ỉ ỉr≠k wśỉr* ‘Speak to me, Osiris.’

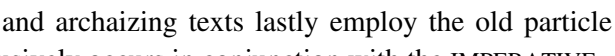
but it precedes a nominal object as well as a vocative, including an emphasising enclitic pronoun serving as a pronominal vocative.

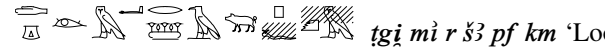
BD 125, Iouiya 41 – 42 
śmỉ wỉ ỉr≠k n nčr ỉm.ỉ-wnw.t≠f
‘Announce me to the god who is duty.’

pHearst 14.12  *swr ỉr≠k ḥ(n)ḳ.t* ‘Drink beer.’

BD 57, P.b. 4  *ḥtp ỉr≠k ỉtm.w* ‘Sate thyself, Atum!’

IV : 367, 13  *śč̣m(.w) ỉr≠f čn* ‘Now, hear!’

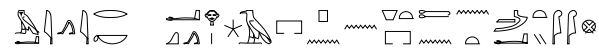
Archaic and archaizing texts lastly employ the old particle  / / *mỉ*, which exclusively occurs in conjunction with the IMPERATIVE.

CT II : 338 d, B_9C  *ṯgị̉ mỉ r šȝ pf km* ‘Look at that black pig!’

pSm 17.16 
ṯmȝ mỉ wʿr.t(ỉ)≠k ḳrf śỉ
‘Stretch your legs and tuck them up [again]!’

31.3.3. CONSTRUCTIONS THAT FOLLOW THE IMPERATIVE

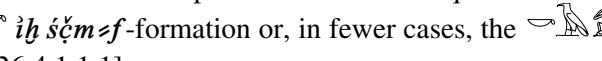
As with other verbal predicates, more than one IMPERATIVE can be coordinated in order to constitute a compound imperative sentence.

BD 125 [Schluss.], Nu 89 
mỉ ỉr≠k *ʿḳ ḥr śbȝ pn n(.ỉ) wśḫ.t tn n.t mȝʿ.tỉ*
‘Come and enter through this gate of the *mʿȝ.tỉ*-hall.’

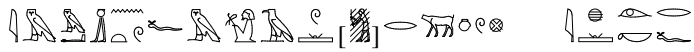
More commonly, however, the IMPERATIVE notion is continued by the SUBJUNCTIVE, which not only allows for the expression of a request directed at a recipient different from the second person [see sect. 27.3.1.1.],

Sin B 199 
mḥị̉ ḥr ḫȝ(.y)t ỉwt≠k
‘Consider the malady and come [back]!’

CT I : 242 f, $B_{12}C^b$ 
mỉ.y mỉ rmị̉≠n wśỉr NN pn
‘Come [pl.], let us beweep this Osiris NN.’

but also facilitates the expression of a subsequent action be means of the  *ỉḫ śč̣m≠f*-formation or, in fewer cases, the *kȝ śč̣m≠f* formation [26.4.1.1.1].

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2. ZwZt : 11, 20 – 21

ỉmi̯ ỉnt(.t)w=f m sꜣ.w r ḫnw *ỉḫ ỉri̯=k r=f*

'Have him brought to the residence under custody, and then take action against him.'

Helck reads:  .



[…] *ỉmi̯ śpr.tw r=f m tꜣ ꜣ.t* […] pKah, pl. 34, 38 – 41

kꜣ č̣i̯=č ỉni̯.tw n=ỉ śmỉ nb

'Have somebody going to him immediately […],
and then have *[fem.]* every report sent to me.'

Note

For a coordinated infinitive continuing the imperative notion, see sect. 36.4.



pKah, pl. 22, 6 – 7

ỉmi̯ rḫ.tw wč̣č̣.t nb.t č̣ṯṯ.t nb.t r=ś
ḫr tm rč̣i̯(.w) ỉwt(.tw) r ḫn.w

'Let everything that has been commanded and said about it be known,
and do not permit that one comes to the residence!'

For the non-attributive perfective passive participles *wč̣č̣.t* and *č̣ṯṯ.t*, see sect. 33.2.1.1. with 33.2.3.2. and 33.2.6 (γ).

31.4. NEGATION OF THE IMPERATIVE

The negated counterpart of the IMPERATIVE is a complex negated verb form built of the imperative verb  /  *m* and the NEGATIVAL COMPLEMENT / the INFINITIVE of the main verb [see sect. 11.2.3.; cf. the negation of the SUBJUNCTIVE in directive speech acts, sect. 27.3.1.2.].



2. ZwZt : 23, 19 – 24, 1

šꜣś ỉr=k m ḫnt.yt ḥnᶜ ỉs.t ᶜpr.w
m śč̣r(.w) grḥ mỉ hrw r śpr.t=k r ꜣbč̣.w

'Travel southward with a crew of sailors,
and do not rest, by day or by night, until you will have reached Abydos!'



m wšb(.w) nfr.t m bỉn.t Peas B_1, 182 – 183

m rč̣i̯ ky.t m ś.t ky.t

'Do not answer good with evil,
and do not put one thing in the place of another!'



m ỉčẖ.t m rč̣i̯.t ḫr śt Duakhety, S II 10.3

'Do not take [anything] away, but neither add [anything] to it!'

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IV : 752, 10  *m b(ȝ)gi̯(.w) ḥr n.t-ꜥ=čn nb*

'Do not be weary concerning any of your duties!'

31.5. PERIPHRASIS OF THE IMPERATIVE

The affirmative IMPERATIVE is occasionally paraphrased with  *ỉri̯*, i.e., the auxiliary verb serves as the bearer of grammatical information, while the main verb, the carrier of verbal information, follows in the form of the infinitive [see sect. 40.1.1.].

Sin B 188  *ỉri̯ n=k ỉwi̯.t r km.t* 'Do come back to Egypt!'

Lit.: 'Make, in your own interest, the coming to Egypt.'

Similar to English, 'Do come back!', this construction was originally employed to emphasise the imperative mood. Over time, however, it grew increasingly common and eventually became obligatory with the NEG. IMPERATIVE. Middle Egyptian examples for  *m ỉri̯(.w)* [INFINITIVE] are thus mainly attested in direct quotations of commoners, reflecting the colloquial language of the time.

Paheri, pl. 3  *m ỉri̯(.t) śnč ḥr tȝ ȝḫ.t*

'Do not fear for the field.'

IV : 1144, 4 – 5  *fȝi̯ čw m ỉri̯(.t) wȝḥ*

'Lift [it, i.e., a wine jug] up; do not put [it] down.'

Note

The same development from a simple NEG. IMPERATIVE to periphrastic pattern with the verb 'do' is found in English grammar, e.g.,

'Fear thou not; for I am with thee: be not dismayed, for I am thy God.'

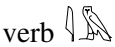
[Isaiah 41:10 after KJV] versus

'So do not fear, for I am with you; do not be dismayed, for I am your God.'

[Isaiah 41:10 after NIV].

31.6. THE IMPERATIVE OF THE CAUSATIVE FORMATION

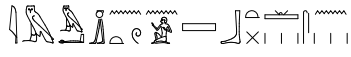
 *rči̯=f śčm=f*

The IMPERATIVE verb  *ỉmi̯* can be constructed with the SUBJUNCTIVE in order to command a subject of the second singular or plural to bring about an event, which is most commonly performed by a third singular or plural;

IV : 654, 16  *ỉmi̯ śčm n=n nb=n nḫt m pȝy sp*

'Have our victorious lord listen to us on this matter!'

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ỉmị ỉnt.(t)w n≠ỉ šb.t≠śn pBln 10614, 8 – 9

'Have their profits be brought to me!'

rarely, however, the first person, i.e., the giver of the command, is also found as the performer of the verbal action.

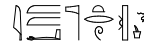

Peas B_1, 95 – 96

ỉmị ỉrị.y≠ỉ rn≠k m tȝ pn r hp nb nfr

'Have me exalt your name in this land in accordance with every good law.'

The sentence aims at the actions of the addressee:
'Act in a way that I simply have to exalt your name.'

Clauses with an adverbial or adjectival predicate are paraphrased with  *wnn* / substituted with the corresponding adjective verb in order to follow the IMPERATIVE in the SUBJUNCTIVE form of the suffix conjugation [see sect. 30.2.].


ỉmị nčrị bȝ(≠ỉ) 'Have my *ba* be divine.' Leyden V 17, 5


ỉmị wn≠f ḫnt ʿnḫ.w IV : 1676, 17 – 18


ḫnm≠f ś.t≠k n.t ʿnḫ.w

'Have him be foremost of the living and take your throne of the living.'

Correspondent to the negation of the causative formation  *rčị≠f śčm≠f* [see sect. 27.6.1.3.], the negative counterpart of the  *ỉmị śčm≠f*-formation was constructed with the NEG. IMPERATIVE of the causative element



Peas B_1, 252 – 254

śʿnḫ.w *m rčị m(w)t.tw*
śḥtm.w *m rčị ḥtm.tw*

'[You] giver of life, do not have one die;
[you] provider, do not have one destroyed!'

For the non-attributive imperfective participles *śʿnḫ.w* and *śḥtm.w*, see sect. 33.2.1.2. with 33.2.6 (γ).



Heqanakht II, 34 – 35

m rčị ḥȝb≠ỉ n≠k ḥr≠ś ky sp *m≠k ḥȝb.n≠ỉ n≠k ḥr≠ś sp* 2

'Do not let me write to you about it another time;
behold, I have written to you about it twice [already]!'

and eventually developed into a Coptic conjugation base, the so-called causative imperative.

LATE EGYPTIAN	DEMOTIC	COPTIC	
ỉmị śčm≠f	*mỉ ỉrị≠f śčm*	ⲙⲁⲣⲉϥⲥⲱⲧⲙ̄	'do not let him hear'

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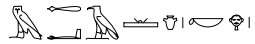
31.7. THE IMPERATIVE OF *nfr ḥr*-ADJECTIVES

nfr ḥr-adjectives form the imperative mood with the IMPERATIVE of the corresponding adjective verb [***nfr***] followed by the noun [***ḥr***] with or without a possessive suffix pronoun in reference to the recipient of the command.

IV : 752, 9 

rś(.w) tp(.w)=čn ḥr ỉr.t=čn

'Be attentive [pl.] at your duty.'

Ptah Pr 5.8 

m ꜥ3ỉ(.w) ỉb=k ḥr rḫ=k

'Do not be conceited because of your knowledge.'

IV : 1087, 4 – 5 

m3n=k r p3 ḫ3 n(.ỉ) č3.t(ỉ) rś-tp ḥr ỉrỉ.t nb.t ỉm=ś

'You shall oversee the vizier's office,
and be vigilant about everything that is done in it.'

For the non-attributive perfective participle ***ỉrỉ.t***, see sect. 33.2.1.1. with 33.2.6 (β).

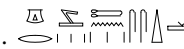
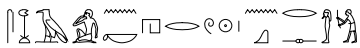
IV : 480, 7 

śḫm.t śḫm.t ỉb śḫm ỉr=č ỉb m mśḏḏ.yw śỉ

'Sakhmet, [you] bold one, be bold among those who hate her [i.e., the king].'

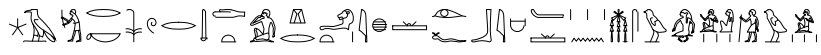
For the non-attributive imperfective participle ***mśḏḏ.w***, see sect. 33.2.1.2. with 33.2.6 (β).

EXERCISE

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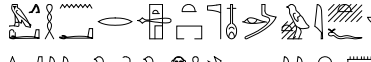
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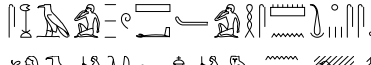
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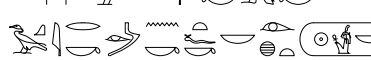
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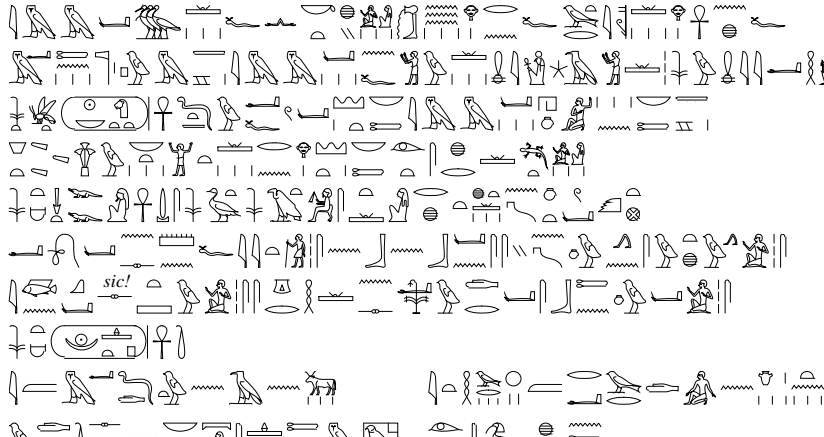
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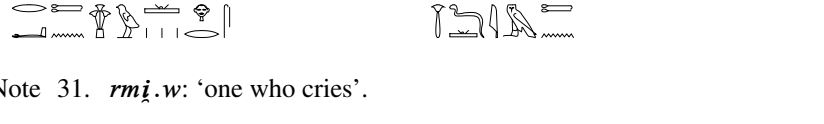
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Note 31. ***rmi̯.w***: ‘one who cries’.

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11 Peas R 1.3.
12 Sailor 111.
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16 HTBM IV, pl. 48 [EA 893], 8.
17 Peas B1, 175 – 176.
18 IV : 1672, 7 – 8.
19 Sin B 190 – 191.
20 Peas B_1, 57 – 58.
21 IV : 836, 14 – 16.
22 Ptah Pr 5.4 – 5.
23 Peas B_1, 214 – 215.
24 IV : 656, 9 – 12.
25 IV : 568, 14 – 15.
26 BD 112, Nu 7.
27 Ipuwer 11.2.
28 Merikare E 48.
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31 Merikare E 46 – 48.
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33 CT I : 287 g – i, T_2C.
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35 CT IV : 116 d – g, B_2L.
36 IV : 20, 9 – 21, 17.
37 Sculptors, pl. 22, lower right.
38 Sinai 90, W face, 19 - 21.

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PART IV

EMBEDDED CLAUSES

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Chapter 32

THE ADJECTIVAL EMBEDDING I – VIRTUAL AND MARKED ADJECTIVE CLAUSES

32.1. IN GENERAL

The term 'adjectival embedding' refers to various constructions that allow phrases and clauses syntactically to behave like adjectives, i.e., to qualify an antecedent noun [attributive adjective clause] or to serve as a noun equivalent in place of their referent [non-attributive adjective clause]. Attributive adjective clauses, however, are almost exclusively found with a determined antecedent,



pEb 32.21 – 33, 1

s	*n.tì ḥr mn tȝ.w s.t rʾ-pw*
'the man or the woman	who is suffering from fever'

while an undetermined noun is usually constructed with an attributive adverb clause ['virtual relative clause'].



pEb 37.17

s	*ḥr mn rʾ-ỉb=f* *ỉw=f ḳȝś=f ʿšȝ(.w)*
'a man	suffering from his stomach while he repetitively vomits' ≈
'a man	who is suffering from his stomach and repetitively vomits'

32.1.1. ADJECTIVAL EMBEDDING WITH AND WITHOUT THE RELATIVE ADJECTIVE

The adjectival embedding of a clause can be achieved either by the conversion of the entire clause or by the conversion of only the predicate phrase. In the first case, a relative adjective precedes a complete clause as a converter [marked embedding]; in the second case, the original predicate itself is transformed into an adjective phrase [virtual embedding]. Both constructions, however, are restricted regarding their use. While the relative adjective can only precede clauses that can also be constructed with the particle  *ỉw*, i.e., clauses with adverbial or verbal

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predicate as well as the PROGRESSIVE and the STATIVE, only adjectival, adverbial, and verbal clauses allow for an adjectival conversion of the predicate. Correspondent constructions are found in English grammar, as an adjective clause can be formed with either a relative pronoun or an attributive participle.

	WITH REL. PRON.	WITH AN ATTR. PART.
'A son. He hears.'	'A son who hears.'	'A hearing son.'
'A man. He deludes himself.'	'A man who deludes himself.'	'A self-deluding man.'

The Egyptian construction with an adjectival conversion of the predicate, however, can often not be mirrored in translation, as English grammar usually requires the periphrasis with a relative clause if the verb is constructed with an object expression or qualified by an adverbial phrase. German grammar, on the other hand, allows for a more literal rendering:

	ENGLISH	GERMAN
	'The son. He obeys his father.'	'Der Sohn. Er gehorcht seinem Vater.'
WITH REL. ADJ.	'The son who obeys his father.'	'Der Sohn, der seinem Vater gehorcht.'
WITHOUT REL. ADJ.		'Der seinem Vater gehorchende Sohn.'
	'The car. It drives in the street.'	'Das Auto. Es fährt auf der Straße.'
WITH REL ADJ.	'The car that drives in the street.'	'Das Auto, das auf der Straße fährt.'
WITHOUT REL. ADJ.		'Das auf der Straße fahrende Auto.'

32.1.2. DIRECT AND INDIRECT ADJECTIVE CLAUSES

Depending on the syntactic function of the antecedent / the referent in the embedded clause, both adjective clauses with and without the relative adjective can be subdivided into direct and indirect adjective clauses. In the first case, the subject of the adjective clause coincides with the antecedent / the referent and is thus redundant [cf. the adverbial embedding of the PROGRESSIVE and the STATIVE]; in the second case, the adjective clause is formed with a new subject expression, while a coreferential pronoun [Egyptian] or a relative pronoun [English] refers to the antecedent / the referent.

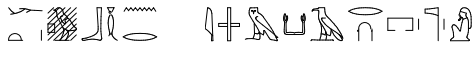
DIRECT RELATIVE CLAUSE	INDIRECT RELATIVE CLAUSE
'*A man*. *He* lent me a book.'	'*A man*. My father lent *him* a book.'
'The man ***who*** [s] lent me a book.'	'The man ***whom*** [o] my father [S] lent a book.'

32.1.3. VIRTUAL ADJECTIVE CLAUSES WITH ADVERBIAL OR ADJECTIVAL PREDICATE

The difference between direct and indirect adjective clauses, both with or without the relative adjective, is best illustrated by examples with adverbial predicate: while a direct adjective clause can be constructed with either the nisba,

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the adjectival conversion of the predicative adverbial phrase, or the relative adjective followed by a bare prepositional phrase under omission of the subject,


ḫt pw bnr ỉm.ỉ kꜣr nčr CT III : 86 i, B3Bo, [nisba]


ḫt py bnr ***n.t(ỉ) m*** *kꜣr nčr* CT III : 86 i, B9C, [rel. clause]

'this fruit tree in the god's chapel' /
'this fruit tree which is in the god's chapel'

an indirect adjective clause either employs the reverse nisba [see sect. 7.6.] or follows the relative adjective as a complete adverbial clause.


ḏꜣḏꜣ(.w)t 10 *pn ỉm(.wt) rᶜw ỉm(.wt) wśỉr* BD 18, A.a. 35

* 
ḏꜣḏꜣ(.w)t 10 *pn n.tỉ rᶜw wśỉr ỉm*

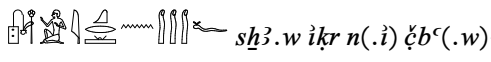
'these ten tribunals, in which Re is and in which Osiris is'

The ***nfr ḥr***-construction, on the other hand, can be regarded as the adjectival conversion of an adjectival clause,


IV : 343, 10 – 12

(ḥꜣ.t-špś(.wt) ḫnm.t-ỉmn) ᶜꜣ.t ᶜꜣb(.w)t wᶜb.t šb.w

'Hatshepsut, great of offerings and pure of offering breads'


sḫꜣ.w ỉḳr n(.ỉ) ḏbᶜ(.w)=f Sailor 188

'a scribe, a skilful one of his fingers'

which is sometimes found side by side with a participle phrase, the adjectival conversion of a verb phrase.

IV : 1845, 9 – 10


sḫꜣ.w nb wḥᶜ.w ḏrf śpṭ(.w) ḥr m mṭw-nčr
wnf.w ỉb ᶜḳ.w m rḫ

'All scribes who have opened the papyrus rolls and who are experienced in the divine words,
who are cheerful and who have advanced into knowledge.'

For the participle *wnf.w* in the ***nfr ḥr***-construction, see sect. 33.2.5.

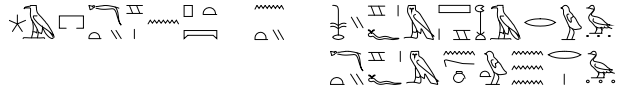
32.2. ADJECTIVAL EMBEDDING BY MEANS OF THE RELATIVE ADJECTIVE

English grammar expresses the syntactic function of the antecedent / the referent or its dependence on other words in the relative clause either by different forms of the relative pronoun ['who', 'whose', 'whom'] or by the use of a relative adverb ['where', 'when', or 'why']. Middle Egyptian, on the other hand, employs an affirmative – or, in far fewer cases, a negative – relative adjective, which precedes an independent clause as a marker for the adjectival embedding. While the relative

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adjective, like all adjectives, grammatically agrees with its antecedent / its referent, showing the masculine form in reference to a compound antecedent / referent comprising both genders, it syntactically behaves like an introductory particle, i.e., it can be valid for more than one clause.

BD 109, Nu 2 – 3



śbꜣ mḥ.tỉ n(.i) p.t n.tỉ rś.i=f m š ḫꜣr.w
mḥ.tỉ=f m nw.yt rˁ (.w)

‘the northern gate of heaven,
whose southern [jamb] is in the *ḫꜣr.w*-Geese-Lake,
and whose northern [jamb] is in the waters of the *rˁ*-Geese’

CT I : 78 i – m, B1P



nčr pw ˁꜣ ỉm.i ỉwn.w
n.t(i) bꜣ=f m čṭ.w
śˁḥ=f m nn-nśwt
šfšf.t=f m ꜣbč.w

‘this great god who is in Heliopolis,
whose *ba* is in Busiris,
whose dignity is in Herakleopolis,
and whose awe is in Abydos’

Although adjective clauses marked by the relative adjective are primarily attested with either adverbial or verbal predicate, the pseudo-verbal construction and the STATIVE can be preceded by the relative adjective as well [cf. the respective exx. in sect. 32.2.1.1.1 and 32.2.1.1.2]. Clauses with adjectival or nominal predicate, on the other hand, can only be embedded as ‘virtual’ adjective clauses [see sect. 14.8.2.].

32.2.1 THE AFFIRMATIVE RELATIVE ADJECTIVE

	MASC.	FEM.
SING.	 *n.tỉ*[1]	*n.t(i)t*[2]
PL. COMM.	*n.tỉw*	

Notes

1 The singular number of the masculine relative adjective is occasionally spelled like a feminine pseudo-dual.

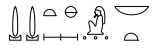
2 Over time, the relative adjective became almost invariable and the masculine singular was used with both genders and numbers.

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32.2.1.1. NON-VERBAL SENTENCE PATTERNS WITH PREPOSED SUBJECT

32.2.1.1.1. DIRECT RELATIVE CLAUSES

If a non-verbal clause with preposed subject is embedded as a direct relative clause, the subject expression is omitted [cf. sect. 16.7.2 (1.a)], and the relative adjective, which grammatically agrees with its antecedent / its referent, seems to fill the position of the subject in the adjective clause:




CT I : 27 d – 28 a, B_1P

ḳ3ḳ3.t *nb.t* ***n.t(i̯)t Ø ḥnᶜ≠k*** [adv. predicate]

'every council that is together with you'




Sin B 33 – 34

r(m)ḳ(.w) *km.t n.tỉw* ***Ø i̯m ḥnᶜ≠f***

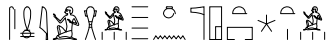
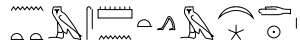
'the Egyptians who were there together with him'




IV : 1023, 12 – 13

n3 n(.i̯) ***nfr(.w)t*** ***n.tỉ(w) Ø ḥr śḳ3 p3 ḥs.y i̯mn r i̯mn.t(i̯)t*** [PROGRESSIVE]

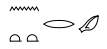
'the cows that are dragging the praised one of Amun to the west'

ZÄS 37 [1899] :

śmỉ ś3 4.*nw n(.i̯) wnw.t ḥw.t-nḳr* ***n.t(i̯)t Ø m śmn.t m 3bṭ*** 97, 8 – 11

'Report of the fourth phyle of the temple's hourly priesthood,
who is about to hand over in [this] month.'

ky.wy ***n.t(i̯w) Ø r śḳm*** IV : 1199, 15

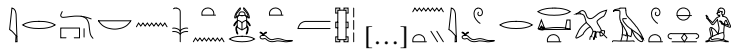
'others who will hear [it]' [THIRD FURURE]




ᶜ.t *nb.t n.t s* ***n.t(i̯)t Ø mr.tỉ*** pEb 1.11

'any limb of the man that is sick' [STATIVE]

Note
Post-classical Middle Egyptian texts occasionally employ the THIRD FUTURE as a grammaticalised formation, i.e., the particle  *i̯w* is treated as a constitutive part of the construction that follows the relative adjective together with a subject expression.



IV : 1800, 8 - 12

i̯r ***i̯m.i̯-rᶻ pr*** *nb n(.i̯) nśwt ḫpr.t(i̯)≠f(i̯) m i̯nb⟨-ḥḳ⟩* […]
n.tỉ i̯w≠f r rḳi̯.t p3w.t≠i̯ […]

'As for any royal steward who will come into office in Memphis […],
who will provide my offerings […].'

32.2.1.1.2. INDIRECT RELATIVE CLAUSES

As indirect adjective clauses require the expression of a new subject, adverbial clauses, the pseudo-verbal construction, and the STATIVE follow the relative

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adjective  ***n.tỉ*** as complete clauses with a coreferential pronoun in the form required by the syntax, while the relative adjective substitutes for a possible introductory particle.

The English translation of the relative clause depends on the syntactic function of the coreferential pronoun in the Egyptian clause:

α. If the pronoun serves as the object of a preposition in a predicative adverbial phrase, the preposition precedes the English relative pronoun.

pWest 8.5 

[adv. clause] ***wšḫ n.tỉ sꜣ nśwt čṭ≠f-ḥr.w ỉm≠f***

'the barge in which the king's son, Djedefhor, was'

BD 108, A.a. 1 

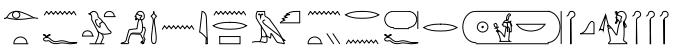
[STATIVE] ***čˁw pf bꜣḫ.w n.tỉ p.t tn rhn.tỉ ḥr≠f***

'this mountain of Bakhu, upon which this sky rests'

β. If the pronoun serves as a possessive suffix pronoun attached to the subject noun or a noun in the adverbial phrase, the English possessive relative pronoun precedes the subject of the relative clause or follows a preposition, respectively.

V : 66, 9 – 10  ***nčr pw n.tỉ ḥr≠f m čsm***

[adv. clause] 'this god whose face is [that of] a hound'

IV : 1258, 9 – 10 

[THIRD FUTURE] ***ỉrỉ.t n≠f twt ˁꜣ n(.ỉ) ỉnr km n.tỉ rn≠f r ⸢nb-mꜣˁ.t-rˁw⸣ ḥḳꜣ ḥḳꜣ(.w)***

'Making a splendid and grand statue of black stone for him,
the name of which shall be Neb-ma'at-Ra, Ruler of the Rulers.'

pEb 13.20 – 21  ***s n.tỉ mr.t m ḫ.t≠f***

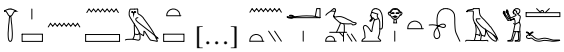
[adv. clause] 'the man in whose belly there is an illness'

γ. If the coreferential pronoun is latent in a prepositional adverb serving as the predicate of an adverbial clause, the English adjective clause is constructed with a relative adverb.

CG 20485, b 4  ***bw n.tỉ nčr(.w) ỉm***

'the place where the gods are'

δ. If the pronoun is constructed as the object of the PROGRESSIVE or the STATIVE of the verb  ***rḫ***, the English relative clause employs the object form of the relative pronoun.

BD 160, A.a. 1 – 2 

[PROGRESSIVE] ***wčꜣ n(.ỉ) nšm.t […] n.tỉ ˁ čḥw.tỉ ḥr twꜣ≠f***

'the amulet of green feldspar […], which the arm of Thot raises'

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nčr pw n.tỉ≠k rḫ.t(ỉ) św CT V : 111 d, M_2C

'this god whom you know' [STATIVE]

ε. In the passive voice of the THIRD FUTURE, the coreferential pronoun is constructed as the object of the INFINITIVE.


sic! […] 2. ZwZt : 18, 17 – 18

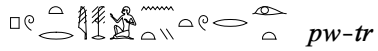
ỉr r≠f n.tỉ nb tw r gmỉ.t m-ḫnw nỉ n(.ỉ) wčˁ(.w) […]

'As for anybody who will be found in-between the boundary stelae, […].'

For the construction of the non-attributive adjective clause, see sect. 32.3.2.

Note

A coreferential pronoun in reference to a neuter antecedent is often omitted:


pw-tr n.tỉ tw r ỉrỉ.t Ipuwer 4.6 – 7

'What could one do?'

A pronominal subject of the Egyptian adjective clause is attached to the relative adjective, either as an enclitic pronoun [first singular and neuter]


śšm pn n.tỉ wỉ ḫr≠f Sin B 173 – 174

'this condition in which I am'

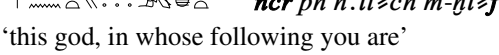

ỉw≠ỉ śwt rḫ.kw bw n.tỉ śt ỉm pWest 9.3 – 4

'but I know the place where they are'

or as a suffix pronoun [other forms]. In the latter case, the contraction of the relative adjective with the subject pronoun commonly results in spellings that are indistinguishable from the independent personal pronoun, e.g., ***n.t(ỉ)≠k***, ***n.t(ỉ)≠č***, ***n.t(ỉ)≠f***, ***n.t(ỉ)≠ś***, or ***n.t(ỉ)≠śn***.


t3 pw čˁśr n.t(ỉ)≠k ỉm≠f CT I : 174 k, $B_{16}C$

'this sacred land, in which you are'


nčr pn n.tỉ≠čn m-ḫt≠f BD 125 [Schluss.], Nu 64 – 65

'this god, in whose following you are'


m bw nb n.tỉ≠f ỉm BD 89, Nu 3

'at any place where he may be'

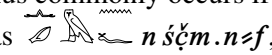

bw nb n.t(ỉ)≠śn ỉm CT II : 164 g, Sq_4C

'any place where they might be'

The THIRD FUTURE can further be constructed with an impersonal subject  / ***.tw*** [e.g., the examples quoted under 32.2.1.1.2 (ε)].

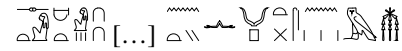
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32.2.1.2. CLAUSES WITH VERBAL PREDICATE

The adjectival embedding of verbal clauses is largely achieved by means of the adjectival conversion of the verb phrase [see chapter 33]. The relative adjective, however, allows for the expression of the full variety of the Egyptian verbal system, and thus commonly occurs if the particular aspect of a complex negated verb form such as  ***n śḏm.n=f***, 'he cannot hear', or ***n śḏm.t=f***, 'he has not yet heard', is to be maintained. In rarer cases, the relative adjective precedes a bare affirmative verb form or even a topicalised constituent [e.g., CT VII : 177 f – g, pGard III, qu. p. 520]. In contrast to adverbial sentence patterns, both direct and indirect verbal adjective clauses follow the relative adjective as a syntactically complete clause, as the subject expression is a constitutive part of the conjugated verb form. Direct relative clauses thus employ a subject pronoun in agreement with the antecedent / the referent,

pEb 12.15 – 16  ***wnm(.w) ỉn s n.tỉ n fgn.n=f***

'Shall be eaten by the man who cannot defecate.'

pWest 5.9 – 11 

s.t ḫm(.w)t 20 […] ***n.tỉ(w) n wpỉ.t=śn m mśỉ.t***

'20 women who have not yet given birth'

Lit.: 'who have not yet opened in [the act of] giving birth'.

pEb 65.14  ***(r)ḏỉ(.w) r tp n(.ỉ) s n.tỉ n śkm=f***

'Shall be applied to the head of the man who shall not go bald.'

while indirect relative clauses are constructed with a coreferential pronoun in the syntactic position of any constituent other than the [logical] subject, namely as

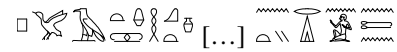
α. the object of a preposition in a qualifying adverbial phrase,

BD 90, Nu 2 – 3 

nn mɜ3n=k wỉ m ỉr.t(ỉ)=k ỉp⟨t⟩n n.tỉ(w) mɜ33=k ỉm=śn

'You shall not see me with these your eyes, by which you [normally] see.'

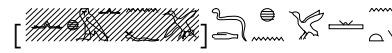
β. a direct or an indirect object,

Siût I 295 

pɜ t3 ḫ(n)ḳ.t […] ***n.tỉ rḏỉ.n=ỉ n=ḏn św***

'the bread and the beer […] which I have given to you'

γ. the grammatical subject of the passive voice.

IV : 751, 14 

n ḫm.n=f pɜ ḏṯ ḫn n.tỉ n ỉrỉ.tw=f

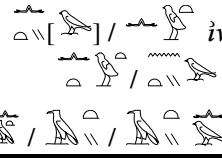
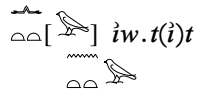
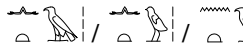
'He is not unaware of one who speaks of a heroic deed
that has not been done.'

For the non-attributive perfective participle *ḏṯ*, see sect. 33.2.1.1. with 33.2.6 (γ).

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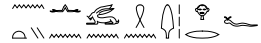
Note
If the coreferential pronoun is evident from the context, it is redundant and may be omitted. Such omission is particularly frequent if the relative clause is used as a noun equivalent, e.g., Peas B_1, 302 – 303, qu. p. 519, Neferti Pet 26, qu. p. 520 [subject pronoun], and Ipuwer 4.6 – 7, qu. p. 520 [object pronoun].

32.2.2. THE NEGATIVE RELATIVE ADJECTIVE

	MASC.	FEM.
SING.	 *ỉw.tỉ* / [*ỉ.tỉ*[1]]	 *ỉw.t(ỉ)t*
PL. COMM.	 *ỉw.tỉw*	

Note
A particular form of the negative relative adjective found in the Book of the Dead.

The negative relative adjective originally replaced the negating particle if a complex negated verb form or a negated sentence pattern was to be embedded as an adjective clause. By the time of Middle Egyptian, however,  ***n.tỉ*** had developed into an almost invariable adjective marker that preceded both affirmative and negated constructions [e.g., Peas B1, 302 – 303, IV : 1109, 11, qu. p. 519 f, Neferti Pet 26 and Hat Gr 22, 17 – 18, qu. pp. 520],



IV : 1231, 19

św ḫpr(.w) m w tkȝ(.w) [?] *n.tỉ nn-wn šn(.w) ḥr=f*
'It had become an area of scorched earth [?] on which there are no trees.'

while the use of  *ỉw.tỉ* was largely restricted to the following constructions.

32.2.2.1. CLAUSES OF NON-EXISTENCE

32.2.2.1.1. WITH A POSSESSIVE SUFFIX PRONOUN

In Middle Egyptian,  *ỉw.tỉ* primarily precedes clauses of non-existence with a possessive suffix pronoun in reference to the antecedent / the referent. Forming a negated expression of possession [see sect. 18.2.4.], the Egyptian construction can usually be rendered by the genitive case of the English relative pronoun, to which the coreferential pronoun is latently inherent. If the coreferential pronoun, however, is attached to the subject noun, the English relative pronoun follows the antecedent directly:

'[ANTECEDENT] whose [NOUN] does / did not exist'
≈ '[ANTECEDENT] who does / did not have [NOUN]'

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Siût I 265  ***ʿḳ³ ỉb ỉw.tỉ gś³=f***

'a straight forward one who has no favourite'

Ipuwer 8.4  ***m=čn wš šnỉ ỉw.tỉ mrḥ.t=f***
ḫpr(.w) m nb ḫbb(.w)t ʿnt.w nḏm

'Behold, the bald man who had not [even] unguent
has [now] become the possessor of jars [filled with] with sweet myrrh.'

pEb 30.7  ***mḏ³.t ỉw.t(ỉ)t sḫ³.w=ś***

'a book that has no writing'

Note
The coreferential pronoun usually exhibits the form of the third singular or plural, in accordance with the grammatical construction. Biographies, however, also employ a suffix of the first person singular, as the referent coincides with the speaker [constructio ad sensum].

CG 20539, I b 8  ***w³ḥ ỉb ỉw.t(ỉ) śn.nw=ỉ***

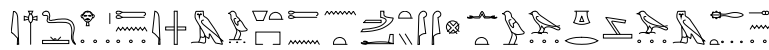
'a patient one whose equal does not exist'

If the referent is attached to a genitival attribute of the subject noun or to a nominal part of a prepositional phrase, the English relative pronoun is constructed as the object of the [genitival] preposition.

BD 125 [Schluss.], Nu 77 – 78 

nḥm=k wỉ m-ʿ n³y=k n(.ỉ) wpw.tỉw […]
ỉw.t(ỉ)w čʒm n.t ḫr(.w)=śn

'May you save me from these your messengers […], who are not mild.'
Lit.: 'the veiling of whose faces does not exist'.

BD 125 [Schluss.], Nu 66 – 67 

ỉ.nḏ-ḫr(.w)=čn ỉm.ỉw wśḫ.t tn n.t mʒʿ.tỉ ỉw.t(ỉ)w grg m ḫ(.w)t=śn

'Greetings, you who are in this *Ma'a.ti*-Hall,
in whose bodies there is no falsehood.'

32.2.2.1.2. With the infinitive

Embedded clauses of non-existence can further be constructed with a subject infinitive [or another verbal noun] to denote the generalised impossibility of a verbal event to occur in reference to an arbitrary subject. In the English translation, this construction is usually best rendered by the impersonal passive.

BD 149, Nu 20 – 21 

ỉ³.t twy n.t ʒḫ.w ỉw.t(ỉ)t śḳṯ.wt ḫr=ś

'this mound of the *akhs*, whereupon one cannot sail'

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 CT IV : 322 b – c, T_1C^b

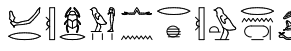
ḳḳ.w šᶜ.t m-ḫnw ỉ3č.w ỉw.tỉw prỉ.t ḫr s3.wt=śn

‘those who cause slaughtering in the place of execution,
under whose guard one cannot go forth’

For the non-attributive imperfective participle *ḳḳ*, see sect. 33.2.1.2. with 33.2.6 (γ).

Note

Occasionally, the passive AORIST is found where one would expect a subject infinitive.

 ***ḳśr ḫpr.w nn rḫ.tw rn=f*** Cat. Abydos no. 1053

‘with sacred manifestations, whose name one does not known’ [l. 3 - 4 in publiocation]

32.2.2.1.3. WITH THE AORIST

As a nominalised verb form, even the AORIST can serve as the subject of a clause of non-existence [e.g., Sin B 197 and IV : 363, 12, qu. p 569], viewing the occurrence of the verbal event as virtually impossible to occur in reference to the particular subject.

 CG 579, 11

śḫm ỉb ỉw.tỉ b(3)gg=f ḥr mn.w n(.ỉ) nb nčr(.w)

‘a bold one who is not weary regarding the monuments of the Lord of the Gods’

Lit.: ‘whose being weary […] does not exist’.

 IV : 97, 8

ỉw.tỉ thh=f rčỉ.yt m ḥr=f

‘one who never overstepped what had been commanded to him’

Lit.: ‘whose overstepping […] does not exist’.

For the non-attributive perfective passive participle *rčỉ.yt*, see sect. 33.2.1.1. with 33.2.6 (γ).

32.2.2.2. CLAUSES WITH VERBAL PREDICATE

If a complex negated verb form is to be embedded, the negative relative adjective substitutes for the negating particle. Middle Egyptian examples, however, are rare and primarily occur in archaic religious texts.

DIRECT RELATIVE CLAUSES:

 ***mśś ỉw.tỉ mśỉ.tw=f*** IV : 1944, 2

‘creator who has not been created’ [NEG. PERFECTIVE]

For the non-attributive imperfective participle *mśś*, see sect. 33.2.1.2. with 33.2.6 (γ).

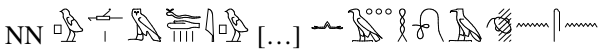
 CT VI : 134 g – h, $M_{22}C$

ỉnk gbb […] ***ỉw.tỉ m(w)t.n=f śkỉ.n=f*** [with split column]

‘I am Geb […], who can neither die nor perish.’ [NEG. PERFECT; GENERIC]

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PT 2057 – 58, N



NN pw wˁ m ***(i)fṯ.w ỉpw*** […] *ỉw.tỉw ḥw3.n=śn*

'This NN is one of these four […] who do not decay.'

V : 8, 10 / 10, 13

[NEG. PASS. PERFECT; GENERIC]



ỉnk ᶜ3 […] *ỉw.tỉ ḫśf(.w)=f m nčr(.w)*

'I am the great one […] who is not opposed among the gods.'

CT I : 31 a – b, B4Bo

[NEG. PROSPECTIVE]



śb3 *pw* […] *ỉw.tỉ śkḫ=f ỉw.tỉ ḥtm=f*

'this star […] that will not perish and that will not vanish'

BD 154, Nu 2 – 3

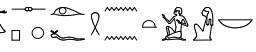


ỉw=ỉ tm.kw mỉ ỉtḫ=ỉ ḫpr *mỉ.tỉ(=ỉ) pw 3.tỉ sbḫ.y=f*

'I am complete like my father Khepri.
He is the like of me – one who does not pass away.'

I : 47, 5

[*n-sp śčm=f*]



ỉw.tỉ sp ỉrḫ=f šnn.t ⟨r(m)č.t⟩ nb(.t)

'one who never did anything from what people suffer'

For the non-attributive imperfective relative *šnn.t r(m)č*, see sect. 33.3.2.1. with 33.3.6 (α).

INDIRECT RELATIVE CLAUSES

HTBM I, pl. 47

[EA 159], 11 – 12

[NEG. PERFECT]



ỉw.t(ỉ) śčr.n r(m)č(.w) špt(.w) r=f

'one on account of whom people do not spend the night being angry'

I : 125, 6 – 7

[*n-sp śčm=f*]



ỉn.w […] *ỉw.t(ỉ) sp ỉnt.(tw) mỉ.t(ỉ)t* ***⟨ỉr.ỉ⟩*** *r t3 pn čr-b3ḥ*

'tributes […] the likes of which have never been brought to this land before'

Note

The negative relative adjective has to be distinguished from the archaic particle  *ỉw.t*, which serves as the negative counterpart of  *ỉw* and builds a negative generic verb form  *ỉw.t śčm=f* '[while] he cannot hear', which can qualify a main clause [cf. the note in sect. 22.7].

Amduat : 32,

A II 24 – 25



ỉrḫ.t śḫr.w n.tỉw ỉm=ś ḫr ḫrw=f *ỉw.t m33=f śn*

'Satisfying the needs of those who are in it by his [i.e., Ra] voice
although he cannot see them.'

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32.3. NON-ATTRIBUTIVE ADJECTIVE CLAUSES

32.3.1. IN GENERAL

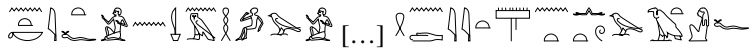
Like any other adjective, both the affirmative and the negative relative adjective can stand by themselves in order to serve as noun equivalents, agreeing with their referent in number and gender. As the English relative pronoun, however, inevitably requires the presence of an antecedent noun, the Egyptian construction is usually best rendered with a 'dummy' antecedent such as, 'he who […]', 'that what […]', etc.

In an abbreviated construction,  ***n.t(ỉ)t*** and ***ỉw.t(ỉ)t*** themselves are used as nouns in their own right: 'that what [exists]' and 'that what does not [exist]'.

 ***(ỉ)m.(ỉ)-r³ n(.ỉ) n.t(ỉ)t ỉw.t(ỉ)t*** Hamm 114, 3

'overseer of what exists and what does not exist'

More commonly, however, an entire adjective clause is nominalised in order to serve as a noun equivalent. Marked adjective clauses are thus found in genitival constructions,

 Peas B_1, 93 – 95

(ỉ)ntk ỉtị n nmḥ.w […] ***šnčˇ.yt n.t ỉw.t(ỉ) mw.t=f***

'You are a father to the orphan […], a kilt of one who has no mother.'

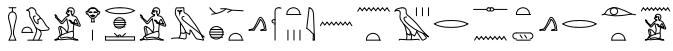
 ***m śḥčˇn.w ỉb n(.ỉ) n.tỉ ỉčp.w*** Ptah Pr 12.6 – 7

'Do not irritate the heart of one who is laden [with responsibility].'

as the object of a preposition,

 ***n.t(ỉ) t³ pn ḫr mrw.t=f*** Hat Gr 24, 3

'one whom this land loves'

 IV : 58, 2 – 3

ḥsị.tw=ỉ ḥr rḫ=ỉ m-ḫt rnp(.w)t ỉn n.tỉw r snị.t r ỉrị.t.n=ỉ

'I shall be praised on account of my knowledge [even] after [many] years
by those who will emulate what I have done.'

For the non-attributive relative perfect ***ỉrị.t.n=ỉ***, see sects. 33.3.2.3. and 33.3.6 (α).

 ***m w³(.w) n n.t(ỉ)t n ỉyị.t*** Peas B_1, 302 – 303

m ḥ^{c}ị.w n n.t(ỉ)t n ḫpr.t

'Do not brood over what has not yet come,
but neither rejoice at what has not yet happened.'

The neuter subject of the verb forms is omitted, see sect. 22.5.2.

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as an apposition introduced by the preposition  ***m***,

IV : 1109, 11 

ỉr sḫ3.w nb […] ***m n.tỉ nn śt ḥbś*(*.w*)** […]

‘As for any document […] that is not sealed, […].’

For the negation of the STATIVE, see sect. 21.5.

CT VII : 177 f – g, pGrad III 

ỉw śp.t*(*ỉ*)*≠ỉ ḳ̌ṭ≠śn wr.t m n.t*(*ỉ*)*t ḳ̌ḥw.tỉ sḫ3≠f ỉm

‘My lips say something great, something [of the kind] that Thot writes about.’

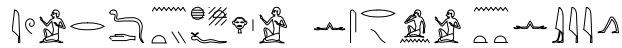
or as a constituent in verbal and non-verbal clauses.

Ipuwer 4.6 – 7  ***pw-tr n.tỉ tw r ỉrị̈.t*** ‘What could one do?’

IV : 120, 12; sim 

IV : 1083, 14 ***śḳ̌m*(*.w*) *ỉr≠f ḳ̌n n.tỉw m ḫpr***

‘Listen, you who are about to come about.’

Neferti Pet 26 

ỉw≠ỉ r ḳ̌ṭ n.tỉ*(*t*) *ḫft-ḥr≠ỉ n śr.n≠ỉ n.t*(*ỉ*)*t n ỉyị̈.y

‘I will say what [I see] before me;
I do not predict anything that will not come.’

For ***n ỉyị̈.y***, see under sect. 22.5.2.

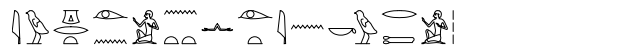
BD 17, Nu 87 

ỉr gr.t ỉ3.t n*(*.t*) *ḫ.t p3 pw n.tỉ r-ỉm.wtỉ-nỉ n-3r≠f r šny.t

‘As for this lake of fire, this is the one that is between Naref and Shenyt.’

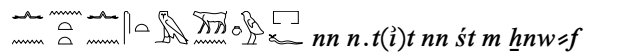
pEb 14.5 – 6  ***swr*(*.w*) *ỉn n.tỉ mr.t m ḫ.t≠f***

‘Shall be drunk by the one in whose belly there is an illness.’

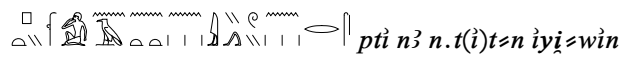
Hat Gr 22, 17 – 18 

***ỉw gr.t ỉrị̈.n≠ỉ n.t*(*ỉ*)*t n ỉrị̈.t*(*w*) *ỉn ky.wy r*(*m*)*ḳ̌*(*.w*)**

‘I have done what has not been done by other people.’

Sailor 115  ***nn n.t*(*ỉ*)*t nn śt m ḫnw≠f***

‘There was nothing that would not have been in it.’

pWest 11.10 – 11  ***ptỉ n3 n.t*(*ỉ*)*t≠n ỉyị̈≠wỉn r≠ś***

‘What is it that we have come for?’

32.3.2. SYNTAX OF NON-ATTRIBUTIVE ADJECTIVE CLAUSES

Non-attributive relative clauses syntactically behave like noun phrases headed by  ***n.tỉ*** / ***ỉw.tỉ***, i.e., the relative adjective can be qualified by the primary adjective  ***nb***, ‘all’,

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 2. ZwZt : 18, 17 – 18

ỉr r≠f n.tỉ nb tw r gmi̯.t≠f m-ḫnw nꜣ n(.ỉ) wc̈̌(.w) […]
ḫr.t(w) wbṭ.t(w)≠f
'As for anyone who will be found within [the area marked by] these stelae […], he is to be burned.'

 *n.tỉ nb rn≠f ḫr wc̈̌ pn* Leyden V 103, 3

'everyone whose name is on this stela'

while the possible subject pronoun, or copula,  *pw* follows the relative adjective as closely as possible.

 *n.t(ỉ)t pw ꜥnḫ≠śn ỉm≠ś* JEA 13 [1927], pl. 40, 8

'this is what they live on'

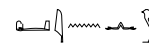
32.3.3. FIXED EXPRESSIONS

Particular expressions built with  *n.t(ỉ)t* and *ỉw.t(ỉ)t* are further used as nouns in their own right:

 *n.tỉ-n≠f* /  *n.tỉ-m-ꜥ≠f* 'a wealthy man'

 *ỉw.tỉ-n≠f* /  *ỉw.tỉ-m-ꜥ≠f* 'a poor man', 'a have-not'

 *ỉw.tỉ-św* 'a poor man', 'a have-not'

  V : 166, 4 – 5

rḫ≠ỉ n.tỉ-n≠f *čẖ̌i̯≠ỉ n ỉw.t(ỉ)-n≠f*
'I knew the wealthy one, and I gave to the poor one.'

  IV : 48, 16 – 17

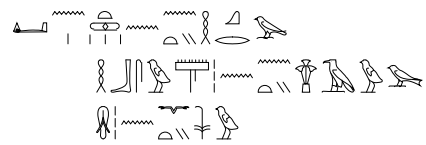
nḫ mꜣr *nḥm ỉw.tỉ-św*
'one who protects the poor one and rescues the have-not'

For the non-attributive perfective participle *nḫi̯*, see sect. 33.2.1.1. with 33.2.6 (γ).

The phrases possibly trace back to clauses of non-existence, which omit a pronominal subject / a dative object, in reference to a preceding noun, respectively.

 *čẖ̌i̯.n≠ỉ tꜣ n ỉw.tỉ n≠f ⟨św⟩* IV : 511, 10

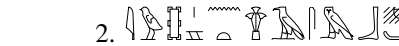
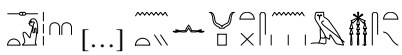
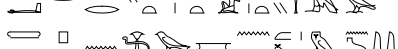
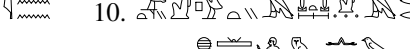
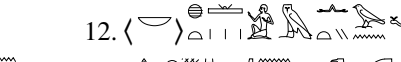
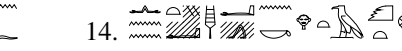
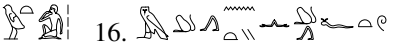
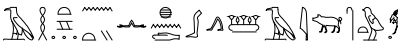
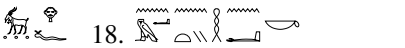
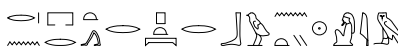
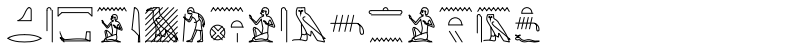
'I gave bread to one who had none.'

 *čẖ̌i̯.n≠ỉ tꜣ n n.tỉ ḥḳr(.w)* CG 20537, 4 – 5
ḥbś.w n n.tỉ ḥꜣi̯.w
čb.w(t) n ỉw.tỉ ⟨n≠f⟩ św

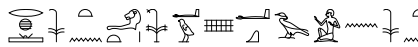
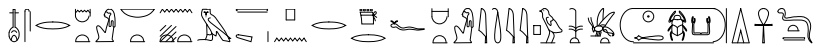
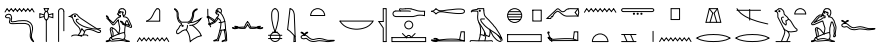
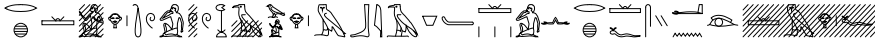
'I gave bread to the hungry,
cloths to the naked,
and sandals to one who did not have any.'

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EXERCISE

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Notes

18.  (*i*)*n-m* [S]: ‘who is [S]’.
34. *pśḏ*: ‘who shines’.
39. *ʿḳ n nśwt*: ‘one who enters to the [presence] of the king’.

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2 CT II : 369 a, S_2P.
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4 pBln 3038, 4.3.
5 Amduat : 66, T III 10.
6 Neferti Pet 22.
7 pEb 35.10.
8 CT III : 97 i, B_1L.
9 Sailor 84 – 86.
10 BD 18, A.a. 11 – 12.
11 Peas B_1, 123 – 124.
12 Ipuwer 8.2.
13 2. ZwZt : 74, 7.
14 2. ZwZt : 94, 15.
15 pEb 93.4 – 5.
16 Peas B_1, 80.
17 BD 125 [rubric], Nu 111 – 112.
18 BD 58, Ani 2.
19 CT III : 61 a, B_2L.
20 Sailor 107.
21 Ptah Pr 7.6.
22 pWest 9.1 – 4.
23 pEb, 6.15 – 16.
24 BD 171, C.e. 3 – 4.
25 pEb 65.14.
26 CT I : 41 a – b, B_2Bo.
27 IV : 1297, 6 – 8, K.
28 Leyden V 4, 8 – 9.
29 V : 17, 6.
30 pEb 14.5 – 6.
31 pWest 11.10 – 12.
32 IV : 1235, 3 – 5.
33 BD 125 [Schluss.], Nu 64 – 65.
34 BD 17, A.a. 58 – 59.
35 Hat Gr 22, 17 – 18.
36 Hat Gr 24, 5.
37 IV : 649, 15 – 16.
38 Florence 2605 [Schiaparelli], 3rd reg., 11
39 Hat Gr 25, 2 – 3.
40 pEb 47.17 – 18.
41 Ipuwer 8.1 – 2.
42 IV : 219, 2 – 3.
43 Hat Gr 23.3.
44 BD 17, A.a. 41 – 42.
45 pKah, pl. 6, 12.
46 Ipuwer 6.13 – 14.
47 TTPI : 19, no. 23, 9 – 10.
48 BIFAO 88 [1988], fig. 1, 14 – 15.

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Chapter 33

THE ADJECTIVAL EMBEDDING II – EMBEDDING OF A VERBAL PREDICATE WITHOUT THE RELATIVE ADJECTIVE

33.1. IN GENERAL

Middle Egyptian has two distinct adjectival conversions of the verb, [non-finite] participles and [finite] relative forms, which combine both nominal and verbal features: like verbs, they express the verbal features of aspect [perfective vs. imperfective] and voice [active vs. passive] by different modifications of the stem; like nouns, however, they distinguish number [singular vs. plural] and gender [masculine vs. feminine] by possible endings attached to the verb stem.

The resultant four gender-variable participles are complemented by a generically different verb form known as the 'verbal adjective', which exclusively denotes verbal action performed by the antecedent / the referent in the relative future time. On the semantic level, the verbal adjective thus functions as a prospective active participle; on the syntactic level, however, its use is restricted, as it can neither serve as an adjectival predicate [see sect. 33.2.5.] nor be employed in the so-called *ỉn*-construction [see sect. 38.2.2.1.].

Note
Archaic religious texts occasionally employ a particular form for the dual number of a participle. Standard Middle Egyptian, however, employs the plural number instead.

 *ỉwr.t(ỉ) hrw* 'the two who conceive by day' CT III : 156 a, B_1Bo^b

33.2. THE NON-FINITE ADJECTIVAL CONVERSIONS OF THE VERB

33.2.1. RESPECTIVE MODIFICATIONS OF THE VERB STEM

33.2.1.1. THE PERFECTIVE PARTICIPLE

The active voice of the perfective participle is built with the base stem, usually showing no specific ending besides the expression of number and gender. The masculine singular is occasionally marked by  /  *.w* or  *.y*, the latter usually being found with VERBA ULT INF, only on exception with other verbs as well.

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In the passive voice, the base stem is fairly often augmented with the ending ,  ***.w***, which almost regularly assimilates into  ***.y*** with VERBA ULT INF. VERBA 2-RAD form the perfective passive participle with the geminated verb stem and the endings  ***.y*** for the masculine and  ***.t*** for the feminine gender.

2-RAD	 ***ʿḳ.w*** [act. pl.] ‘(who) enter’  ***rḫḫ.y*** [pass. sing.] ‘(who is) known’  ***wḏḏ.t*** [pass. fem.] ‘(what has been) commanded’  ***wḏ(ḏ).t*** [pass. fem.] ‘(what has been) commanded’
2AE GEM	 ***hn*** [act. sing] ‘(who) bent down’
3-RAD	 ***śḏm*** [act. sing.] ‘(who) hears’  ***wtḫ.w*** [act. pl.] ‘(who have) fled’  ***ḥ3b*** [pass. sing.] ‘(who has been) sent’  ***wb3.w*** [pass. sing.] ‘(for whom) is opened’  ***ḥ3ḳ*** [pass. pl.] ‘(that had been) sacked’
3AE GEM	 ***pḥrr*** [sing. act.] ‘(he who) hurried’
3AE INF	 ***prị*** [act. sing] ‘(who) comes forth’  ***šwị.y*** [act. sing.] ‘(one who is) free (of)’  ***ḥsị.y*** [act. sing.] ‘(who) attacks’ ***ỉrị.t*** [act. sing. fem.] ‘(who) makes’  ***h3ị.yt*** [act. sing. fem] ‘(that has) fallen’  ***gmị.yt*** [pass. sing. fem] ‘(what was) found’  ***ḥsị.yw*** [pass. pl.] ‘(who were) praised’
4AE INF	 ***śšmị*** [act. sing.] ‘(one who) should guide’  ***ʿw3ị*** [pass. sing.] ‘(one who) was robbed’
CAUS 2-RAD	 ***śḥḏ*** [act. sing.] ‘(who) illuminates’  ***śwḏ.t*** [pass. sing. fem.] ‘(that had been) bequeathed’
CAUS 3-RAD	 ***śnḏm*** [act. sing.] ‘(who) sweetens’  ***śḫkr.w*** [act. sing.] ‘(who) adorns’

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CAUS 3AE INF	 *śʒwi̯.w* [act. sing.] ‘(who) widens’
	 *śḫwi̯.y* [act. sing.] ‘(who) protects’
CAUS 4AE INF	 *śmʒwi̯* [act. sing.] ‘(who) renewed’
	 *śḫnti̯.y* [pass. sing.] ‘(who is) promoted’
CAUS 4-RAD	 *śmnmn.t* [act. sing. fem.] ‘(that) has moved’
mʒʒ	 *mʒ.t* [act. sing. fem.] ‘(who) sees’
	 *mʒ.w* [act. pl.] ‘(who have) seen’
wnn	 *wn.w* [act. pl.] ‘(who) existed’
i̯yi̯ / *i̯wi̯*	 *i̯wi̯* [act. sing.] ‘(who has) come’
	 *i̯yi̯* [act. sing.] ‘(who has) come’
	 *i̯yi̯.w* [act. sing.] ‘(who) comes’
	 *i̯yi̯.y* [act. sing.] ‘(who has) come’
wṯi̯	 *wṯi̯* [act. sing.] ‘(who) inflicts’
rčči̯	 *rčči̯* [act. sing.] ‘(who) gives’
	 *čči̯* [act. sing.] ‘(who) gives’
	 *čči̯* [pass. sing.] ‘(who) has been given’
	 *rčči̯* [pass. sing.] ‘(who) has been given’
	 *rčči̯.y* [pass. sing.] ‘(who) has been given’
	 *rčči̯.yt* [pass. pl. fem.] ‘(what) has been given’
	 *čči̯.y* [pass. sing.] ‘(who) has been given’

33.2.1.2. THE IMPERFECTIVE PARTICIPLE

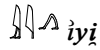
VERBS ULT GEM as well as VERBA 3AE INF and their causative stems form the imperfective participle with the geminated stem. VERBA 4AE INF behave inconsistently and exhibit either stem, depending on the particular verb. The active voice of the masculine gender frequently shows the ending  *.y* [during the New Kingdom also spelled *.y*], in fewer cases  / *.w*.

The masculine passive is almost regularly marked by  / *.w*, which may assimilate into *.y* with VERBS ULT INF. The feminine forms exhibit no specific ending besides the regular *.t*.

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2-RAD	 *čṭ.w* [pass. sing.] ‘(one to whom is) said’
	 *čṭ.t* [pass. pl. fem.] ‘(what is) said’
2AE GEM	 *tkk.w* [act. sing.] ‘(who has) attacked’
	 *wrr.t* [act. sing. fem.] ‘(who is very) great’
3-RAD	 *ʿnḫ.y* [act. sing.] ‘(who is) alive’
	 *śḫ3.w* [pass. sing.] ‘(who is) remembered’
3AE GEM	 *śpṭṭ* [act. sing.] ‘(one who) equips’
	 *pḥrr* [pass. sing.] ‘(you who) hurries’
3AE INF	 *ỉrr* [act. sing] ‘(who) does’
	 *ḫṭṭỉ.y* [act. sing.] ‘(that) flows’
	 *s33.y* [act. sing.] ‘(one who) lingers’
	 *śčm.yw* [act. pl.] ‘(those who) listen’
	 *prr.t* [act. sing. fem.] ‘(what) goes forth’
	 *ḫss.y* [pass. sing.] ‘(one who is) praised’
	 *mrr.w* [pass. pl.] ‘(who) love’
	 *3bb.t* [pass. sing. fem.] ‘(what is) desired’
4AE INF	 *ḫntỉ* [act. sing.] ‘(who) sailed upstream’
	 *mśčč.w* [act. sing.] ‘(who) hates’
	 *mśčč.t* [pass. sing. fem.] ‘(who is) hated’
CAUS 2-RAD	 *śrṭ* [act. sing.] ‘(who) lets grow’
	 *śʿḳ.yw* [act. pl.] ‘(who) let enter’
CAUS 2AE GEM	 *śgnn* [act. sing.] ‘(who) weakens’
CAUS 3-RAD	 *św3č* [act. sing.] ‘(who) makes prosper’
CAUS 3AE INF	 *śḳnn* [act. sing.] ‘(who) makes strong’
	 *śiṭṭ.y* [act. sing] ‘(who) makes powerless’
CAUS 4AE INF	 *śḫntỉ.w* [act. pl.] ‘(who) promote’
wnn	 *wnn.w* [act. pl.] ‘(who) exist’
	 *wnn.yw* [act. pl.] ‘(who) exist’

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mɜ́ɜ́	 *mɜ́ɜ́* [act. sing.] ‘(who) sees’ *mɜ́ɜ́.w* [pass. sing.] ‘(who is) seen’
ỉyỉ / ỉwỉ	 *ỉyỉ* [act. sing.] ‘(who) comes’  *ỉyỉ.y* [act. sing.] ‘(who) comes’
wṯỉ	 *ṯṯ* [act. sing.] ‘(who) gives’  *ṯṯ.yw* [act. pl.] ‘(who) give’
rčỉ	 /  *čč* [act. sing.] ‘(who) gives’

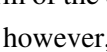
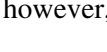
33.2.1.3. THE VERBAL ADJECTIVE

Unlike the participles, the verbal adjective consists of three parts:

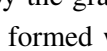
- THE VERB STEM,

  [VERBA ULT GEM show the geminated stem, all other verb classes employ the base stem.]

- THE ENDING  ,

  [The full form of the ending is usually spelled  , in far fewer cases  . Frequently, however, the semi vowel is omitted, resulting in the spelling  .]

- A PRONOMINAL SUBJECT.

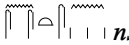
  [While the relation between a participle and its antecedent / its referent is expressed by the grammatical agreement of number and gender, the verbal adjective is formed with a(n) [assimilated] pronominal subject  /  /  in reference to the antecedent / the referent.]

The combination of ending and pronominal subject occurs in various spellings:

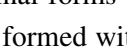
	MASC.	FEM.
SING.		
PLURAL		

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While the full form of the ending  /  *.tỉ* usually follows a possible determinative, the abbreviated spelling  *.t(ỉ)* is often directly attached to the verb stem, and a verbal adjective cannot always be distinguished from the 'feminine' INFINITIVE with a suffixed subject or object pronoun.

2-RAD	 *fḫ.t(ỉ)=fỉ* '(one who) will loosen'
2AE GEM	 *nśś.t(ỉ)=śn* '(those who) will damage'
3-RAD	 *gmḥ.tỉ=f(ỉ)* '(who) will catch sight of'
3AE INF	 *šṭị.t(ỉ)=śn* '(those who) will recite'  *hɜw.t(ỉ)=f(ỉ)* '(one who) will descent'
4AE INF	 *śwɜị.t(ỉ)=śn* '(who) will pass'
CAUS 3-RAD	 *śrwč.t(ỉ)=fỉ* '(who) will strengthen'
wnn	 *wnn.t(ỉ)=f(ỉ)* '(one who) will exist'
mɜɜ	 *mɜɜ.t(ỉ)=śn* '(those who) will see'
ỉyị / ỉwị	 *ỉwị.t(ỉ)=śn* '(who) will come'
wṭị	 *wṭị.t(ỉ)=f(ỉ)* '(who) will afflict'
rčị	 / *rčị.t(ỉ)=f(ỉ)* '(one who) will give'

33.2.2. NEGATION OF PARTICIPLES AND THE VERBAL ADJECTIVE

Like other nominal forms of the verb, the negation of both participles and the verbal adjective is formed with the  *tm*, i.e., the negative verb serves as the carrier of grammatical information, while the main verb, the carrier of verbal information, follows in the form of the NEGATIVAL COMPLEMENT or the INFINITIVE [see sect. 11.2.3.].

IV : 959, 14  *tm b(ɜ)gị(.w)*
[perf. act. masc.] 'one who is not weary'

Khakhep 7  *tmm.t wḥm(.w)*
[perf. pass. fem.] 'something that has not been repeated'

Bln 1157, 19  *tm.t(ỉ)=f(ỉ) ʿḥɜ(.w)*
[verb. adj.] 'one who will not fight'

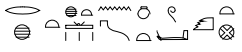
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33.2.3. WORD ORDER

33.2.3.1. THE ACTIVE PARTICIPLE AND THE VERBAL ADJECTIVE

If a hypothetical verbal clause of the active voice is transformed into a participle phrase, the original subject is latently inherent to the adjectival verb form, which agrees with the antecedent / the referent in number and gender. Like the coreferential subject pronoun in a direct adjective clause introduced by the relative adjective, it is thus redundant, while possible further constituents follow the participle in the same order as in the original verbal clause.

[PART.] [O] [D] [ADV. PHR.]
[PART.] [d] [O] [ADV. PHR.]
[PART.] [o] [D] [ADV. PHR.]
[PART.] [d] [o] [ADV. PHR.]


rḫ.t [PART.] ***(i)ḫ(.w)t*** [O] ***nwi̯.t*** [PART.] ***km.t*** [O] IV : 21, 9 – 10

'she who knows things and takes care of Egypt'


[…]


Siût I 226

ỉr śwt r(m)č.t nb.t sḫ3.w nb […] [ANT.] ***ʿḳ.t(i)=śn*** [verbal adj.] ***r ỉs pn*** [ADV. PHR.]
m33.t(i)=śn [verbal adj.] ***n.t(i)t ỉm*** [O]
mki̯.t(i)=śn [verbal adj.] ***sḫ3.w=f*** [O]

'But as for anybody, any scribe […], who will enter this tomb,
who will see what is therein,
and you will protect its writings, […].'


IV : 411, 7

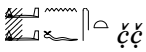
ś3wi̯.w [PART.] ***ỉb n(.ỉ) nśwt*** [O] ***m ḥr.t-ḥrw*** [ADV. PHR.]
'he who pleases the king's heart every day'


čč [PART.] ***m3ʿ.t*** [O] ***n*** {***ỉri̯*** [PART.] ***m3ʿ.t*** [O]} [D] Bln 6910, G 3

'he who gives ***m3ʿ.t*** to the one who does ***m3ʿ.t***'


Siût I 282

wʿb nb [ANT.] ***rčỉ̯.t(i)=f(i)*** [VERB. ADJ.] ***n=ỉ*** [d] ***tʾ ḥčỉ̯ pn*** [O]
'any wab-priest who will give this white bread'


čč [PART.] ***n=f*** [d] ***śt*** [o] 'he who gives it to him' Peas R 18.6

Only the verbal adjective is standardly constructed with a pronominal subject as a constitutive part of the verb form in reference to the antecedent / the referent.

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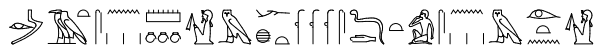
Dispute 52 – 54 

ḫpr m ỉwʿ.w≠ỉ ṯrp.tỉ≠fỉ [VERB. ADJ.]
ʿḥʿ.t(ỉ)≠fỉ [VERB. ADJ.] *ḥr ḥ3.t(≠ỉ)* [ADV. PHR.]$_1$ *ḥrw ḳrś* [ADV. PHR.]$_2$
'Become my heir who will make offerings
and who will stand at my tomb on the day of the burial.'

Bln 1157, 17 – 18  *śrwčˇ.t(ỉ)≠fỉ* [VERB. ADJ.] *t3š pn* [O]
'one who will strengthen this border'

BD 25, Nu 3 – 4 

nčr nb tm.t(ỉ)≠fỉ [VERB. ADJ.] *ỉwỉ̯(.w)* [NEG. COMPL.] *m-ś3≠ỉ* [ADV. PHR.]
'every god who should not come after me'

IV : 365, 8 – 9 

m33.t(ỉ)≠śn [VERB. ADJ.] *mn.w≠ỉ* [O] *m-ḫt rnp(.w)t* [ADV. PHR.]
śčˇṯ.t(ỉ)≠śn [VERB. ADJ.] *m ỉrỉ̯.t.n≠ỉ* [ADV. PHR.]
'those who will see my monument after the years,
who will talk about what I have done'
For the non-attributive relative perfect *ỉrỉ̯.t.n≠ỉ*, see sect. 33.3.2.3. with 33.3.6 (α).

The active participle, too, however, sometimes requires a coreferential pronoun, namely if the hypothetical verbal clause is constructed with an indirect object or a reflexive object,

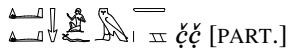
Ipuwer 7.8  *tm ỉrỉ̯(.w)* [PART.] *n≠f* [d]$_{\text{refl.}}$ *ḳrś* [O]
'he who could not make a coffin for himself'

HTBM VIII, pl. 21 [EA 826], 2nd reg. 3  *mśỉ̯* [PART.] *ś(w)* [O]$_{\text{REFL.}}$ 'you who created himself'

Note
A reflexive object and a regular object look outwardly alike.

Sin R 8  *ỉrỉ̯* [PART.] *św* [O]$_{\text{REFL.}}$ 'he who has created him' /
* 'he who has created himself'

or if a satellite of the verb form is to be qualified by a possessive pronoun in reference to the antecedent / the referent.

Ipuwer 2.13  *čˇčˇ* [PART.] *śn≠f* [O] *m t3* [ADV. PHR.]
'he who should bury his brother'

BD 15 A III, A.g. 12  *mśỉ̯* [PART.] {*św čˇś≠f*} [O]$_{\text{REFL.}}$ 'he who created himself'

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33.2.3.2. THE PASSIVE PARTICIPLES

The omission of the grammatical subject also applies to the passive participle. Due to its semantic function in the hypothetical verbal clause [see sect. 22.4.2.], however, not the logical subject but the object is latent in the participle;



IV : 194, 1

čṯṯ.t [PART.] {***m ḥm n(.i) śtp-sꜣ ꜥ.w.ś.***} [ADV. PHR.]

'what was said in the Majesty of the palace, l.p.h.'



Siût I 318

tp.i-tr nb [ANT.] ***irị.w*** [PART.] ***m ḥw.t-nčr tn*** [ADV. PHR.]

'every First-Day-of-the-Season-Festival that is celebrated in this temple'

the logical subject, on the other hand, is constructed in the same way as illustrated for the INFINITIVE [see sect. 11.1.3.1.1.], i.e., an impersonal passive is implied with the passive voice, while a personal subject is introduced by the preposition  ***ỉn***.



pKah, pl. 35, 38

wčẓ.w pn [ANT.] ***ỉnị.y*** [PART.] ***n bꜣk-ỉm*** [ADV. PHR.]

'this decree, which has been brought to the humble servant'



ḫꜣś.t=śn tmm(.t) ḫnṯ Ø ỉn ky.wy IV : 1097, 11 – 12

'their land, which has not been trod on by other [kings]'

Note 1

The coreferential pronoun in a negated passive participle phrase can be constructed as the pronominal object of the main verb, i.e., as a suffix pronoun attached to the INFINITIVE or as an enclitic pronoun following the NEGATIVAL COMPLEMENT.



IV : 344, 7

'the God's Land, which has not been trodden [before]'



IV : 780, 10 – 13

tꜣ(.w) nb(.w) štꜣ(.w) n(.i)w pḥ.ww śč.t […]
tmm ḫ⟨n⟩ṯ(.w) śt ỉn ky.wy bỉ.tỉw wp.w-ḥr ḥm=f

'the secret lands of the outer regions of Asia […]
that have not been trodden by other kings, except for His Majesty'

As passive participle phrases denote action performed by an agent different from the antecedent / the referent, they syntactically correspond to indirect relative clauses. A coreferential pronoun thus cannot only function as a [part of the] dative object,



ꜥ***ḫị.yt*** [PART.] ***p.t tn*** [O] ***n (i)tị(.w)=śs*** [D] CG 20543, a 8

'she for whose fathers this heaven has been elevated'

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pKah, pl. 11, 18 

ỉnị̈-ỉtị̈=f [ANT.] ***č̣ṭ.w*** [PART.] ***n=f*** [d] ***ỉwị̈-śnb(.w)*** [O]

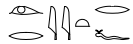
'Antef, who is called Juseneb'

CT IV : 316 c – 317 d, B_3C  […] 

nb ṭ̣šr.w […] ***rč̣ị̈.y n=f wrr.t ȝw.t-ỉb***
wč̣č̣ n=f ḥkȝ.t m nčr(.w)

'[O] lord of blood […],
to whom the White Crown and happiness was granted,
to whom the rulership among the gods was commanded.'

but it can also serve as [a pronominal part of] the object of a preposition,

Peas B_1, 56  ***ỉrị̈.yt r=f*** 'what was being done to him' versus

IV : 25, 11 [rel. form]  ***ỉrị̈ n=f ḥm=f*** 'what His Majesty had erected for him'

and even intransitive verbs can build an impersonal passive participle.

Ptah Pr 17.7  ***ʿnḫ=f m m(w)t.t ḫr=ś***

'he thrives on whereby one dies'

Note 2

The passive participles can be viewed as the 'virtual' counterparts of hypothetical indirect relative clauses with impersonal subject, and thus complement the relative forms [see sect. 33.3.] as the 'virtual' counterpart of indirect relative clauses with a concrete subject.

ACTIVE WITH RELATIVE ADJECTIVE.

mṭw.t [ANT.] ***n.t(ỉ)t*** [REL. ADJ.] ***mśč̣ị̈*** [P] ***r(m)č(.w)*** [S]

'the speech that people hate'

WITHOUT RELATIVE ADJECTIVE

mṭw.t [ANT.] ***mśč̣č̣.t r(m)č(.w)*** [REL. FORM]

'a speech that people hate'

PASSIVE WITH RELATIVE ADJECTIVE

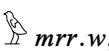
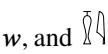
mṭw.t [ANT.] ***n.t(ỉ)t*** [REL. ADJ.] ***mśč̣ị̈.tw*** [P + S] ***r(m)č(.w)*** [O] ***ḫr=ś*** [ADV. PHR.]

'the speech on account of which people are hated'

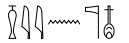
WITHOUT RELATIVE ADJECTIVE

mṭw.t [ANT.] ***mśč̣č̣.t*** [PASS. PART.] ***r(m)č(.w)*** [O] ***ḫr=ś*** [ADV. PHR.]

'a speech on account of which people are hated'

The passive participles  ***mrị̈.y*** /  ***mrr.w***, and  ***ḫsị̈.y*** /  ***ḫss.w*** are constructed as participle nouns with a genitivus subjectivus.

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 *ḥsi̯.y n(.i̯) nčr nfr* IV : 1478, 6 – 7

'the praised one [masc.] of the present god'

 *ḥsi̯.yt n(.t) nčr nfr* CG 34101, 1st reg.

'the praised one [fem.] of the present god'

The construction of expressions such as

 *sꜣ=f mri̯.y=f* 'his beloved son' CG 20501, e

 *mw.t=f mri̯.t=f* 'his beloved mother' IV : 1415, 17

thus represent a non-attributive participle in apposition to an antecedent noun

'his son, his beloved' 'his mother, his beloved'

rather than a relative form.

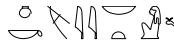
* 'his son, whom [masc.] he loves' 'his mother, whom [fem.] he loves'

Such phrases frequently occur in biographies, usually with a suffix of the third person in reference to a preceding noun,

NN  *NN mri̯.y n(.i̯) (i̯)ti̯=f ḥsi̯.y n(.i̯) mw.t=f* CG 20501, a 3 – 4

'NN, the beloved of his father, the praised one of his mother'

in rarer cases with the first person in reference to the speaker himself [constructio ad sensum, cf. the note in 32.2.2.1.1].

 *i̯nk mri̯.y nb.t=f* 'I was a beloved of my mistress.' CG 20543, a 6

33.2.4. THE RESPECTIVE ASPECTS OF THE DIFFERENT PARTICIPLES

While the nominal features of the adjectival conversion of the verb are determined by the antecedent / the referent,

 [antecedent, sing.] pWest 6.15 – 16

m=k bi̯ꜣ.yt ḫpr.t m rk i̯ti̯=k

'Behold, a miracle that occurred in the lifetime of your ancestor.'

 [referent, pl.] TB 1 : 48, CT 153

i̯ śtkn.w bꜣ(.w) mnḫ.w n pr wśi̯r

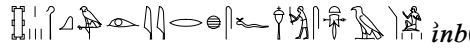
'O you who let the excellent *akhs* approach the House of Osiris.'

the verbal feature, i.e., the aspect, differs from the sentence core forms of the suffix conjugation, inasmuch as the aspect of a participle is determined by the distinction between singularity [perfective] and [implicit] plurality [imperfective] of the verbal event rather than its location before, at, or after a reference point in time. The choice between the perfective and the imperfective participle is therefore mainly directed by the following aspects:

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33.2.4.1. DISTINCTION BETWEEN HISTORICAL, HABITUAL, AND GENERIC ACTION

While the perfective participle usually refers to a concrete event and most frequently serves as a past participle,

Sin B 17  *ỉnb(.w) ḥḳ3 ỉrị.y r ḫśf śč.tỉw*

'the Walls of the Ruler, which have been made to repel the Asiatics'

BH I, pl. 25, 25 – 26  NN *tp.t-r3 prị.t m r3 n(.ỉ) ḥm n(.ỉ) NN*

'the utterance that has come forth from the mouth of the Majesty of NN'

pKah, pl. 13.1 

ỉm.ỉ-rn=f r(m)č(.w) ỉrị.y nn r gś=śn

'Name list of the people in whose presence this [document] was drafted.'

the imperfective participle implies repetition and usually denotes habitual action in the past, present, or future time.

Sin B 94  *wpw.tỉ ḫṯṯ ḫntị r ḫnw*

'the messenger, who [habitually] travelled southward
or northward to the residence'

Siût I 305 

gmḥ.wt prr(.w)t n=f śtt tk3.w ỉm=śn

'the candles, which [regularly] come forth for him
and by which the torch is kindled'

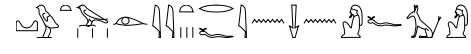
Generic action can be constructed with either the perfect or the imperfect participle [cf. the note in sect. 33.2.4.2].

33.2.4.2. NUMBER OF THE PARTICIPANTS OF A VERBAL ACTION

The perfective participle is employed with verbal action that is either performed by a logical subject of the singular number [passive voice] or aimed at an object of the singular number [active voice].

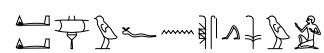
IV : 13, 16  *s3 ỉʿḥ mśị n čḫw.tỉ*

[log. subj.: sing.] 'the son of Jah, who has been born for Thot'

pEb 1.12 – 13  *čw.t ỉrị.yt r=f ỉn śn=f śtš*

[agent: sing.] 'the evil that had been afflicted upon him by his brother Seth'

The respective plural number is constructed with the imperfective participle [distributive].

IV : 86, 5  *čč čʒw=f n šmś św*

[unspecific object] 'he who gives his breath to anyone who follows him'

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VII : 49, 2 – 3



[log. subj.: sing.]



[log. subj.: pl.]

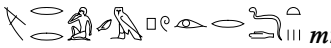
mrị.w ḏḥw.tị̀ NN ***mrị.y nśwt***
mrr.w nị̀w.t(ị̀w)=f ***ḥss.w nḏr(.w)=ś nb.w***
‘the beloved of Thot, NN, beloved of the king;
a beloved one of his citi[zens], and a praised one of all its gods’

The imperfective participle is further employed in reference to an unspecific referent.



tp n(.ị̀) mśḏḏ.t [unspecific referent] pEb 67.4

‘the head of one [fem.] who is hated’



mrr śḏm pw ỉrị̀ ḏṭ.t [unspec. ref. / concr. ref.] Ptah Pr 16.9

‘one who is willing to hear is one who acts according to what is said’

While ***mrr*** [generic] refers to an unspecific referent and thus employs the imperfective aspect, ***ỉrị̀*** [generic] refers to ***mrr śḏm*** and employs the perfective aspect.

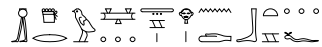
Note
As there is no particular expression of the generic modality, a non-distributive generic event can be constructed with the perfective participle.



ỉrị̀ m ḫpš=f ‘he who acts with his strong arm’ Sin B 52



[…]



IV : 85, 4 / 7

ḥsị̀ św m pḏ.t(ị̀w) 9 ṯmḏ.w […] ***ỉnị̀ ḏr.w tȝ ḥr nṭb.wt=f***
‘he who breasts the united nine bows […] and who reaches the limit of the entire world’

If, however, the repetitive aspect of the generic event is to be emphasised, non-distributive action can also be constructed with the imperfective participle, and different versions of almost identical phrases can employ either form.

IV : 515, 14



IV : 960, 3



(ị̀)r(.ị̀)-pˁ(.t) ḥȝ.t(ị̀)-ˁ ỉrị̀ ȝḫ.t n ḥr.w=f ***(ị̀)r(.ị̀)-pˁ(.t) ḥȝ.t(ị̀)-ˁ ỉrr ȝḫ.t n nb=f***
‘the ***(ị̀)r(.ị̀)-pˁ(.t) ḥȝ.tị̀-ˁ***, who does profitable things for his Horus / his lord.’

IV : 1170, 6



IV : 49, 1 – 2



rḏḏị̀ prị̀ s(.wị̀) ḥtp(.w) ***ḏḏ prị̀.y s 2 ḥtp(.w) m pr.w n(.ị̀) rˀ=f***
‘one who lets two parties come forth, content [with his umpirage.]’

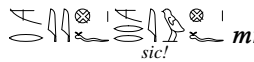
33.2.4.3. POSSIBLE EXPRESSION OF EMPHASIS

The imperfective participle is further employed to emphasise the respective participle phrase.

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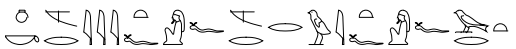
Siût I 220  *ḥss.w ḥr.w ḥr.ỉ-ỉb ꜥḥ*

'the highly praised one of the Horus in the Palace [i.e., the king]'

BH I, pl. 41, b1 

mrị.y nỉw.t=f mrr.w nỉw.t=f

'a beloved one of his city, a very beloved one of his city, indeed'

V : 148, 4 – 5 

ỉnk mrị.y ỉtị=f mrr.w ỉtị=f wr.t

'I was a beloved one of his father, a very beloved one of his father, indeed.'

33.2.5. PARTICIPLES IN THE *nfr ḥr*-CONSTRUCTION OR AS THE PREDICATE IN ADJECTIVAL CLAUSES

A grammatically variable perfective participle, like any other adjective, can be limited by a noun to denote a certain quality of its referent in respect of a particular aspect.

CG 20538, I c 7  *nfr śḏm ỉḳr ḏṭ*

'one who listens well and speaks excellently'

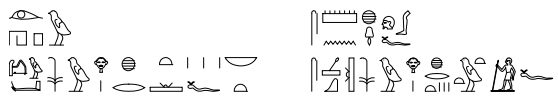
Lit.: 'a good one in respect of listening, an excellent one in respect of speaking'.

CG 20539, II 5  *ḫtm rˀ=f ḥr śḏm.t=f*

'one whose mouth is sealed in respect of what he hears'

For the non-attributive perfective relative *śḏm.t=f*, see sect. 33.3.2.2. with 33.3.6 (α).

Correspondent to a masculine adjective of the singular number, the masculine perfective participle can further occupy the syntactic position of the predicate in an adjectival sentence, and even show the exclamatory ending  *.wỉ*. The Egyptian construction, however, which maintains the verbal quality of the adjectival predicate, can often not be mirrored in English, but is best paraphrased by a verbal clause.

CG 583, 9 

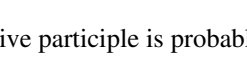
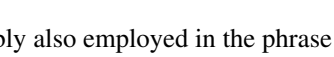
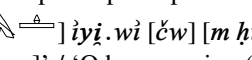
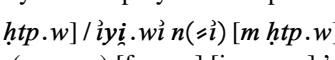
ỉrị ḥp.w *śmnḫ tp-rṭ=f*
ꜥḥ3.w św ḥr ḫr.t=f nb.t *ś3ḳ św ḥr ḫr.t twt=f*

'one who executes the laws and enforces his instructions;
he fights for all his affairs, and takes care of the requirement of his statue'

HTBM VIII, pl. 28  *ḫꜥị.wy ǯw m 3ḫ.t n.t p.t*

[EA 551], 3 'O how shining you are in the horizon of the sky.'

Note

A predicative participle is probably also employed in the phrase  [] /  [] *ỉyị.wỉ* [*ǯw*] [*m ḥtp.w*] / *ỉyị.wỉ n*(*=ỉ*) [*m ḥtp.w*] 'O how coming [you are] [in peace]' / 'O how coming (you are) [for me] [in peace].'

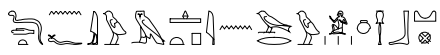
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ỉyi.wỉ čw m-ᶜb śḫ(.w)t≠k IV : 990, 10

'Welcome in your meadows.'


ỉyi.w(ỉ) n(≠ỉ) sp 2 *m ḥtp.w* IV : 878, 7

'Welcome, welcome in peace.'


CG 20024, b 4 – 5

čṭ.t(w) n≠f ỉyi.w(ỉ) m ḥtp.w ỉn wr.w n(.ỉ)w ꜣbčˇ.w

'May be said to him, "Welcome", by the great ones of Abydos.'


IV : 499, 11

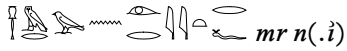
čṭ.tw n≠k ỉyi.wỉ sp 2 *r ṭrp.w n(.ỉw) nb(.w) (ỉ)ḫ(.w)t*

'May one say to you, "Welcome, welcome to the offerings of the Lords of Offerings."'

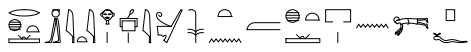
33.2.6. PARTICIPLES AND THE VERBAL ADJECTIVE IN NON-ATTRIBUTIVE USE

If an adjectival verb phrase stands alone, the entire phrase is nominalised. Just like any other noun, it thus can

α. engage in a genitive construction;


mr n(.ỉ) ỉri.yt r≠f Peas B_1, 56

'the grief of what has been done to him'


IV : 664, 17

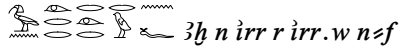
rḫ.t ỉni.yt ḥr-śꜣ ỉn nśwt m (ỉ)ḫ(.w)t pr n(.ỉ) ḫr.w pf

'List of what had later been brought from the household
of that vile enemy by the king.'


ỉrčˇ.t n.t mśi.t čˇꜣ.y pEb 26.1

'milk of one who has given birth to a male [child]'

β. serve as the object of a preposition, especially as an emphasised apposition after the  *m* of identification;


ꜣḫ n ỉrr r ỉrr.w n≠f Bln 7311, K 2

'It is profitable for the one who does it, more than for the one for whom it is done.'

For the omitted subject, see sect. 15.1.3.1.


Sailor 93 – 94

śḳṭ 120 *ỉm≠ś m śtp.w n(.ỉ) km.t*

'120 Sailors were in it [i.e., the ship, *fem.*], chosen ones of Egypt.'

γ. or fill the syntactic position of a constituent in a phrase, clause, or sentence.

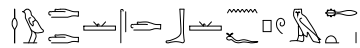

nčr(.w) pw šmś.w nśwt Merikare E 141

'Gods are those who serve the king.' [*pw*-clause]

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Note

As the subject pronoun  *pw* follows the predicate of a bi-partite *pw*-clause as closely as possible [see sect. 14.2.1.3.], it follows the participle with all its dependents, but precedes a possible free adverbial phrase.

Ptah Pr 8.1 

wḫḫ śḫb n=f pw m ḥ.t

'He is one to whom perdition was commanded in the womb.'

VII : 54, 19 [*ỉnk*-clause] 

ỉnk ṯr kꜣỉ.t-śꜣ m bḫn-ỉb

'I was one who cast the arrogance out of an insolent man.'

CT IV : 324 c – 325 a, T_1C^b 

ỉnk śwꜣỉ wʿb(.w) ḥr.ỉ-ỉb mśḳ.t
rḫỉ.y n=f mśy.t m ḫḥn.t m ḫnn.t

'I am one who passes by, being pure, one who dwells in Mesqet,
one to whom an evening meal of faience is given in Tjenenet.'

IV : 1279, 6 [cl. of non-exist.] 

nn wḥm.t(ỉ)=fỉ ḫ.t

'There will be no one who could ever repeat [it].'

Peas B_1, 242 – 243 

nn śḫm.w mḫṯ bw-ỉḳr

'There is no impatient one who can achieve excellence.'

Khakhep vs 2 – 3 [adv. clause] 

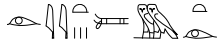
ḫḫ ḥr m ḫḫ.w n=f ḥr

'He who used to give commands [now] is one to whom commands are given.'

Ipuwer 8.11 

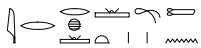
m=ḫn tm sfḫ(.w) n=f ḥr sfḫ wnḫ.w

'Behold, one who could [not afford to] slaughter [anything] for himself
[now] slaughters cattle.'

2. ZwZt : 109, 3 

ỉrỉ.yt ⟨m⟩ tmm.t ỉrỉ(.w)

'What has been done is undone.'

BD 68 [rubric], Nu 16 



ỉr rḫ mḫꜣ.t tn

ỉw=f prỉ=f m hrw
wnn=f ḥr šmỉ.t tp tꜣ m-m ʿnḫ.w

'As for one who knows this book, he goes forth by day
and walks on earth among the living.'

Bln 7311, K 1 – 2 

nn nw m wrḫ.t ḫr=ś

'This [i.e., an offering prayer] is not something one should be weary about.'

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n rḫ.ny ḫpr.t ḫt t3 Ipuwer 2.3

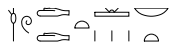
'One does not know what is happening throughout the land.'

For the spelling of the NEG. PERFECT ***n rḫ.ny***, cf. the note in sect. 23.2.1.

Participle nouns can further be qualified by an adjective, primarily by the primary adjective ***nb***.


pKah, pl. 12, 10

mrị.y=ś nb m n3y=ś n(.ỉ) ḫrṭ.w 'anyone she likes among her children'


wčč.t nb.t 'everything that had been commanded' pKah, pl. 22, 6

33.2.7. PERIPHRASIS OF CLAUSES WITH ADJECTIVAL PREDICATE OR PREPOSED SUBJECT

In addition to the adjectival embedding of adverbial clauses by means of the nisba form of the preposition in the respective predicate phrase [see sect. 32.1.3.] or the relative adjective [see sect. 32.2.], the adverbial predicate can be paraphrased with a participle of the auxiliary verb  ***wnn*** [see sect. 30.2.]. While there is no significant difference between the constructions on the semantic level [parallel versions of the same text section sometimes show all three constructions side by side],



CT VII : 384 b, B9C

ỉr s nb (ỉ)m(.ỉ) šmś.w=f ***ỉw=f ʿnḫ(.w) m šmś.w čḥw.tỉ***

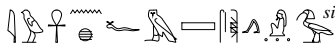
'As for any man who is in his following, he is alive in the following of Thot.'


CT VII : 384 b, B3C



ỉr s nb n.t(ỉ) m šmś.w=f 'As for any man who is in his following,

ỉw=f ʿnḫ(.w) čˇ.t m-m šmś.w n(.ỉ) čḥw.tỉ he is alive forever in the following of Thot.'



CT VII : 384 b, B3L

ỉr s nb wnn m šmś.w=f ***ỉw ʿnḫ=f m šmś.w čḥw.tỉ***

'As for any man who is in his following, he is alive in the following of Thot.'

the periphrasis with  ***wnn*** allows for the expression of a verbal aspect. Clauses with adverbial predicate, the PROGRESSIVE, the STATIVE, and even clauses of non-existence can thus be paraphrased with the perfective participle of the auxiliary in order to mark the proposition of the clause for a past time.


2. ZwZt : 95, 15

p3 w n(.ỉ) ỉnp.wt wn m (ỉ)ḥ.(w)t=f [adv. predicate]

'the area of the Anubis Nome, which used to belong to him'

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Ipuwer 6.14



ỉw mś wn.w m wꜥb.t čẖ.tw ḥr ḳꜣr

‘Alas, those who used to be in the pure place
[i.e., the bodies in the workshop of the embalmers] are cast in the dirt.’

pKah, pl. 22, 6



[PROGRESSIVE] *ỉr wnn nb m śt tn śwꜣ.n(=ỉ) mỉ.ty nb wn ḥr ḫrp m pr pn*

‘As for anyone who used to be in this position,
I surpassed every peer of mine who was directing [the affairs] in this estate.’

IV : 385, 17, cf.



JEA 32 [1946], pl. VI, 14 [STATIVE] *mčn.w wn.w šrỉ(.w) ḥr wꜣ.tỉ ḥwẖ(.w)*

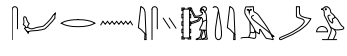
‘The roads, which had been blocked on either side, are broken open [?]. ’

IV : 386, 4, cf.



[…]

JEA 32 [1946], pl. VI, 15 – 16



ḥw.t-nčr n(.t) nb.t ḳỉś wn.t wꜣ.tỉ r fḫ […]
śčśr.n=ỉ śỉ ḳṯ.tỉ m mꜣw.t

‘The temple of the lady of Cusae, which was about to fall into dissolution […],
I [re]-consecrated it once it was built anew.’

In fewer cases, the adjective clause is constructed with the imperfective participle  *wnn*, expressing the repetitive or habitual aspect of the proposition,

Sin R 50



[adv. predicate] *śỉꜣ.n wỉ mčn ỉm pꜣ wnn ḥr km.t*

‘Their guide, one who had [frequently] been to Egypt, recognised me.’

BD 126, Nu 11 – 12



[PROGRESSIVE] *nn n(.ỉ) ꜣḫ.w wnn.yw ḥr ꜥḳ prỉ.t m rᵓ-śčꜣ.w*

‘those *akhs* who enter and to go forth form Rosetjau’

or with the verbal adjective  *wnn.t(ỉ)=f(ỉ)*, indicating that the adjective clause refers to a time posterior to the time of the main clause.

Sin B 74 – 75



nn tm=f ỉrỉ(.w) bw-nfr n ḫꜣś.t wnn.tỉ.śỉ ḥr mw=f

‘He will not cease doing good for a foreign land that will be loyal to him.’

The auxiliary  *wnn* even allows for the affirmative embedding of negated clauses. The following examples, for instance, qualify the respective antecedent by the affirmative perfective participle  *wn.w* / *wn.t*, while the participle itself is qualified by a circumstantial adverb clause, describing the antecedent’s state of being.

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mn.w wn.w nn śt ḥr p(ȝ)ḏ.w=śn IV : 501, 10

‘monuments that were no longer standing’

Lit.: ‘monuments that existed while they were not on their knees’.


IV : 386, 1, cf. JEA 32

mnfȝ.t=ỉ wn.t nn ś(ỉ) ꜥpr(.tỉ) ḫr špśś ḏr ḥꜥḫ.t=ỉ m nśwt [1946], pl. VI, 15 – 16

‘My infantry, which was unequipped, has the finest [weapons] since I arose as king.’

For the INFINITIVE ***ḥꜥḫ.t(=ỉ)*** after ***ḏr***, see sect. 36.2.2.

The periphrasis of an existential sentence of the structure  [NOUN] ***ỉw wn*** [NOUN] plus suffix or genitival attribute finally facilitates the adjectival embedding of an expression of possession without the relative adjective.

CT VII : 507 c – e, B_1P

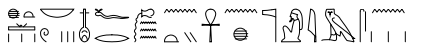

ỉr s nb wnn.w ȝḫ(.w)t=f m śḫ.t-ḥtp.w
ỉw=f mȝȝ=f wśỉr rꜥw-nb

‘As for any man who has fields in the Fields of Offerings,
he sees Osiris every day.’

33.3. THE FINITE ADJECTIVAL CONVERSIONS OF THE VERB

33.3.1. IN GENERAL

Just like the non-finite adjectival conversions of the verb, relative forms express the verbal aspect by different modifications of the stem, while a possible ending indicates the nominal features of gender and number in agreement with the antecedent / the referent. In contrast to the participles, however, they are limited by either an [inseparable] pronominal subject or a [separable] subject noun. Relative forms thus allow for the ‘virtual’ adjectival embedding of a hypothetical verbal clause with a concrete subject different from the antecedent / the referent [indirect relative clause].


HTBM X, pl. 55

(ỉ)ḫ(.w)t nb.w(t) nfr(.wt) wꜥb(.wt) n.tỉ ꜥnḫ nčr ỉm=śn [EA 1188], 3rd reg. 5 - 6

‘all good and pure things on which a god lives’ [relative clause]


(ỉ)ḫ.t nb.t nfr.t wꜥb.t ꜥnḫ(.t) nčr ỉm HTBM III, pl. 6

‘every good and pure thing on which a god lives’ [EA 334], 3 – 4
[relative form]

Note
Relative forms are exclusively used in the active voice. For the complementary use of the passive participle, see sect. 33.2.3.2.

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33.3.2. RESPECTIVE MODIFICATIONS OF THE VERB STEM

33.3.2.1. THE IMPERFECTIVE RELATIVE

The spelling of the imperfective relative largely agrees with the spelling of the imperfective passive participle [see sect. 33.2.1.2.], i.e., the masculine gender usually exhibits the ending  ***.w*** or  ***.y*** with both the singular and plural number, while the feminine gender exhibits no ending besides the gender specific  ***.t***.

2-RAD	 N ***ḏ̌ṯ.w N*** ‘that [masc. sing.] N says’
3-RAD	 N ***ḳmɜ.t N*** ‘whatever N produces’ [fem. sing.]  ***ḏ̌ṯ.w=ǩn*** ‘of which you are speaking’ [masc. pl.]  ***wḥ.y=i*** ‘whomever I should release’ [masc. sing.]
3AE INF	 N ***ḥ.w n=f N*** ‘one in whom N rejoices’ [masc. sing.]  ***prr.y=ś ỉm=f*** ‘by which it comes forth’ [masc. sing.]  N ***mrr.t nb(.t)*** N ‘everything that N loves’ [fem. sing.]
4AE INF	 N ***mśḏ̌ḏ̌.t N*** ‘what N hates’ [fem. sing.]
CAUS 2-RAD	 ***śśn.t=ś*** ‘whatever she smells’ [fem. sing.]
CAUS 3-RAD	 ***śḫpr=f*** ‘whomever he sponsors’ [masc. sing.]
CAUS 4AE INF	 N ***śḫntỉ N*** ‘whom N promoted’ [masc. sing.]
wnn	 N  ***wnn.w N=f*** ‘whose N exist’ [masc. pl.]
mɜɜ	 ***mɜɜ.t=k*** ‘that you see’ [fem. sing.]
ỉyỉ / ỉwỉ	 N ***ỉwỉ n=f N*** ‘to whom N come’ [masc. pl.]  N ***ỉwỉ.w n=f N*** ‘to whom N come’ [masc. pl.]  N ***ỉyỉ.t n=ś N*** ‘to which N comes’ [fem. sing.]
rḏ̌ỉ	 N ***ḏ̌ḏ̌.t N*** ‘that N gives’ [fem. sing.]  ***ḏ̌ḏ̌.yt=ỉ*** ‘that he gives’ [fem. pl.]

33.3.2.2. THE PERFECTIVE RELATIVE

All verb classes form the perfective relative with the base stem and usually show no particular ending besides a possible  ***.t*** for the feminine gender. The masculine

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forms of VERBS ULT INF sometimes show the ending  ***.y***, while the feminine ending is occasionally spelled as  or  ***.tj***.

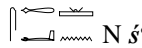
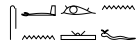
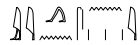
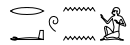
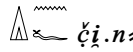
2-RAD	 ***čḏ.t≈f*** ‘what he may say’ [fem. sing.]
3-RAD	 ***čs≈n*** ‘that we have recruited’ [masc. pl.]
3AE INF	 ***mśḫ≈ś*** ‘which she may bear’ [masc. sing.]  ***gmḫ.t(≈j)*** ‘that I might find’ [fem. sing.]  ***jrḫ.y≈j*** ‘that I would do’ [masc. sing.]  N ***ḥsḫ.t N*** ‘what N will praise’ [fem. sing.]
4AE INF	 ***ʿw3ḫ(≈j)*** ‘one whom I plundered’ [masc. sing.]
CAUS 2-RAD	 N ***śwčḏ N*** ‘that N has bequeathed’ [masc. sing.]
CAUS 3-RAD	 N ***śm3ʿ-ḥr.w N*** ‘whom N will justify’ [masc. sing.]
wnn	 ***wn≈k jm*** ‘wherein you will be’ [masc. sing.]
rčḫ	 N ***čḫ.t N*** ‘that N will give’ [fem. pl.]  ***rčḫ≈k*** ‘that you have permitted’ [masc. sing.]

33.3.2.3. THE RELATIVE PERFECT

Correspondent to the PERFECT  ***śčm.n≈f***, the relative perfect is formed with the base stem and a characteristic tense indicator  ***.n*** following a possible determinative. Neither the masculine nor the feminine forms show a particular ending besides a possible  /  ***.w*** for the plural number or the ending  ***.t*** for the feminine gender, which is often omitted if the relative form is used as a neuter noun equivalent.

2-RAD	 ***ʿm.t.n≈f*** ‘that he has swallowed’ [fem. sing.]  ***wčḏ.t.n≈f*** ‘what he has commanded’ [fem. pl.]
3-RAD	 N ***śb3.n N*** ‘whom N has educated’ [masc. sing.]  ***čḏ.t.n≈f*** ‘that he has said’ [fem. sing.]

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3AE INF	 *čnį.n=f* ‘whom he has distinguished’ [masc. sing.]  N *ỉnį.n N* ‘whom N had brought’ [masc. pl.]  *ḥ3į.w.n=f n=śn* ‘to whom he has descended’ [masc. pl.]  *k3į.t.n=f* ‘what he had thought’ [fem. sing.]
4-RAD	 *śᶜśᶜ.t.n=f* ‘what he has damaged’ [fem. sing.]
4AE INF	 *mṯwį.t.n=ỉ* ‘what I have said’ [fem. sing.]
CAUS 2-RAD	 *ś3ḫ.w.n=f* ‘whom he has glorified’ [masc. pl.]
CAUS 3-RAD	 *śśpṯ.n=k* ‘that you have sharpened’ [masc. sing.]  N *śḫpr.w.n N* ‘whom N has brought about’ [masc. pl.]
CAUS 3AE INF	 N *śᶜ3į.n N* ‘whom N has enriched’ [masc. sing.]  *śᶜnį.n=f* ‘that he has beautified’ [masc. sing.]
CAUS 4AE INF	 N=*f śḫntį.n=čn N=f* ‘whose N they promoted’ [masc. sing.]
m3ỉ	 N *m3ỉ.t.n N* ‘what N has seen’ [fem. sing.]
ỉyį / *ỉwį*	 *ỉyį.n=śn ỉm* ‘where they had come from’ [masc. sing.]  *ỉyį.t.n=f ḥr=ś* ‘that it came upon’ [fem. sing.]
rčį	 N *rčį.w.n n=ỉ N* ‘that N has given me’ [masc. sing.]  *čį.n=f* ‘whom he had caused to’ [masc. sing.]  *rčį.t.n=f* ‘that he has given’ [fem. sing.]

33.3.3. THE RESPECTIVE ASPECTS OF THE DIFFERENT RELATIVE FORMS

While the imperfective relative originally denoted continuous, repetitive, or generic action,

IV : 538, 11
[on-going]



m3ỉ nčᶜ(.wt)-ḥr ỉnn.t ḥm.t=f mś.w=f śn.w=f ḥmw.t=f
‘Watching the gifts that his wife, his children, his brothers,
and his craftsmen are bringing.’

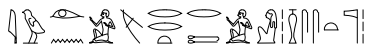
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Siût I 280

(ỉ)ḫ.t nb.t ḳḳ.t śr nb nḳś nb r ḥw.t-nčr [generic]

'everything that any official or any commoner donates to the temple'



IV : 131, 14 – 15

ỉw ỉrỉ.n=ỉ mrr.t r(m)č(.w) ḥss.t nčr(.w) [repetitive]

'I did what the people love and what the gods praise.'

the perfective relative was ambiguous and referred to both the relative past and future time.



Bersheh II : 25, 2 – 3

'who increased what he had found'



IV : 96, 16

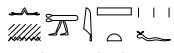
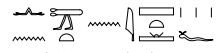
'What your *ka* might desire is what will happen.'



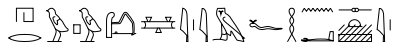
Sinai 139, 6 – 7

'I assessed the work that I would have to do.'

Middle Egyptian, however, primarily employs the perfective relative in reference to an event that is yet to occur at the time of speaking, while the [younger] relative perfect is employed in reference to past action. In earlier Middle Egyptian, the perfective relative and the relative perfect thus occur without any semantic difference.

PERFECTIVE RELATIVE	RELATIVE PERFECT
Abydos III, pl. 29, l. x + 8 – 9	Siût III 8
	
nn ỉčỉ(=ỉ) ỉš(.w)t=f	*nn ỉčỉ.n(=ỉ) ỉš(.w)t=f*

'There is no one whose property I would have taken away.'

CT IV : 235 b, T_1Be	CT IV : 235 b, T_3Be
	
hrw pw ʿḥ3 ḥr.w ỉm=f ḥnʿ śtš	*hrw pw ʿḥ3.n ḥr.w ỉm=f ḥnʿ śtḥ*

'This is the day when Horus fought against Seth.'

Note

It is not quite certain whether the perfective relative is to be regarded as a unity, or if two semantically distinct forms, namely an [older] preterite relative form, which was superseded by the perfect relative, and a prospective relative are indistinguishable in writing. In the latter case, the feminine ending  *.tỉ* would be more than just a graphic variant.

The aspect of the relative perfect corresponds to the aspect of the [present] perfect, i.e., it denotes the completion of a verbal event in the relative present time.

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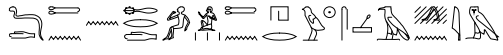
CT II : 1 a – b, B_1C 

[present perfect] *ỉr(.ỉ)w ꜥ(.w)t p.t ỉrỉ.w.n šw m rḳ.w n(.ỉ) ꜥ(.w)t=f*

‘the keepers of the celestial halls,
whom Shu has created from the efflux of his limbs’

CT III : 376 a, S_1C^a  *nḳr pw wḳꜥ-mṯw ḫft rḫ⟨.t⟩.n=f*

[future perfect] ‘this god, who judges according to what he knows’

I : 218, 3 

[future perfect] *ḳṯ=ḳn n ḥrṯ(.w)=ḳn hrw śs³ỉ.n(=ỉ) ỉm*

‘You shall tell your children on the day I will have passed away […].’

VII : 16, 1 – 2  *nn s³.t nḳśś shbu.t.n=ỉ*

[retrosp. perf.]  *nn ḥ³r.t ṭ³r.t.n=ỉ*

‘There is no daughter of a commoner that I would have molested,
and there is no widow that I would have oppressed.’

HTBM I, pl. 47  *nn ỉsf.t prỉ.t m r*

[EA 159], 12  *nn ḳw ỉrỉ.t.n ꜥ.wwỉ(=ỉ)*

‘There is no falsehood that would have come forth from my mouth,
and there is no evil that my hands would have committed.’

33.3.4. NEGATION OF THE RELATIVE FORMS

Like the participles and the verbal adjective, the relative forms are negated by means of  *tm*, i.e., the negative verb serves as the carrier of verbal information, while the main verb follows in the form of the NEGATIVAL COMPLEMENT or the INFINITIVE 11.2.3].

CT II : 141 f – 142 a, S_1C 

w³.t wr.t ỉwꜥ.t wꜥ tm(.t).n h³ỉ.w śtḫ ỉm=ś m-ḫt ꜥḥ³

‘the great path that the Sole One has inherited,
on which Seth could not go down after the fight’

33.3.5. SYNTAX OF ATTRIBUTIVE RELATIVE FORMS

As the relative forms are most commonly constructed with a coreferential pronoun, the word order in the adjective clause largely agrees with the word order in the hypothetical verbal clause. Depending on the syntactic position of the antecedent / the referent in the embedded clause, five different cases can be distinguished.

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α. The antecedent / referent is identical with the direct object of the relative form.

As participle phrases omit the subject pronoun in reference to the antecedent / the referent, affirmative relative forms omit the coreferential object pronoun, as this is latently inherent to the adjectival conversion of the verb. The English translation of this construction employs the object case of the relative pronoun and likewise omits the reference to the antecedent.



pKah, pl. 12, 10

n*ʒ*y*≠*ś n*(.*i*) *ḫrṯ.w mśi̯*≠*ś n*≠*i

'her children, which she has born for me'



IV : 1107, 11

wpw.tw nb h*(ʒ)*b.w čʒ.t*(*i*) *m wpw.t n śr

'any messenger whom the vizier sends on a mission to an official'



pKah, pl. 12, 8

(i)ḫ*(.*w*)*t nb*(.*w*)*t rči̯.t.n n*≠*i pʒy*≠*i śn

'all the things that my brother has given to me'

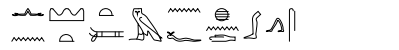


IV : 593, 3

sꜣ ỉtm.w n*(.*i*) *ḥ.t*≠*f mśi̯.n n*≠*f nb.t ỉwn.t

'the bodily son of Atum, whom the Mistress of Dendera has born for him'

The direct object of a negated relative form, however, is constructed as the object of the main verb, i.e., as an enclitic pronoun following the NEGATIVAL COMPLEMENT or as a suffix pronoun attached to the INFINITIVE.



BEDIR in FS Winter : 46, 4

***nn ḫʒś.t tm*(.*t*).*n*≠*f ḫnṯ*(.*w*) *ś*(*i*)**

'There is no foreign land that he did not set foot upon.'

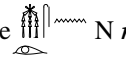


IV : 1674, 2 – 3

n whi̯ nfr nb ḥr*≠*i tm*≠*i ỉri̯.t*≠*f m kʒ.t mnḫ.t

'I did not miss anything good that I would not have built properly.'

Note

Biographies frequently employ the perfect relative  N ***mśi̯.n N***, 'whom N has born', to introduce the mother's name, while  N ***ỉri̯.n N***, 'whom N has begotten', usually introduces the father's name.



CG 20437, b 3 – 4

sʒb rn*≠*f*-*śnb*(.*w*) *mʒ*ᶜ *ḫrw mśi̯.n nb.t pr bbw ỉri̯.n sʒb rś.tỉ* [?] *mʒ*ᶜ-*ḫr.w

'the dignitary Renefseneb, justified,
whom the mistress of the house, Bebu, has born
and whom the dignitary Resty has begotten'

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CG 20425, p 
sꜣ.t=f ḥny.t mśi̯.t.n ḥtp-ǯ̣ḏ.t
'His daughter, Henit, whom Hetep-djedet has born.'

In far rarer cases, however,  N *ỉri̯.n N*, 'whom N has made', is also found in reference to the mother.

CG 20428, b 4 
sꜣ=f ỉmny ỉri̯.n ỉw=ś-n-mw.t=ś
'His son Imeny, whom Jusenmutes has made.'

β. The antecedent is identical with the dative object of the relative clause.

In accordance with the general rules of the word order, a coreferential dative object precedes a nominal subject of the relative form. In the English translation, the relative pronoun largely follows the prepositions 'for' or 'to' in the objective case.

CT III : 264 c, B_2L 
ỉnk ***wśỉr*** *ḫtm.n n=****f*** *(ỉ)ti̯=f ḥnᶜ m(w).t=f*
'I am Osiris, for whom his father and his mother have sealed [a contract].'

CT IV : 321 e – 322 a, B_3C 
ỉr(.ỉ)w śỉp.w *rč̣i̯.n n=****śn*** *nb-r-č̣r.w ꜣḫ.w r ỉri̯.t sꜣ.wt ḫft.ỉ(w)=f*
'those who are in charge of the examination,
to whom the Lord-of-All has given *ꜣḫ*-power
so that they might arrest his enemies'

Ptah Pr 8.9 
ky ***mỉ̀.tw=k*** *ḫpr.w n=****f*** *mỉ̀.t(ỉ)t ỉr.ỉ*
'somebody else, your equal, to whom the same is happening'

Note
Some intransitive Egyptian verbs correspond to transitive English verbs, e.g., *śnč̣*, 'to fear [*n sb.*]'. In spite of the Egyptian construction with a coreferential dative object, the English translation may thus require the objective case of the relative pronoun.

CT IV : 319 e – 320 d, T_1C^b 
[…]

nḥm=k wỉ m-ᶜ ***nčr pw*** […]	'Rescue me from that god […]
*śnč̣.w n=****f*** *ỉm.ỉw bꜣg.w*	whom those who are in weariness fear.'

γ. The coreferential pronoun is constructed as a possessive pronoun.

A possessive suffix pronoun can be attached to a nominal object of the relative form, or to a noun in a possible adverbial phrase. In English, either construction is rendered by the genitive case of the relative pronoun.

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 CT II : 7 c – e, B1Bo

ḥḥ(.w) **8** *ỉpw* […] ***ỉrỉ̯.w.n rᶜw rn(.w)≠śn***

'these eight chaos-gods […], whose names Atum has created'

 IV : 1722, 11 – 12

nčr nfr […] *ḫntš ỉb(.w)* ***m ḫ.t n ṯgȝ.yt≠f***

'the present god […], in the sight of whom the hearts rejoice in the bodies'

δ. The coreferential pronoun is constructed as the object of a preposition or latent in a prepositional adverb.

If the antecedent / the referent serves as the object in a prepositional phrase qualifying the relative form, the English relative pronoun is constructed as the object of the preposition.

 CT VI : 321 c – d, B1C

mḫȝ.t *tw n.t rᶜw fȝȝ.t≠f mȝᶜ.t ỉm≠ś*

'this scale of Ra, in which he weighs *ma'at*'

 CT IV : 373 b – c, S10C

ḥrw pw *n(.ỉ)* ***ḫmn.nwt ḫm.n nčr***(.w) *nb*(.w) *ḥᶜ*(.w) *ỉm≠f wf≠śn ỉm≠f*

'that day of the Eighth-Day-Festival, on which all the gods are unconscious'

Lit.: 'on which the gods do not know their body'.

 Leyden V 88, 9

wpw.t *tn* ***rč̣ỉ̯.t.n*** *w(ỉ) ḫm≠f ỉm≠ś*

'this assignment, with which His Majesty has entrusted me'

Adjective clauses with a prepositional adverb are rendered by an English relative adverb.

 2. ZwZt : 19, 1

bw ***ỉrỉ̯.w n≠śn*** *r(m)čᶜ*(.w) *ḫȝ*(.w)***t ỉm***

'a location where people build tombs for themselves'

ε. The coreferential pronoun is constructed as a constituent of a dependent clause.

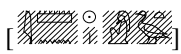
After verbs such as  ***mrỉ̯***, 'to love',  ***rḫ***, 'to know', or  ***rč̣ỉ̯***, 'to let', the antecedent can, lastly, serve as a constituent in a grammatical object clause.

 IV : 887, 2 – 3

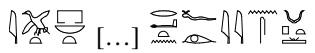
tỉ.t rᶜw *mśč.w≠f* ***rč̣ỉ̯.n≠f ḥkȝ≠f*** *ỉṯb*(.wỉ) [subject]

'the image of Ra, his offspring, whom he had rule the Two Riverbanks'

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IV : 276, 8 – 10 

s3.t ỉmn-rᶜw […] ***mrị.t.n=f ḥḳ3=ś ỉṭb(.wỉ) mỉ rᶜw***
‘the daughter of Amun-Ra […],
whom he wished to rule the Two Riverbanks like Ra’

JEA 17 [1931], pl. VIII 

[EA 614], 10 ***ỉp3.t nb.t*** […] ***rḏị.t.n=f ỉrị.y(=ỉ) n=ś wpw.t***
[dative object] ‘every office […] for which he had me carry out a mission’

V : 4, 10 

[adv. phrase] ***ỉrị.t ḫpr.w m ḫpr.w nb mrị.y=f ḫpr ỉm=f***
‘Transforming into any shape that he wishes to assume.’

BD 68, C.a. 4 

rḏị n=ỉ rᶜ ḥn.t prị=ỉ m hrw r ḫw mrị.y ỉb=ỉ ⟨wnn⟩ ỉm
‘The mouth of the pelican has granted me that I shall go forth by day
to [any] place at which my heart desires to be.’

33.3.6. NON-ATTRIBUTIVE RELATIVE FORMS

If a relative form stands alone, it serves as a noun equivalent, designating its referent in agreement of number and gender.

α. The antecedent / referent is identical with the direct object of the relative form:

Peas B1, 148 – 149  ***nḫị.wỉ m3r śkị.y=k***
‘O how the wretched laments, whom you have destroyed!’

Peas B1, 318  ***nn wḫ3 śb3.n=k***
‘There is no ignorant one whom you would have taught.’

β. The antecedent is identical with the dative object of the relative clause:

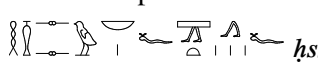
Amenemhet, Mill 1.7 

rḏị.n=ỉ n=f ᶜ.wỉ=ỉ ḥr śḫpr ḥr(.yt) ỉm
‘One to whom I extended my arms is [now] causing terror thereby.’

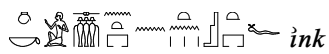
CG 20539, I b 15 

ỉyy.w n=f wr.w m kś.w
‘one to whom the great ones come in bowing’

γ The coreferential pronoun is constructed as a possessive pronoun:

Stèles, pl. 1 [C 1], 8 – 9 

ḥss.w nb=f šm.t=f
‘one whose proceedings his master used to praise’

BD 28, P.b. 5 

ỉnk śḫntị.n=čn ś.t=f
‘I am one whose rank you have promoted.’

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δ. The coreferential pronoun is constructed as the object of a preposition or latent in a prepositional adverb:


wśčn⟨.n⟩ ḫ.t m pr≠śn Kagemni Pr 1.7

'those in whose house the belly comported itself'


nꜣ ḥṯ(.t)≠k św ḥr≠ś IV : 1090, 13 – 14

'that for what you punish him'


CT III : 128 o – p, S_1C

ꜥnḫ≠ỉ m ꜥnḫ(.t)≠śn ỉm *wnm≠ỉ m wnm.t≠śn*

'I will live on what they live on, and I will eat off what they eat.'

ε. The coreferential pronoun is constructed as a constituent of a dependent clause:

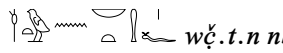

rčẖ.n ꜥr≠f rḫ.tw≠f IV : 127, 8

'one whom his reed has caused to be known'

If the non-attributive relative form is qualified by the primary adjective 
nb, this precedes a nominal subject,


śśn.t≠ś nb.t m ꜣšr pKah, pl. 5, 8;

'anything that she smells as roast' see sect. 33.3.5 (α).


wčẖ.t.n nb.t ḥm≠f IV : 140, 11

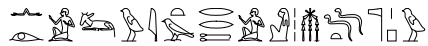
'everything that His Majesty had commanded' see sect. 33.3.5 (α).

while a demonstrative pronoun follows a possible object.


hꜣỉ.n≠ỉ n≠f pf CT I : 158 a, B_4L

'that one to whom I have descended' see sect. 33.3.5 (β).

Non-attributive relative forms most commonly serve as constituents in verbal and non-verbal clauses or as the object of a preposition.


HTBM II, pl. 24

n ỉrỉ≠ỉ ỉw.yt r r(m)čꜥ(.w) mśčẖ.t nčr pw [EA 562], 11 – 12

'I did not do injustice to people, as this is something God hates.' [*A pw*-clause]


čṯ pw nỉw.t≠f ỉr≠f ḫꜣ r≠f wꜣḥ(.w) tp tꜣ Sebeknekht, pl. 2, l. 2

'He is one of whom his city says,
"Would that he could remain alive upon earth."'


n nbỉ.y.t ḥmw.t≠f ỉś pw CT VI : 284 b, B_1Bo

'It is not something that his craftsmen have cast.'

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Bln 1157, 5 – 6 
[*A pw B*-clause] ‘What my heart plans is what my arm brings about.’

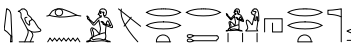
IV : 415, 15 
[cl. of non-exist.] ‘There is nothing of what had happened
since the creation that I would not know.’

2. ZwZt : 24, 5 
[S in an adj. cl.] ‘O how pleasant is what you say, my sovereign Lord.’

IV : 59, 3 
‘What he did for me was greater
than [what had been done for] the ancestors.’
The comparison is, as usual, constructed under omission of the compared object, in this case the relative form.

Ipuwer 3.7  ‘What shall we do?’

Ptah Pr 7.1 
[S of the THIRD FUTURE] ‘What you say will be pleasant upon [his] heart.’

IV : 1776, 10 
[O in a verbal cl.] *ỉw ỉrị.n=ỉ mrr.t r(m)čʾ(.w) hrr.t nčr ḥr=ś*
‘I did what the people love and with what gods is content.’

Sailor 45 – 46 
ʿḥʿ.n ṯwn.n=ỉ rṭ(.wỉ)=ỉ r rḫ čʾị.t=ỉ m rʾ=ỉ
‘Then I stretched my legs in order to know
what I could give into my mouth.’

CT VI : 273 g, G_1T 
[adv. phrase] ‘He is able to transform into anything he wishes.’

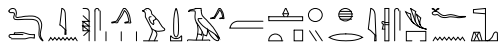
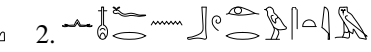
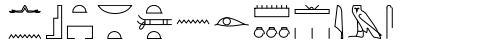
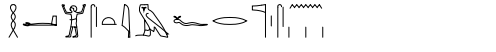
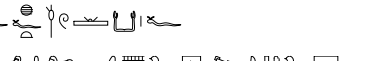
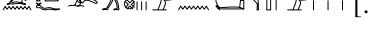
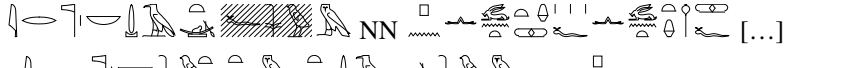
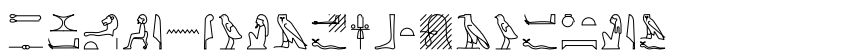
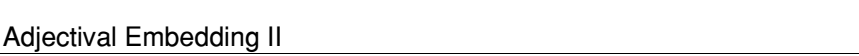
2. ZwZt : 28, 15 
‘He jubilates about what I have ordered to be done.’

Peas B_1, 105 – 106 
m ḥbś(.w) ḥr=k r rḫ.n=k
m šp(.w) ḥr=k r ṯgị.n=k
‘Do not cover your face towards one whom you know,
and do not blind your sight towards one whom you consider!’

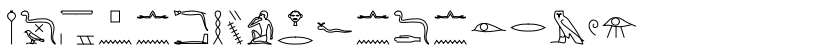
Sin B 144 – 145 
[topicalised object] *kʾị.t.n=f ỉrị.t śt r=ỉ ỉrị.n=ỉ śt r=f*
‘What he had intended to do to me, I did [it] to him.’

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EXERCISE

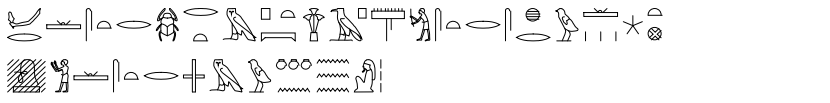
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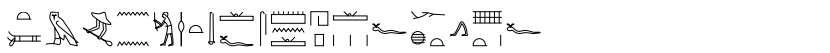
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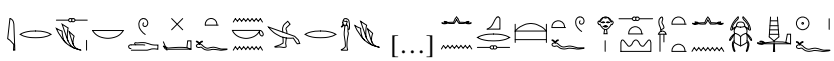
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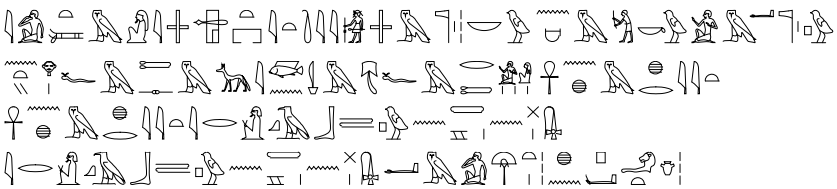
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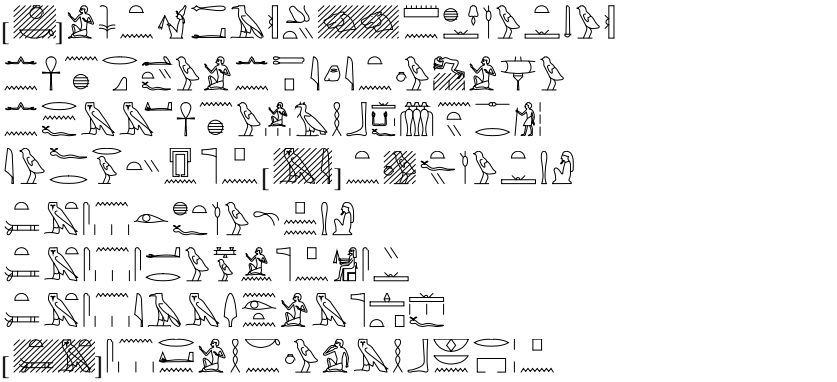
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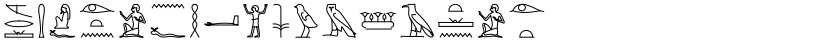
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Notes

1. Read *ỉs=k* for *ỉs=f*.

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3 IV : 51, 11.
4 CT I : 33 b, T_9C.
5 HTBM II, pl. 3 [EA 557], 3 – 4.
6 Sin B 70.
7 IV : 68, 2 – 3.
8 IV : 415, 12.
9 CT III : 3 d, G_1T.
10 CG 20538, II 2 c 12.
11 IV : 134, 15.
12 IV : 649, 8.
13 Stèles, pl. 54 [C 15], 3.
14 Hamm 113, 7 – 8.
15 V : 4, 8.
16 IV : 634, 12.
17 Sinai 139, 6 – 7.
18 CT VI : 130 a, M_6C.
19 Sin B 66 – 67.
20 Ipuwer 5.10.
21 VII : 30, 7.
22 CG 20359, 4 – 5.
23 Ptah L_2 4.13.
24 IV : 556, 2.
25 Ipuwer 8.3.
26 Ptah Pr 16.7.
27 IV : 131, 14 – 15.
28 IV : 343, 1.
29 IV : 1074, 4 – 5.
30 IV : 361, 8 – 9.
31 BD 149, Nu 48 - 49
32 Ipuwer 9.4.
33 Ptah L_2 2.17.
34 2. ZwZt : 108, 14 – 109, 6.
35 CT VI : 403 i – n, T1L.
36 2. ZwZt : 109, 5 / 13.
37 Neferti Pet 24.
38 CT V : 27 a, B_1C.
39 Neferti Pet 24.
40 CT V : 27 a, B_1C.
41 CG 20538, II c 15 – 18.
42 IV : 99, 15 – 17.
43 IV : 84, 14 – 85, 2.
44 IV : 70, 1 – 2.
45 Siût I 268.
46 IV : 343, 6 – 9.
47 Hat Gr 20, 12 – 13.
48 BD 099, Nu 31 – 32.
49 IV : 401, 16 – 402, 2.
50 IV : 165, 9 – 10.
51 Stèles, pl. 1 [C 1], 1 – 3.
52 IV : 138, 15 – 17.
53 IV : 123, 12 – 13.
54 BD 62, P.b. 9 – 10.
55 Neferti Pet 68 – 70.
56 IV : 684, 9 – 11.
57 Sin B 44 – 45.
58 IV : 734, 13 – 14.
59 Siût IV 31.
60 V : 66, 7 – 16.
61 2. ZwZt : 28, 19 – 29, 9.
62 CG 583, 15 [on the garment].
63 Cem. of Abydos II : 117, no. 20 [= Cairo JE 43461], 1 – 3.
64 Bln 1157, 17 – 20.
65 Amduat : 280 – 281, Th III 17 – 21.
66 Amduat : 159 – 160, Th III 4.
67 2. ZwZt : 28,15.
68 IV : 649, 8.

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CHAPTER 34

THE NOMINAL EMBEDDING I – MARKED NOUN CLAUSES

34.1. IN GENERAL

There are two kinds of noun clauses in Middle Egyptian: marked noun clauses and 'virtual' noun clauses. Noun clause markers allow for clauses with all kinds of predicates to behave like nouns and facilitate the embedding of clauses with a marked or an unmarked topicalised constituent [e.g., Siût I 310 and IV : 1381, 3 – 4, qu. p. 561] as well as the embedding of emphasising sentence patterns [e.g., Siût I 315 – 317, qu. p. 646]; on the semantic level, however, they are limited to factual statements and can only serve as the object of a verb or a preposition. Verbal clauses, on the other hand, can alternatively be constructed with a nominalised verb phrase [cf. chapter 35], which allows for a wider range of use than the noun clause markers, as virtual noun clauses can also engage in noun phrases or serve as a constituent in a clause; on the semantic level, however, they are limited to the tripartite tense system.

34.2. THE NOUN CLAUSE MARKERS *wn.t* AND *n.t(j)t* [ALSO SPELLED]

The Middle Egyptian noun clause markers trace back to two originally adjectival constructions, namely the feminine singular participle of the verb *wnn* and the non-attributive feminine relative adjective *n.t(j)t*. Since its first occurrence during the fifth dynasty, *n.t(j)t* gradually displaced the older noun clause marker *wn.t* and developed into the primary noun clause converter in standard Middle Egyptian, while *wn.t* remained in use as a relict construction.

Note
Like the marked adjectival embedding, the marked nominal embedding was originally restricted to clauses that could follow the particle *jw*. Negated clauses were embedded by means of *jw.t*, the negative counterpart of *wn.t* [see sect. 34.2.1.], while the nominal embedding of clauses with nominal or adjectival predicate was indicated by the enclitic particle *js* [see sect. 34.2.2.].

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Both *wn.t* and *n.t(i)t* syntactically behave like the relative adjective: they replace a possible particle preceding an affirmative verbal clause;

CT I : 167 a – b, $B_{12}C^{b}$ *šḏm.n=f m r pn(.i) irị.w*

[PERFECT] *wn.t ḏ(3)s.n wi (i)tị=i pf im.i imn.t*

'He has heard from the mouth of those who perform
that my father, who is in the West, has knitted me.'

a preposed or topicalised pronominal subject usually follows the converter in the form of a suffix pronoun attached to the noun clause marker, only the first person singular employs the enclitic personal pronoun *wi* / *w(i)*;

CT II : 359 f – 360 a, […]

S_2P […] *ḏr.k3=śn ḥnʿ=k r rḫ.t śtḫ wn.t=śn ḥnʿ=k nḫị=f*

[adv. predicate] '[…] then they will end up with you
until Seth will learn that they are with you and complain.'

CT VI : 278 b – d, […] *iw ḏṭ.n=śn wn.t=śn r ḥḏị.t tp(.w)* […]

ThT 319 *iw ḏṭ.n=śn wn.t=śn⟨n⟩ r ḫnn m3ʿ.t*

[THIRD FUTURE] 'They said that they were going to crush heads […]
They said that they were going to disturb *m3ʿ.t*.'

and in a sequence of coordinated clause, both *wn.t* and *n.t(i)t* may precede only the initial noun clause.

CT III : 268 a –

272 b, B_1L

[STATIVE] *i wr ḳ ḏṭ n iʿb sḫ3.w ir(.i)-ʿ3 n(.i) wśir*
n.t(i)t wi i(w)ị.kw 3ḫ.kw wr.kw śḫm.kw nčrị.kw

'O you great one who enters, tell him who hands over the document,
the doorkeeper of Osiris,
that I have come, being glorious, great, mighty, and divine.'

By the time of the Middle Kingdom, *n.t(i)t* had not only displaced the older *wn.t*, but it had also lost its syntactic restrictions and allowed for the nominal embedding of both affirmative and negated clauses with all kinds of predicates.

IV : 364, 1 – 2

[*A pw*-clause] *iw=i rḫ.kw n.t(i)t 3ḫ.t pw ip.t-ś(.w)t tp t3*

'I know that Karnak is the horizon on earth.'

Bln 7311, K 1 – 2 […] *ḏṭ=čn ḥtp-ḏị-nśwt* […]

[adj. cl. with top. S] *ḏr-n.t(i)t ḏ3w n(.i) r 3ḫ n śʿḥ*

nn nw m wrḏ.t ḫr=ś

[adj. clause] *ḥr-n.t(i)t 3ḫ n irr r irr.w n=f*

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‘You shall say, “An offering given by the king […],”
since the breath of the mouth is beneficial for a noble [deceased].
This is not something one should be weary about,
as it is more beneficial for one who does it than for the one for whom it is done.’



Amenemhet, Mill 1.5 – 6

[…] *ḥr-n.t(ỉ)t nn-wn mr.w n(.ỉ) s hrw n(.ỉ) ḳśn.t*

[clause of non-exist.]

‘[…] because no man has supporters on the day of misfortune’



ỉw šrỉ(.w) n≠ỉ šr.tỉ(≠ỉ) m ḏ̌ṭ.w

ỉw wpỉ(.w) n≠ỉ ȝḥ.t 2 (ỉ)m(.ỉw) ỉrw

n-n.t(ỉ)t n(.ỉ)-wỉ ỉś wpw.tỉw

CT III : 118 g – 119 a, S_2P

[express. of poss.]

‘My nostrils have been blocked for me in Busiris,
and two fields have been sectioned for me in Iru,
as I belong to the messengers.’



Heknakhte Papers, XVIII, 10

śwḏ̌ȝ-ỉb pw n nb≠ỉ ᶜ.w.ś. ḥr-n.t(ỉ)t n gmỉ(.w) nȝ n(.ỉ) ḫrṭ.w 3

[NEG. PASS. PERFECT]

‘This is a communication for my lord, l.p.h.,
concerning the fact that the three children could not be found.’



Amenemhet, Mill 2.5 – 6

[…]

[NEG. PERFECT]

m≠k śḏ̌ȝ.w ḫpr(.w) […]
n ḥmśỉ.t≠ỉ ḥnᶜ≠k ỉḫ ỉrỉ.y≠ỉ śḫr.w≠k
ḥr n.t(ỉ)t n ḥr≠ỉ śt n ḫmt≠ỉ śt

‘Behold, the attack occurred […]
when I was not yet sitting [on the throne] together with you
so that I would have confirmed your status [as my successor],
because I had not been prepared [for] it [i.e., the assassination], I had not thought of it.’

For the prepositional adverb clause *ḥr-n.t(ỉ)t n ḥr≠ỉ*, see sect. 36.3.3.



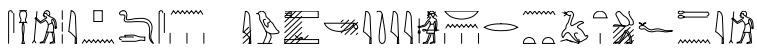
Siût I 310

[…]

[topic. const.]

m≠ḏ̌n rḫ.n≠ḏ̌n n.t(ỉ)t ỉr śr nb […]
n nḏ̌m.n n≠f ḫtḫt ỉm

‘Behold, you know that as for every official […],
reversal thereof is not pleasant for him.’



IV : 1381, 3 – 4

śmr(.w) ỉpn ḏ̌ṭ≠śn *ỉw śỉȝ≠k ỉty nb≠n r-n.t(ỉ)t ḏ̌ȝ.t(ỉ) pḥ≠f tnỉ*

‘Those companions said,
“You see, our sovereign Lord, that the vizier has reached an old age.”’

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Note

In post-classical Middle Egyptian,  ***n.t(ỉ)t*** is even found to precede the grammaticalised THIRD FUTURE [see sect. 20.3.2.2.] as well as constructions with the 'first present pronoun' [see sect. 16.4.1.].

IV : 649, 7 – 11 

[First Pres. Pron.] […]  […]

św ỉm m tȝ ȝ.t śḥwỉ.n≠f n≠f wr(.w) n(.ỉ)w ḫȝś(.w)t
[…] ***r-n.t(ỉ)t św ḥr ḏ̌ṭ*** […]

'He is there at this moment, having gathered the chiefs of the foreign lands […], as he is saying, […].'

IV : 656, 1 – 4 

[THIRD FUTURE after *ỉw*] 

grg(.w) ḏ̌n śśpṭ(.w) ḫ ʿ.w≠ḏ̌n
r-n.t(ỉ)t ỉw≠tw r ḏ̌ḥn r ʿḥȝ ḥnʿ ḫr.w pf ḫs m ṭwȝ.w

'Prepare yourself and have your arms at ready,
as one will advance to fight with that vile enemy in the morning.'

34.2.1. THE NEGATIVE NOUN CLAUSE MARKER  *ỉw.t*

The old affirmative noun clause marker  ***wn.t*** originally had a negated counterpart  ***ỉw.t***, which replaced the negating particle of the embedded clause. Middle Egyptian examples, however, are rare and only attested in the archaic language of religious texts.

CT VI : 318 j – k, B_1Bo 

[*n śḏ̌m≠f*] ***ḏ̌ṭ m(ỉ) n hȝb ḏ̌w ỉw.t gmỉ≠k NN pn***

'Pray, tell the one who sent you that you did not find this NN.'

I : 129, 2 – 3 

[*n-sp śḏ̌m≠f*] ***ḏ̌ṭ.n≠k ḫr ḥm(≠ỉ) ỉw.t sp ỉnt(.tw) mỉ.t(ỉ)≠f ỉn ky nb***

'You have told My Majesty
that the like thereof has never been brought by anybody else.'

CT II : 125 f, G_2T 

[*n śḏ̌m.t≠f*] 

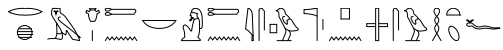
ỉ ỉnp.w […] ***smȝ tȝ ỉm≠ỉ r ỉȝ.t tw wśr.t***
ỉw≠k rḫ.t(ỉ) ỉw.t wn.t≠ỉ m-m ỉȝt.ỉ(w)

'O Anubis […], inter me at this mighty mount.
You know that I am not yet among the mound-dwellers.'

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34.2.2. NOUN CLAUSES WITH *ỉś*

The nominal embedding can alternatively be indicated by the enclitic particle *ỉś*, the general marker for subordination. The old construction is primarily attested in clauses with nominal and adjectival predicate as well as with emphasised sentence patterns.



CT II : 214 a – b, S1Ca

rḫ m ỉb=čn nb=čn ỉś pw nčr pn ỉm.ỉ śwḏ.t=f

[*A pw*-clause]

'Know in your heart that he is your lord, this god who is in his egg.'

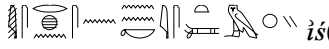


čṯ.n=f mr ỉś mr.t

CT I : 155 g, B_3Bo

'He said that [your] suffering was sour.'

[adj. clause]



ỉś(č) rḫ.n=śn n(.ỉ)-(ỉ)nk ỉś tm sp 2

CT VI : 148 d – e, B3Bo

'as they know that everything belongs to me'

[expr. of possession]

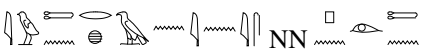


CT VII : 475 i – j, B_1P

čṯ n śn ỉw=ỉ ỉś rḫ.k(w) śn m śšm=śn

[*ỉw*-complex PRESENT]

'Tell them that I know them in their conduct.'



CT II : 24 b – c, B_1Bo

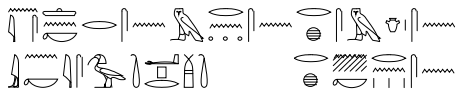
ỉw=čn rḫ.twn ỉn ỉś NN pn ỉrỉ̯ čn

[*ỉn*-const.]

'You know that it is this NN who has created you.'

For the *ỉn*-construction in the object clause, see sect. 38.2.2.5 (ε).

For a parallel version with a pronominal subject, cf. the same section, B_2L.



CT V : 398 d – g, B_2L

[emph. construction]

nỉś n=k r=śn m rn(.w)=śn rḫ=ś(n) m ỉb=śn
ỉyỉ̯.n=k ỉś ʒḫ.tỉ ʿpr.tỉ rḫ.n=k rn(.w)=śn

'Call them by their names so that they might know in their hearts
that you have come *glorified and equipped*, and that you know their names.'

For the PERFECT *ỉyỉ̯.n=k* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

For the PERFECT *rḫ.n=k* in a virtual object clause, see sect. 35.2.1.1.

34.2.3. NOUN CLAUSES WITH *n.t(ỉ)t* AND *ỉś*

Reflecting the transition from the old noun clause marker *ỉś* to a 'standard' noun marker, early Egyptian sometimes employs *n.t(ỉ)t* with noun clause that are already marked by *ỉś*.

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CT V : 49 b – c, B_6C



ỉ śḫm ỉ.sỉ čṭ n hꜣb čw r NN pn
ꜣḫ ỉś rᵓ n(.ỉ) NN pn r ṭś≠f

‘O Mighty One, go and tell the one who sent you to this NN
that the spell of this (Osiris) NN is more effective than his knife.’

versus

CT V : 49 b – c, B_4C



[ỉ] śḫm ỉ.sỉ čṭ≠k n hꜣb čw
n.t(ỉ)t ꜣḫ ỉś rᵓ n(.ỉ) wśỉr NN pn r ṭś≠f

‘O Mighty One, go and tell the one who sent you
that the spell of this Osiris NN is more effective than his knife.’

Terrace, pl. 9. 6 – 8

[*ỉnk*-clause]

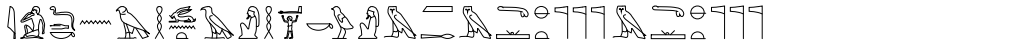
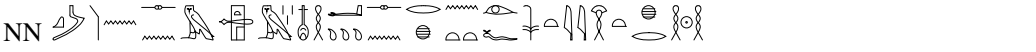
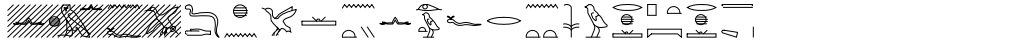


ỉrỉ.n≠ỉ wč n ỉtỉ n(.ỉ) ỉtỉ≠ỉ m ḥtp-čỉ-nśw
čr-n.t(ỉ)t ỉnk ỉś śmr śꜣḫ ỉtỉ(.w)≠f (ỉ)m.(w) ḫr.t-nčr

‘I have made [this] stela as a proof of grace for my father’s father,
as I am indeed a companion who glorifies his ancestors in the necropolis.’

For the PERFECT *ỉrỉ.n≠ỉ* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

EXERCISE

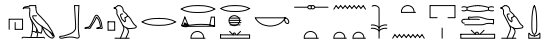
1. 
2. 
3. 
4. 
5. NN 
6. 
7. […] 
8. 
9. 
10. 
11. 

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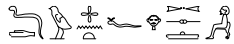
12. 



13. 

14. 

15. […] 



16. 

Notes

4. *i.ḫt*: Old Kingdom form of the SUBJUNCTIVE with a prothetic yod.

REFERENCES

1	IV : 364, 1 – 3.	9	IV : 751, 14 – 15.
2	CT VI : 408 o – p, $S_{10}C$.	10	CT V : 397 o, S_2C.
3	IV : 1531, 13.	11	IV : 993, 9.
4	2. ZwZt : 5, 16 – 17.	12	pKah, pl. 29, 32 – 34.
5	IV : 593, 4 – 5.	13	IV : 1293, 1 – 3, A.
6	CT III : 181 b – 182 a, B_2Bo.	14	IV : 81, 2 – 3.
7	CT II : 183 b B_1C.	15	CT VI : 328 f – g, B_1L.
8	Bln 1204, G 9.	16	BHC verse 215, S I 58 – 59.

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CHAPTER 35

THE NOMINAL EMBEDDING II – VIRTUAL EMBEDDING OF A VERBAL PREDICATE

35.1. THE NOMINALISED FORMS OF THE SUFFIX CONJUGATION

35.1.1. IN GENERAL

Complementary to the INFINITIVE as a non-finite verbal noun, Middle Egyptian employs a set of finite verb forms that possess both verbal and nominal qualities: like verbs, they express the verbal features of voice and aspect and may have dependents such as a direct or an indirect object; like nouns, however, they can engage in noun phrases, follow a preposition, or serve as a constituent in a sentence.

Dispute 132 – 133 / 141



ỉw m(w)t m ḥrꜥỉ mỉn *mỉ śčỉ ꜥnt.w* [O]
mỉ {*ḥmśỉ.t* [INF.] *ḥr ḥtꜣ.w* [ADV. PHR.]$_1$ *hrw čꜣw* [ADV. PHR.]$_2$}[O] […]
mỉ {*ꜣbb* [P] *s* [S] (*mꜣꜣ* [INF.] *prꜥśn* [O]) [O]} [O]$_{CL.}$

'Death appeals to me today like the scent of myrrh
like sitting under an awning on a windy day, […]
like a man wishes to see home.'

Note
Depending on their syntactic structure and a possible governing main verb, English 'virtual' noun clauses are formed with either the gerund or the infinitive, the latter with or without the preposition 'to'. The Egyptian construction, however, cannot always be literally rendered, but often has to be paraphrased with a more adequate construction, including noun clauses or even relative clauses.

Like the adjectival conversion of the verb, the nominalisation of a verbal predicate affects the entire verb phrase, i.e., an adverbial phrase qualifying a main clause predicate [e.g., IV : 363, 12, qu. p. 576] is outwardly indistinguishable from an adverbial phrase as a constitutive part of a nominalised verb [IV : 274, 3 and pKah, pl. 32, 12, qu. p. 576].

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35.1.2. THE RESPECTIVE ASPECTS OF THE DIFFERENT VERB FORMS

In accordance with the tripartite tense system, the nominalised verb forms distinguish three verbal aspects: perfective, unmarked, and prospective, and thus allow for the distinction between the indicative and the non-indicative modality.

The AORIST typically serves as the nominalised counterpart of the [unmarked] PRESENT

CT I : 27 c – 28 b, B$_4$Bo



see sect. 35.2.1.1.

ỉ.nḏ ḥr=k ḏḥw.tỉ ỉm.ỉ ḥtp.w nḏr(.w) […]
wḏ=k prr=śn m ḫśf.w wśỉr NN pn
‘Greetings, Thot, in whom there is the peace of the gods […].
Command that they [i.e., the gods] may come forth
whenever this NN approaches.’

as well as the correspondent noun-stative-construction of adjective verbs.

pEb 102.15 – 16



see sect. 35.2.3.1.

mhh ỉb=f pw
‘This means that his heart is forgetful.’

Object clauses further employ the AORIST to imply a qualification of the verbal event in regard to the degree of an inherent quality or the manner in which it occurs.

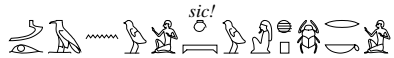
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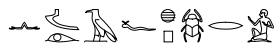
see sect. 35.2.1.1.

ḥsi̯.n wỉ nb=ỉ ḥr ḳnn=ỉ rḫ.n=f ỉḫ=ỉ n=f ỉb
‘My lord praised me on account of my being brave,
as he had learned just how loyal I was to him.’
For the PERFECT *ḥsi̯.n N* in the emphatic construction, see sects. 38.1.1. and 38.1.2.
For the use of the adjective verb *ỉḫ*, see sect. 35.1.5.

CT I : 334 a – c, S$_1$C



see sect. 35.2.1.1.



[…] *mỉ.n wỉ nw.w ḫpr.k(w)* […]
n mỉ=f ḫpr=ỉ
‘Nun saw me when I had already come into being […];
he did not see how I came into being.’
For the PERFECT *mỉ.n N* in the emphatic construction, see sets. 38.1.1 and 38.1.2.

pSm 21.17 – 18



see sect. 35.2.1.1.

rḫ=k pśś=śn ḥr ʿḫḫ mw ỉr.ỉ ḥr šww=śn
‘You know how cooked they are based on [*ḥr*]
how their water evaporates and how dry they are.’
For the AORIST *rḫ=k* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

Note 1
Constructed as the object of a preposition, the AORIST often serves as a ‘standard’ nominalised verb form, disregarding a possible verbal aspect [cf. Rîfeh VII 31 and CT III : 328 a, S$_1$C, qu. p. 594].

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The PERFECT [along with its *tw*-passive!] denotes the aspect of completion with all verb classes, i.e., the distinction between the PERFECT [active], the PASSIVE [PERFECT] [passive voice with nominal subject], and the STATIVE [passive voice with pronominal subject] is suspended for standard Middle Egyptian.



ʿḳ.n≠śn pw r ḫ3ś.t ḥr i3b.t(i)t CT IV : 290 c, B_9C^a

'This means that they had entered the land in the East.' see sect. 35.2.3.1.1.

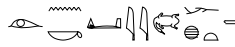


ḥtm.n.tw sm3.yt śtš BD 18, Nu 5

'This means that the band of Seth was destroyed.' see sect. 35.2.3.1.1.

Note 2

The analysis of nominalised verb forms in reference to the past is complicated by the limited number of examples on one side and Old Egyptian holdovers on the other, as early Middle Egyptian object clauses also employ the PASSIVE [PERFECT], the STATIVE, and even the noun-stative-construction [cf. the note in 36.3.2].



ỉrị.n≠k čị.y śnč(≠i) ḫt t3 Siût IV 10

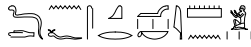
'You have brought about that the fear of me was given through the land.' see sect. 35.2.1.1.



BD 66, P.f. 1 – 2

see sect. 35.2.1.1.

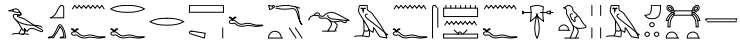
ỉw≠i rḫ.kw	*ỉwr.kw*	*ỉn śḫm.t*
	mśị.kw	*ỉn nì.t*
'I know	that I was conceived	by Sakhmet
	and that I was born	by Neith.'



čṭ.n≠f śḳr(.w)≠k ỉmn(.w) CT I : 155 f – g, B_3Bo

'He said that your wounds were hidden.' see sect. 35.2.1.1.

In standard Middle Egyptian, however, only the PASSIVE [PERFECT] is still notably frequent in object clauses governed by  *gmị*, 'to find'.



IV : 1280, 12 – 13

ʿḳ.n≠f r≠f r š≠f mḥ.tỉ gmị.n≠f śmn(.w) n≠f śt.w 4 *m ḫmt śč.t* see sect. 35.2.1.1.

'As he had entered its [i.e., the temple's] northern garden,
he found that four targets of Asian copper had been set up for him.'

For the PERFECT *ʿḳ.n≠f* in a topicalised adverb clause, see sects. 37.1. and 37.2.



2. ZwZt : 67, 7

gmị.n.tw ỉnị(.w) snn m ḫ3 n(.ỉ) wḥm.w n(.ỉ) wʿr.t mḥ.t(i)t see sect. 35.2.1.1.

'One found that a copy had been brought from the office
of the herald of the northern district.'

The non-indicative PROSPECTIVE marks the proposition of a noun clause as unassertive [e.g., with events that are expected to occur], as impossible to verify [e.g., with mythological events], or as counterfactual [e.g., in hypothetical

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statements], disregarding its location in the continuum of time [cf. the exx. on p. 575].

BHC verse 269, S I 82 – 83 see sect. 35.2.4.



ỉw=f mỉ rᶜw hrw n(.ỉ) mśi̯.tw=f

'He is like Ra on the day he was born.'

pKah, pl. 6, 26 see sect. 35.2.4.



[čẖi̯.tw]=ś [?] *r nḥčẖ(.w)t=ś hrw n(.ỉ) mśi̯=ś*

'[It shall be applied] to her teeth on the day she will give birth.'

Merikare E 137 – 138 see sect. 36.2.1.



sic!

śmꜣ.n=f ḫꜣk.w-ỉb m-m mỉ ḫwi̯ s sꜣ=f ḥr śn=f

'He [i.e., God] has slain the rebellious ones among them [i.e., the humans] as a man would smite his son for the sake of his [i.e., the son's] brother.'

Note 3
Due to confusion, the SUBJUNCTIVE is sometimes used in the place of the PROSPECTIVE.

35.1.3. NEGATION OF THE NOMINALISED VERB FORMS

Nominalised verb forms are negated by means of  *tm*, i.e., the negative verb serves as the carrier of grammatical information, while the main verb, the carrier of verbal information, follows in the form of the NEGATIVAL COMPLEMENT or the INFINITIVE [see sect. 11.2.3.].

pSm 4.2 – 3 see sect 35.2.3.1.1.



tm=f wn(.w) rᵓ=f pw mṭwi̯=f

'This means that he cannot open his mouth so that he might speak.'

35.1.4. USE OF THE INFINITIVE INSTEAD OF A NOMINALISED VERB FORM

While the finite nominal verb forms allow for the construction of a noun clause with a concrete subject expression,

Heqanakht I, vs 9 see sect. 35.2.4.



rnp.t nꜣ n.t ỉrr s n nb=f

'This is the time of a man acting for his master.'

Middle Egyptian, as a rule, employs the INFINITE if such a subject expression is redundant, namely if the performer of the verbal event is evident from the preceding context,

CT I : 199 f – g, B_{14}; see sect. 35.2.1.1.



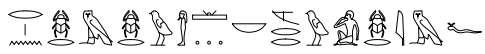
ỉw wčẖ.n ⟨n⟩=ỉ rᶜw

rčẖi̯.t n=k tp=k
śmn.t n=k čꜣ(ꜣ)s=k
śḫr.t n=k ḫft.ỉ(w)=k

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‘Ra has commanded me to give you your head,
to fix your vertebra,
and to fell your enemies.’

or if the verbal event is carried out by an impersonal passive subject.



BD 76, Nu 1

rˀ n(.i) ḫpr m ḫpr.w nb mrr.w ḫpr ỉm=f see sect. 35.2.1.1.

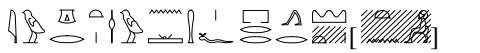
‘Spell for transforming into any shape that is desired to transform into.’



wṯi̯(.w) nkn=k ỉn mꜣᶜ.t BD 39, C.a. 5

‘Your being dismembered has been inflicted by Ma’at.’ see sect. 35.2.2.

In fewer cases, the AORIST is found where one would expect the INFINITIVE,



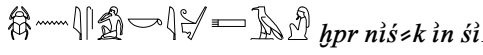
Hamm 113, 10

ỉw gr.t wḏ̌.n ḥm=f prr(=ỉ) r ḫꜣś.t tn špś(.t) see sect. 35.2.1.1.

‘His Majesty had ordered that I should go forth to this precious foreign land.’

The AORIST could alternatively be employed to denote the aspect of repetitive action.

while the INFINITIVE with expression of the logical subject is occasionally found in the place of a nominalised verb phrase.



ḫpr nỉś=k ỉn śiꜣ IV : 498, 4

‘May it so happen that you will be called by Sia.’ see sect. 35.2.2.

Lit.: ‘May your being called by Sia come about.’



IV : 7, 8 – 9

ỉw ᶜḥꜣ.n=ỉ r wn-mꜣᶜ mꜣ.n ḥm=f ḳni̯.t=ỉ see sect. 35.2.1.1.

‘I truly fought, and His Majesty saw that I was brave.’

Lit.: ‘His Majesty saw my being brave.’

35.1.5. THE VIRTUAL EMBEDDING OF ADJECTIVAL CLAUSES AND SENTENCE PATTERNS WITH PREPOSED SUBJECT

As only verbal clauses allow for the virtual embedding as a noun clause, adjective clauses substitute the non-verbal predicate with the corresponding adjective verb [e.g., pEb 102.15 – 16, qu. p. 568],



pBln 9019, l. 5

ỉrỉ(.w) ᶜꜣ r ᶜꜣꜣ=f šrỉ r šrr=f see sect. 36.2.1.

‘The old was treated according to how old he was,
the young according to how young he was.’

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while adverbial clauses are paraphrased with the auxiliary 𓏏𓈙 ***wnn*** [see sect. 30.2.].

IV : 497, 9 – 10

see sect. 35.2.4.



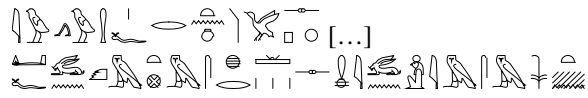
ỉyi̯.tỉ ***m ḳmꜣ⸗k n(.ỉ) pḥ.t(ỉ)⸗k***
m ḥwn.w⸗k n(.ỉ) wn⸗k ỉm⸗f
'Welcome in your nature of your [former] strength,
in your youth, in which you used to be.'
Lit.: 'in your youth of you-have-been-therein'.

Note
Neither the STATIVE nor the pseudo-verbal construction is paraphrased with 𓏏𓈙 ***wnn***, but if the particular notion of the construction is to be maintained, Middle Egyptian employs a noun clause marker.

As marked object clauses are limited to statements of fact, substitution / periphrasis is further applied in case of a non-indicative proposition.

IV : 1246, 10 – 12

see sect. 35.1.5.



ỉw ỉwi̯ ḥm⸗f r čnw sp […]
čỉ̯⸗f wn km.t m śḫr⸗ś mỉ̀ wn rᶜw ỉm⸗ś m nśwt
'His Majesty returned each time […]
and had Egypt be in her [primeval] condition as if Ra was in it as king.'

35.2. DIFFERENT KINDS OF VIRTUAL NOUN CLAUSES

35.2.1. OBJECT CLAUSES

35.2.1.1. WITH VERBAL PREDICATE

AORIST [INDICATIVE, UNMARKED]

Peas B_2, 115 – 118

[present]



rčỉ̯.ỉn (ỉ)m(.ỉ)-rᵓ pr wr mr.w sꜣ rnśỉ̀ šmi̯ ỉm.ỉ-sꜣ 2 ***r ᶜnn⸗f***
wn.ỉn śḫ.tỉ pn śnčỉ̯(.w) ỉb⸗f ỉrr.t(w) r ḫśf n⸗f
'Then the high steward, Merusarensi, had two phyle-members go
to bring him [i.e., the peasant] back,
but now the peasant was scared, as he thought [it] was being done
in order to punish him.'

IV : 1776, 14 – 16

[generic]



ỉw ỉri̯.n⸗ỉ mꜣᶜ.t tp tꜣ ***ỉw⸗ỉ rḫ.kw ḥss⸗k mꜣᶜ ỉb tm ỉri̯.t sp n(.ỉ) čꜣ(.yw)t***
'I did *ma'at* upon earth,
as I was aware that you praise a righteous one who did no injustice.'

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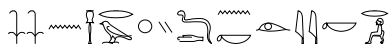
Merikare E 53 – 54

[neg. generic]

ḏ3ḏ3.t wḏ.ᶜ ś3r rḫ.n=k tm=śn sfn(.w)
hrw pf n(.i) wḏ.ᶜ m3r wnw.t n.t ỉrị.t n.t-ᶜ

'The council that judges the sinner, you know that they are not indulgent on that day of judging the wretched, in the hour of performing the duty.'

PROSPECTIVE / [SUBJUNCTIVE] [NON-INDICATIVE]



CT V : 66 g, B_2L^b

nn n(.i) mr sp 2 *ḏṭ.n=k ỉrị.y=k r=ỉ*

[unassertive future]

'this great pain [?] you said you would afflict upon me'



Dispute 151 – 152

mrị ḥm pḥ=k ỉmn.t ś3ḫ ḥ.ᶜ(.w)=k t3

'Rather desire that you might reach the West [in due time] and that your body might be interred.'



CT III : 171 j – k, T_1C

ỉw wḏ.n gbb ỉtị wśỉr tm=ỉ wnm(.w) ḫś

[neg. unass. future]

'Geb, the father of Osiris, has commanded that I shall not [have to] eat excrement.'



CT VII : 34 a – d, T_9C

[counterfactual]

ỉn śm3.n=f čw ḏṭ.n ỉb=f m(w)t=k
n m(w)t=k

'Did he slay you, or did his heart say that you had died?
You have not died!'



pSm 2.7 – 8

ỉrị n=f mk3.tỉ n.tỉ ḏb.t r rḫ=k śpr=f r (ỉ)ḫ.t

[unverifiable; ref.: unmarked present]

'Make a brace [lit.: a pair of supports] of bricks for him [i.e., a man with a fractured skull] until you know whether he reaches a [critical] condition.'

n.tỉ: Dual number of the genitival adjective.



n rḫ NN pn h3ị.y NN pn

[ref.: future]

'This NN does not know whether this NN should descent.'



pEb 2.3 – 4

ỉn ỉw tr śḫ3.n=k ỉčị.tw ḥr.w ḥnᶜ śtḥ r ỉs.t ᶜ3.t n.t ỉwn.w

[ref.: past]

'Do you remember if Horus and Seth were taken to the great palace of Heliopolis?'

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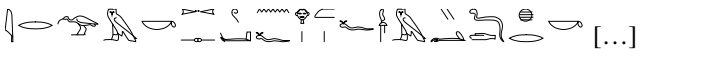
PERFECT [INDICATIVE, COMPLETED]

2. ZwZt : 69, 3 

gmi̯.n.tw ỉri̯.n ỉm.ỉ-rʾ nỉw.t čʒ.t(i) ỉy
ỉm.t-pr m pʒ ḥʒ.t(i)-ˁ n(.ỉ) nḫb n sʒ=f

'It was found that the overseer of the city and vizier Jy had made a will concerning the [office of] the ***ḥʒ.t(i)***-ˁ of el-Kab in favour of his son.'

For the PERFECT ***gmi̯.n.tw*** in the emphatic construction, see sects. 38.1.1. and 38.1.2.

pEb 40.19 – 20 

ỉr gmi̯=k čʒ.s.n=f ḥr gś=f wnm.ỉ čṭ.ḫr=k […]

'If you find that it [i.e., his stomach] has constricted on his right side, then you have to say […].'

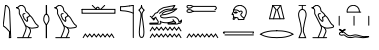
For the PROSPECTIVE ***gmi̯=k*** in the protasis of a conditional clause, see sect. 37.2.1.1.

35.2.1.2. WITH NON-VERBAL PREDICATE

IV : 363, 6 

[adjectival] ***n mḥi̯=ỉ ḥr sp n(.ỉ) šʒ.t.n=f ỉw ḥm.t=ỉ rḫ.tỉ nčrr=f***

'I was not oblivious regarding anything he had commanded, as My Majesty knows just how divine he is.'

HTBM II, pl. 2 

[EA 101], 4 ***ỉw wč̣.n nčr ˁʒ wnn=čn tp tỉ ḫr ḥsw.t=f***

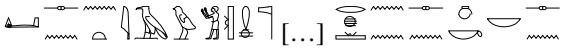
[adverbial] 'The great god has commanded that you [pl.] shall be upon the earth in his favour.'

IV : 341, 7 – 8 

tỉ.t čśr.t n.t ỉmn mri̯.t.n=f wn=ś ḥr nś.t=f

'the sacred image of Amun, which he desired to be upon his throne'

Clauses with a nominal predicate, however, are embedded without changes.

IV : 346, 1 – 4 

[nominal] ***čḳi̯=śn n=č ỉʒ.w mỉ nčr*** […] ***rḫ.n=śn ỉnk nb=śn***

'They will praise you [i.e., Hatshepsut] like a god […], as they know that I [i.e., Amun] am their lord.'

Sailor 60 – 62 

kfi̯.n=ỉ ḥr=ỉ gmi̯.n=ỉ ḥfʒ.w pw ỉw=f m ỉyi̯.t

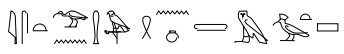
'Having unveiled my face, I found that it was a snake drawing [closer].'

For the PERFECT ***kfi̯.n=ỉ*** in a topicalised adverb clause ***ḥr=ỉ***, see sects. 37.1. and 37.2.

35.2.1.3. VIRTUAL OBJECT CLAUSES AFTER  ***gmi̯*** AND  ***mʒʒ***

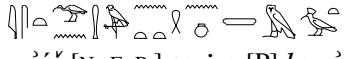
Clauses with a preposed subject sometimes seem to be embedded without any changes.

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 *ỉšč gmỉ.n ḥm=ỉ šn.w m ḫ̈b.t* IV : 834, 14

In this construction, however, only the nominal or pronominal subject of the apparently embedded clause serves as the grammatical object of the main verb, while the apparent predicate phrase represents a qualifying adverb clause with an omitted subject pronoun [see sect. 16.7.2. (1.a)].

In contrast to a possible object clause,

* 

ỉšč [N.-E. P.] *gmỉ.n* [P] *ḥm=ỉ* [S] *n.t(ỉ)t* [N.-E. P.] {*šn.w* [S] *m ḫ̈b.t* [P]} $[O]_{CL.}$

'Now, My Majesty had found that the rampart was [built] of bricks.'

* 

ỉšč [N.-E. P.] *gmỉ.n* [P] *ḥm=ỉ* [S] {*wn* [P] *šn.w* [S] *m ḫ̈b.t* [ADV. PHR.]} $[O]_{CL.}$

'Now, My Majesty had found that the rampart existed of bricks.'

the 'virtual object clause' thus has the syntactic structure:

ỉšč [N.-E. P.] *gmỉ.n* [P] *ḥm=ỉ* [S] *šn.w* [O]
{⟨*ỉw=f* [N.-E. P. + S]⟩ *m ḫ̈b.t* [ADV. PHR.]} [ADV. CL.]
'Now, My Majesty had found the rampart [while it was] [built] of bricks.'

CT I : 390 c – 391 a, T_3C

 *ỉrỉ=śn n=ỉ w3.t* [virtual object cl.]

m3=śn [P] *wỉ* [o] {*prỉ=ỉ* [P+S] *m k3r* [ADV. PHR.]}[ADV. CL.]

'They prepare the path for me when they see me as I come forth from the shrine.'

CT I : 390 c – 391 a, S_1C

 *ỉrỉ=śn n=ỉ w3.t nfr.t* [object noun cl.]

m333=śn [P] {*prr=ỉ* [P + S] *m k3r* [ADV. PHR.]} $[O]_{CL.}$

'They prepare a fair path for me when they see that I come forth from the shrine.'

The same holds true for the following examples with a prepositional adverb,

Sailor 45 – 48

 […] 

ʿḥʿ.n ṯwn.n=ỉ rṯ(.wỉ)=ỉ […] *gmỉ.n=ỉ ṯ3b(.w) ỉ3rr(.w)t ỉm*

'Then I stretched my legs […] and found figs and grapes being there.' /
'Then I stretched my legs […] and found that there were figs and grapes.'

the PROGRESSIVE,

 IV : 1542, 14

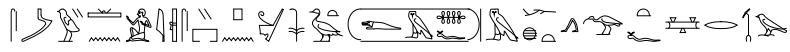
gmỉ.n=f ḥm n(.ỉ) nčr pn šps.ỉ ḥr mṯwỉ.t m rʾ=f ḫ̈ś=f

'He found the Majesty of this august god speaking with his own mouth.' /
'that the Majesty of this august god was speaking with his own mouth.'

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and the STATIVE.

IV : 30, 8 – 9



śmꜣwi̯.n=i ỉs pn n(.ỉ) sꜣ.t nśwt (śbk-m-śꜣ=f)
m-ḫt gmi̯.t=f wꜣi̯(.w) r wꜣśi̯
‘I renewed this tomb of the daughter of king Sobekemsaf
after finding it being about to fall into ruins.’ ≈
‘after finding that it was about to fall in ruins’

35.2.2. SUBJECT CLAUSES

A nominalised verb phrase can take the position of the grammatical subject in both verbal and non-verbal clauses. The construction is primarily found with either an adjectival predicate qualifying, a verbal event,

pSm 6.6 – 7



ỉśk św ḥm ḫi̯=f snf m fnḫ=f m ỉṯn=f m rʾ=f ḥr śḫ pf
ỉw [N.-E. P.] *ḳśn* [P] {*wn=f* [P + S] *rʾ=f* [S]} [O]$_{CL.}$ *ḥr=ś* [ADV. PHR.]
‘He bleeds from his nose, his ear, and his mouth because of that fraction
while he can hardly open his mouth on account of it [i.e., the condition].’
Lit. ‘while it is difficult on account of it that he opens his mouth’.

IV : 274, 3



ỉśḫ [N.-E. P.] *wr.wỉ* [P] {*ỉrr=k* [P + S] *ḥr ḥm.t=ś* [ADV. PHR.]} [S]$_{CL.}$
‘O how important it is that you act for Her Majesty!’

pKah, pl. 32, 12



bỉn.wỉ [P] {*ỉyy=k* [P + S] *ʿḫ.tỉ wḫꜣ.tỉ* [ADV. PHR.]} [S]$_{CL.}$
‘Too bad that you keep returning safe and sound!’

or a clause of non-existence, denoting a strong negation of the verbal action in reference to the subject.

IV : 1199, 15



nn ḫṯ ky.wy n.t(ỉ) r śḫm
ʿbʿ nn [P] *ỉrr=f* [S]
‘Others, who will hear [it], shall not say,
“Boasting, he cannot possibly have done [this]!”’
Despite its reference to the past, the preceding example employs the AORIST to make a generic statement, lit.: ‘That-he-can-do-[this] does not exist.’

IV : 363, 12



{*n-wn.t* [P] *ḳṯ⟨ṯ⟩=ỉ* [S]}[S]$_{CL.}$ *ḥr rʾ-pr=f* [ADV. PHR.]
‘I did not sleep on account of his temple.’

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Sin B 197

nn-wn [P] {*m(w)t=k* [P + S] *ḥr ḫ3ś.t* [ADV. PHR.]} [S]$_{CL.}$

'By no means shall you die in the foreign land.'

Note 1

Only as a side, a relict construction with the almost the same meaning shall be mentioned here, as it occasionally occurs in Middle Egyptian letters and royal inscriptions. The first noun position in tripartite *pw*-clause can be filled with the INFINITIVE of the negative verb  ***nfr***, 'to be zero', 'to be at an end', while the main verb takes the position of the subject, either in the form of a nominalised verb form or the INFINITIVE.



pBln 10016, 3

ḥnᶜ wč̌3-ỉb r-n.t(ỉ)t *nfr pw ỉnỉ̯.t p3 rᵓ* 20

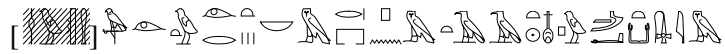
'And [another] matter: the twenty geese have not been brought.'



pBln 10016, 5

ḥ3b b3k.ỉm n (ỉ)m(.ỉ)-rᵓ wsr
m=k čỉ̯=ỉ n=k p3 spd bnr.t n.t ỉmn.yt
ᶜḥᶜ.n čd.n=f *nfr pw jrỉ̯=ỉ s.t*

'The humble servant sent to the overseer, [saying],
"Behold, I deliver you the ration of grain of sweets for the daily offering,"
but then he claimed that I did not do so!'



IV : 772, 5 – 6

wč̌ ḥm=ỉ ỉrỉ̯=tw ỉrỉ̯.wt nb(.t) m rᵓ-pr pn m t3 ỉ.t nfr pw m3ᶜ tk3 ỉm

'My Majesty commanded to perform all ceremonies in this temple
at a time, when even a taper was not offered there.'

For the use of the demonstrative pronoun *p3* with a noun that is qualified by an adverbial phrase of time, see. sect. 4.4.3.3.

In far fewer cases, noun clauses are found to serve as the subject of a verbal predicate. Only the verb  ***ḫpr***, however, is well attested in a literary construction that lays emphasis on the affirmative occurrence of the event:

'It so happened / will so happen that [EVENT].'

 ***ḫpr.n*** [P] {*ỉnỉ̯.w* [P] *ỉf ṭ* [O]$_1$ *śỉś* [O]$_2$} [S]$_{CL.}$ pRam dram 107

'It so happened that a four-threat cloth and a six-thread cloth were brought.'



Sailor 166 – 167

ḫpr.n [P] {*rč̌ỉ̯.t(=ỉ)* [INF.] *wỉ* [O] *ḥr ḫ.t=ỉ* [ADV. PHR.]$_1$ *r ṯw3-nčr n=f* [ADV. PHR.]$_2$} [S]$_{CL.}$

'It so happened that I prostrated myself to thank him.'

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Neferti Pet 1



ḫpr.n [P] ***śwt*** [E. P.] {***wnn*** [P] ***ḥm n(.i) nśwt bi.tỉ (śnfr.w) mꜣᶜ-ḫrw*** [S] ***m nśwt mnḫ m tꜣ pn r-ḏr≠f*** [ADV. PHR.]} [S]$_{CL.}$

‘It so happened that the Majesty of the King of Upper and Lower Egypt, Snofru, justified, was a powerful king over this entire land.’

Sailor 153 – 154



ḫpr [P] ***ỉś*** [E. P.] {***ỉwṯ≠k*** [P + s] ***ḏw*** [o] ***r ś.t tn*** [ADV. PHR.]} [S]$_{CL.}$
n(n) sp mꜣ≠k ỉw pn

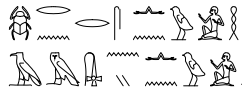
‘It will happen that you part from this place,
and never shall you see this island [any more].’

Note 2

Subject clauses after  ***ḫpr*** have to be distinguished from adverb clauses qualifying an omitted neuter pronoun ‘it’, i.e., the grammatical subject of a verb in reference to the context.

[Then a star fell down, and they went down in flames.]

Sailor 131



ḫpr.n Ø r≠ś nn wỉ ḥnᶜ(.w)
ꜣm.ny nn wỉ m-ḫr.ỉ-ỉb≠śn

‘[It] happened when I was not with them;
they burned up when I was not amongst them.’

The variable suffix pronoun ***≠ś*** attached to the enclitic particle ***(ỉ)r≠*** is constructed in reference to the context.

Other cases are usually necessitated by the syntax, namely if a verb that is typically followed by an object clause in the active voice is constructed in the passive voice [see sect. 22.4.2.],

2. ZwZt : 8, 18

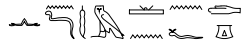


m≠k [N.-E. P.] ***wḏ(.w)*** [P] {***śwᶜb≠k*** [P + s] ***pꜣ rᵓ-pr n(.i) ꜣbḏ.w*** [O]} [S]$_{CL.}$

‘Behold, it has been commanded
that you shall cleanse the temple of Abydos.’

or if an adjectival predicate is substituted with the corresponding adjective verb.

pSm 1.26



{***n nḏm.n***} [P] ***n≠f*** [d] {***ṯgꜣ≠f*** [S] ***n ḳꜣb.t≠f*** [ADV. PHR.]} [S]$_{CL.}$

‘It is not comfortable for him to look at his chest.’

pWest 9.22



wn.ỉn rwḏ-ḏṯ.t ḥr šnỉ.t≠ś ***ḳśn*** [P] ***mśś≠ś*** [S]

‘Now Rudjdjedet was in labour, but her delivering was difficult.’

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Examples for noun clauses serving as the grammatical subject of a nominal sentence are exceedingly rare.

[Why do you present (offerings) to him when they do not reach him?]



Ipuwer 5.9

ỉnṯ [P] *ỉś* [E. P.] *pw* [S] {*ḏḏ≠ čn* [P + s] *n≠f* [d]} [S]$_{REAR}$

'It is in vain that you keep on giving to him.'

Lit.: 'Your giving to him is [only] trouble!'

35.2.3. PREDICATE CLAUSES

If a verbal clause is embedded as the nominal predicate of a bipartite *pw*-clause, two cases have to be distinguished, depending on the semantic function of the subject pronoun:

35.2.3.1. CLAUSES WITH EXPLICATIVE SUBJECT: GLOSSES

35.2.3.1.1. IN GENERAL

Religious texts and scientific treatises often employ bipartite *pw*-clauses to comment on a text passage or to explain a technical term. The following example, for instance, shows the original version of an aretalogy as found in most copies of the Coffin Texts.



ỉnk ꜥ3 ḫpr ḏś≠f

ḳm3 rn(.w)≠f nb pśḏ.t

ỉw.t ḫśf(.w)≠f m nčr(.w)

CT IV : 188 a – 190 b, T$_1$C^a

'I am the great one, who emerged by himself,
who created his names, the lord of the ennead,
who is not opposed among the gods.'

Other text witnesses, however, insert explanatory comments after individual phrases [after first phrase: BH$_1$Br: ***sy ty pw ỉtm pw nčr ỉm.ỉ ỉtn≠f*** / B$_9$C^a: ***ptr św ꜥ3 ḫpr ḏś≠f mw nw.w pw*** / BH$_1$Br: ***mw pw nw.w nčr pw ỉṯỉ nčr(.w)***; after third phrase: M$_{57}$C: ***Rꜥw pw***], while one witness interprets each phrase as a particular aspect of the sun god.

CT IV : 188 a – 190 b, H



ỉnk nčr ꜥ3 pw ḫpr ḏś≠f
ḳm3 rn(.w)≠f nb pśḏ.t
ỉw.t ḫśf(.w)≠f m nčr(.w)

GLOSSES



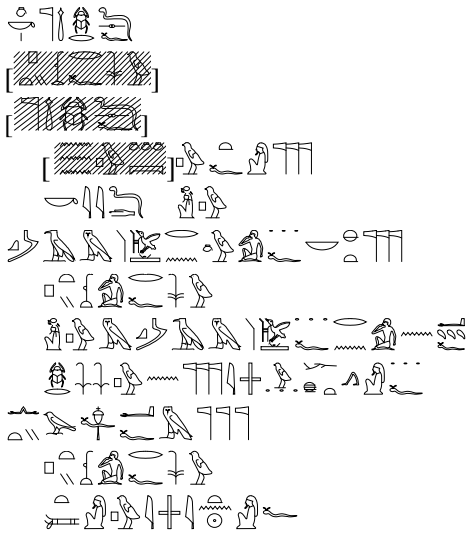
nčr ꜥ3 pw nw.w pw
rꜥw pw
ḫr.w pw ḫnt.ỉ ≠m

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‘I am this great one who emerged by himself,	– this is the great god, this is Nun –
who created his names, the lord of the ennead,	– this is Ra –
who is not opposed among the gods.	– this is Horus, Foremost of Letopolis.’

The New Kingdom version of the spell finally employs interrogative phrases to introduce even more extensive glosses and alternative readings, interpreting the mythological background of individual phrases. The ‘one who created his names, the lord of the ennead’ is thus not only identified as Ra, but a qualifying adjectival adjunct further explains ‘his names’ as ‘the names of his limbs’, while the naming of the limbs is interpreted as the coming about of ‘the gods who are in his following’.

BD 17, A.a. 5 – 8



ỉnk nčr ꜥ3 ḫpr čś=f
ptr r=f św
nčrꜥ3 ḫpr čś=f
mw pw nw.w pw ỉtị nčr(.w)
ky čṭ rꜥw pw
ḳm3 rn(.w)=f nb pśč.t nčr(.w)
ptr r=f św
rꜥw pw m ḳm3=f rn n(.ỉ) ꜥ(.w)t=f
ḫpr nn pw n(.ỉ) nčr(.w) ỉm.ỉw ḫt=f
ỉw.tỉ ḫśf(.w)=f m nčr(.w)
ptr r=f św
ỉtm.w pw ỉm.ỉ ỉtn=f

‘“I am the great god who came into being by himself,”
Who is he?
The great god who came into being by himself,
this is the (primeval) water, this is Nun, the father of the gods.
Variant: This is Ra.
“who created his names, the lord of the ennead,”
Who is he?
This is Ra when he created the name(s) of his limbs.
This is how the gods who are in his following came into being.
“who is not opposed among the gods.”
Who is he?
This is Atum, who is in his sun disk.’

For the AORIST *ḳm3=f* after the preposition *m*, see sect. 36.2.1.

As the construction of the subject clause inevitably requires a nominal form of the suffix conjugation, not only clauses with adverbial predicate, but also the pseudo-verbal construction and the STATIVE are paraphrased with the auxiliary verb  *wnn*,

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 *wnn ỉr.t=f pw mr.tỉ* IV : 35, 10

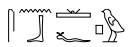
'This means that his eye was sore.'

while clauses of non-existence are replaced with negated existential clauses [e.g., pSm 16.15 – 16, qu. p. 583]. Adjective verbs as well as verbs of living and dying, however, employ a nominalised verb form in order to lay emphasis on the dynamic aspect of the verbal event.

 *ỉr ḳḍ.t=f ny ʿnḫ=f pw* pEb 97.13 – 14
ỉr ḳḍ.t=f mbỉ m(w)t=f pw

'As for his saying "***ny***", this means that he will live;
as for his saying "***mbỉ***", this means that he will die.'

The nominalised verb form *ḳḍ.t=f* serves as a marked topicalised subject of the bipartite *pw*-sentence.

 *śnb=f pw* 'This means he will recover.' pEb 37.10

Note
The medical papyri frequently employ explicative *pw*-clauses in order to explain technical expressions of the diagnoses. In such cases, the phrase in question precedes the *pw*-clause as a marked topicalised subject in quotation, i.e., it is not transformed into a noun clause.

 pSm 8.16 – 17

ỉr ỉw=f ṯgm.y
wnn=f pw gr(.w) m gm.w nn mṭwṯ.t mỉ ḫr.ỉ ṯg.y

'As for "He is unconscious",
this means that he is silent because of a daze, not speaking,
like one who suffers from weakness.'

 pSm 14.15 – 16

ỉr ỉśḳ śrf nš.w=f m rʾ n(.ỉ) wbn.w=f r ḳr.t=k
prṯ śrf m rʾ n(.ỉ) wbn.w=f r ḳr.t=k

'As for "while the issue from the mouth of his wound is warm at your hand",
[this mean s that] heat comes forth from the mouth of his wound against your hand.'

35.2.3.1.2. THE POSITION OF  *pw*

The subject pronoun  *pw* follows the entire nominalised verb phrase,

 […] *ḳr ỉw=ỉ ḫśr ḳw.t=ỉ* […] V : 22, 8 – 10
NN *šʿṭ.tw ḫpȝ.w pw n(.ỉ) NN*

'My wrongdoing is removed, my evil is abolished […].
This means that the navel cord of NN has been cut.'

The PROSPECTIVE is used because of the non-indicative character of the proposition.

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pSm 2.8 – 9



ỉr pšn ḏnn.t=f *ỉwṯ(.w) pȝḳ.t pw r pȝḳ.t n.t ḏnn.t=f*

‘As for “his skull is split”,
this means that one pan of his skull is separated from the other.’

pSm 3.21 – 4.1



ỉr śtỉ hn n(.ỉ) tp=f mỉ bk⟨n⟩ n(.ỉ) ꜥw.t
wnn śtỉ wp.t=f pw mỉ wsš.t n.t ꜥw.t

‘As for “the odour of the chest of his head is
like [that of] the excrement of small cattle”,
this means that the odour of the top of his head is
like [that of] the urine of small cattle.’

including a possible direct or indirect object.

pSm 4.2 – 3



ỉr rʾ=f mr(.w) […] *tm=f wn(.w) rʾ=f pw mṯwỉ=f*

‘As for “his mouth is bound”,
this means that he cannot open his mouths so that he might speak.’

Peas B1, 140 – 141



ỉrỉ n ỉrr r rḏỉ.t ỉrỉ=f
ṯwȝ-nčr n=f pw ḥr ỉrr.t=f

‘Act for one who acts so as to have him act.
This is how to thank him for what he has done.’

The periphrasis of the STATIVE and the pseudo-verbal construction is treated like any other verbal clause, i.e.,  *pw* follows the subject of the auxiliary verb as closely as possible.

pSm 3.19 – 20

[generic]



ỉr mt.w n(.ỉ)w nḥb.t=f ṯwn.y
wnn mt.w pw n(.ỉ)w nḥb.t=f ṯwn(.w) nḫt(.w) m-ꜥ ỉh.w=f

‘As for “the vessels of his neck are taut”,
this means that the vessels of his neck are taut and stiff due to his malady.’

V : 53, 1 – 2

[unverifiable]



wnn šw pw ḥr ỉrỉ.t ỉm.t-pr n gbb n wśỉr

‘This means that Shu was drawing up a will in favour of Geb and Osiris.’

35.2.3.1.3. USE OF THE INFINITIVE INSTEAD OF A NOMINALISED VERB FORM

Predicate clauses usually employ the INFINITIVE if no subject expression is required;

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pSm 2.1 – 2

ỉr ṯi̯(.w) r tȝ ḥr ḏbᶜ(.w)=f rḏi̯.t pw ḥr wnm.t=f mtr nn ỉri̯.t n=f pḫr.t

'As for "shall be put on his diet":
This means to put [him] on his regular diet without preparing a remedy for him.'


BD 141 / 142, Nu 1

mḏȝ.t ỉrr.t s n ỉtỉ=f sȝ=f rᶜ-pw m ḥ(ȝ)b.w n(.ỉ)w ỉmn.t
śỉḳr=f pw ḥr ỉb n(.ỉ) rᶜw ḥr ỉb n(.ỉ) nčr(.w) wnn ḥnᶜ=f [?]

'A book [of spells] that a man performs for his father or his son
on the festivals of the West.
This is how to glorify him upon the heart of Ra
and upon the hearts of the gods who are with him [?].'

rare examples, however, construct the INFINITIVE with a logical subject.


pEb 101.15 – 17

ỉr ḥȝ.tỉ=f ḥr ś.t=f
wnn pw ỉn ᶜḏ(.t) n.t ḥȝ.tỉ m gś=f ỉȝb.ỉ
n pri̯.n=f r ḥr.w n hȝi̯.n=f r ḫr.w

'As for "his heart is at its place":
This means that the fat of his heart is on the left side,
as it can neither go up nor can it go down.'

35.2.3.1.4. A NOTE ON THE NEGATED CONSTRUCTION

Affirmative clauses with negated predicate have to be distinguished from the negation of the entire *pw*-clause [cf. sect. 14.6.2]. While the former is constructed with a negated nominal verb form,


ỉr ᶜmṭ ỉb pEb 100.14
tm mṭwi̯ ḥȝ.tỉ pw

'As for "the heart is weak",
this means that the heart does not speak [i.e., he has no pulse.]'


ỉr nn čmś ḥr=ś pSm 16.15 – 16
tm wn(.w) (ỉ)ḫ(.w)t pw ḥr=ś ṭšr(.w)

'As for "there is no redness on it",
this means that there is nothing red on it.'

the latter is negated by means of the discontinuous negation  […]  *n* […] *ỉś* embracing the affirmative predicate clause [see sect. 14.6.1.].

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CT VII : 237 f – j,

pGard II



(*i*)*n wnn ỉrị n=k śn.wt* [?] *n ỉyị.t ḥnᶜ=k ỉś pw*

(*i*)*n wnn ỉrị n=k ỉrị.t.n ḥr.w n* (*i*)*tị=f wśỉr* *n ỉyị.t ḥnᶜ=f ỉś pw*

'Is there one who makes a six-day offering [?] for you? […]
his does not mean going together with you. […]
Is there one who did for you what Horus did for his father Osiris? […]
This does not mean going together with him.'

Lit.: '[This does not mean] [going together with you / him].'

35.2.3.2. CLAUSES WITH ACTUALISING SUBJECT

While the explicative  *pw* requires a nominalised verb phrase in the position of the predicate, the actualising *pw* is inserted into a syntactically complete clause with any kind of predicate, following the first syntactic unit of the embedded clause, i.e., clauses with adverbial predicate, the PROGRESSIVE, and the STATIVE are not paraphrased with  *wnn*, but a preposed subject pronoun is constructed with the independent pronoun preceding *pw*.

(*ỉw*) [S / s] + [*m sḫ3.w*] → [NOUN] *pw* [*m sḫ3.w*] / [*ỉnk*] *pw* [*m sḫ3.w*]

(*ỉw*) [S / S] + [*ḥr śḏm*] → [NOUN] *pw* [*ḥr śḏm*] / [*ỉnk*] *pw* [*ḥr śḏm*]

(*ỉw*) [S / s] + [STATIVE] → [NOUN] *pw* [*śtp.w*] / [*ỉnk*] *pw* [*śtp.w*]

A hypothetical sentence such as,

* 

ỉw=ỉ ḥ3ị.kw r bỉ3 m wpw.t ỉty

'I descended to the mining area on a mission of the sovereign.'

can thus be embedded as the predicate of a *pw*-sentence

a) by means of the nominalisation of the verb phrase [explicative *pw*]

* 

wnn=ỉ pw ḥ3ị.kw r bỉ3 m wpw.t ỉty

'This means that I descended to the mining area
on a mission of the sovereign.'

b) by inserting *pw* after the first syntactic unit of the embedded clause [actualising *pw*].

Sailor 89 – 91 

ỉnk pw ḥ3ị.kw r bỉ3 m wpw.t ỉty

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In the latter case, not only the original predicate phrase, but the entire clause serves as the implicit predicate of the subject pronoun 𓂋 ***pw***, which now merely serves as an actualiser in reference to the context.

{***ỉnk***} ***pw*** [s] {***ḥ3ỉ̯.kw r bỉ3 m wpw.t ỉty***} [P]

'{It is:} [s] {I was descending to the mining area on a mission of the sovereign} [P].'
'So, I was descending to the mining area on a mission of the sovereign.'

If a verbal clause with topicalised constituent is constructed with the actualising 𓂋 ***pw***, the pronoun follows the topicalised constituent, while the verbal clause itself remains unaffected.



CT II : 342 b, B_9C

{***śtḫ*** [S]$_{TOP}$} ***pw*** [s] {***ỉrỉ̯.n=f*** [P + s] ***ḫpr.w*** [O] ***r=f*** [ADV. PHR.]$_1$
m šȝỉ km [ADV. PHR.]$_2$} [P]$_{CL.}$
'[It is:] [Seth, he assumed the shape of a black pig against him].'
'Now, Seth assumed the shape of a black pig against him [i.e., Horus].'



CT V : 110 g, T_1Be

{***tp.t tn*** [S]$_{TOP}$} ***pw*** [s] {***n ʿpr=ś*** [P + s] ***m ⟨ȝ⟩ḫȝḫ=ś*** [ADV. PHR.]} [P]$_{CL.}$
'[It is:] [this ship, it has not [yet] been equipped with a bailer].'
'This ship is, in fact, not [yet] equipped with a bailer.'



CT II : 280 d, B_2Bo

{***rʿw*** [O]$_{top}$} ***pw*** [s] {***ḫpỉ̯.n*** [P] ***św*** [o] ***ỉm.ỉ-ỉnś.ỉ=f*** [S]} [P]$_{CL.}$
'[It is:] [Ra, the One-In-His-Red-Dyed-Linen encountered him].'
'Now, the *One-in-his-red-dyed-linen* encountered Ra.'

As there is no correspondent construction in English grammar, the rendering of an actualising ***pw***-sentence solely depends on the context.

[Do you have power over something that has not been brought to you?]



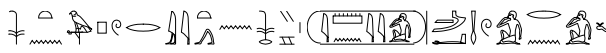
tp.t tn pw n-wn.t ȝḫȝḫ=ś CT V : 110 g, T_1C
'This ship, in fact, has no bailer.' [cl. of non-exist.]



Leyden V 97,
bottom 1

ỉw ỉrỉ̯.n(=ỉ) ʿḥʿ.w n ỉtỉ̯(.w)(=ỉ) śʿnḫ.n=ỉ rn=śn tp tȝ
ỉnk pw šmś ỉtỉ̯=f [nominal cl.]
'I have made a stela for my ancestors and revived their name(s),
as I am indeed a follower of his father.'

[The entire land will be in distress.]



Neferti Pet 57 – 58

nśwt pw r ỉyỉ̯.t n rś.ỉ (ỉmn.y) mȝʿ-ḫrw rn=f [pseudo-verbal]
'But indeed, a king will come from the south, Imeny, justified, by name.'

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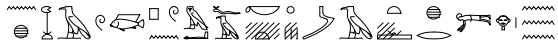
[Come, my heart, that I might converse with you.]

Khakhep vs 1 

ỉnk pw ḥr nkꜣỉ̯ m ḫpr.t

'I am contemplating what is happening.'

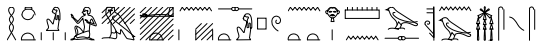
[Why do you not row?]

pWest 6.5 – 6 

[STATIVE] ***nḫꜣ.w(ỉ̯) pw n(.ỉ) mfkꜣ.t mꜣᶜ.t ḫr(.w) ḥr mw***

'The problem is: My amulet of real lapis lazuli has fallen upon the water.'

[Goddesses come to help with the birth of children. When they meet the father to be, they present him with their menits and there sistra, but he says,]

pWest 10.4 

[presentative cl.] ***ḥn.wt=ỉ m=čn s.t(=ỉ) pw n.t(ỉ)t ḥr mn=ś ḳśn mśỉ̯=ś***

'My Ladies, behold, the problem is my wife, who is in labour:
her delivering is difficult.'

Note

The rarely used particle  ***n.t(t)-pw*** can likely be explained as a contracted spelling of the noun clause marker  ***n.t(ỉ)t***, marking a statement of fact, and the actualising subject pronoun ***pw***.

[If a physician lays his fingers on the arm, the head, or the stomach,
he can measure the heart(beat)]

pSm 1.7 

n.t(ỉt)-pw mt.w=f m ḫꜣ m ś.t-ỉb

'as its [i.e., the heart's] vessels are, in fact, in the head and in the stomach'

['it is the case that its vessels are in the head and in the stomach']

pEb 99.5 

n.t(ỉt)-pw mṯwỉ̯=f ḫnt mt.w n(.ỉ)wᶜ.t nb.t

'as it [i.e., the heart], in fact, speaks through the vessels of each limb'

['it is the case that it speaks through the vessels of all limbs']

[I do not know him!]

Sin B 115 – 116 

ỉn n.t(ỉt)-pw wn.n=ỉ śꜣ=f ***s(n)b.n=ỉ ỉnb=f***

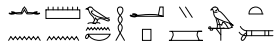
'Did I open his rare chamber, or did I cross his fence?'

['Is it the case that I have opened his rare chamber or climbed his fence?']

35.2.4. APPOSITIVE AND ATTRIBUTIVE NOUN CLAUSES

A finite nominal verb phrase can further be constructed as a specifying apposition

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 *n mn.n=k ḥᶜpỉ tm=f ỉwỉ(.w)* Merikare E 87

'The inundation does not trouble you, [even] if it does not come.'

Lit.: 'an inundation of the kind: it does not come'.

 *ky.t śm3ᶜ mw.yt tm=ś m3ᶜ.w* pEb 49.8

'Another [way of] putting urine in order if it is not in order.'

Lit.: 'urine of the kind: it is not in order'.

 *rčỉ.t šsp ḫrṛ tm=f śnḳ.w* pRam III B 10 – 11

'Having a child accept [the breast] if it does not suckle.'

Lit.: 'a child of the kind: it does not suckle'.

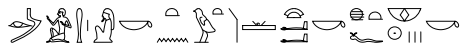
Note

Constructed with the AORIST in apposition, the phrase ()  *(r) čnw* expresses the notion of 'each time when [EVENT]'.

 I : 215, 13 – 14

ỉrỉ.n(=ỉ) rnp(.w)t 6 ỉm ḥr ḫrp k3.t ḥsỉ w(ỉ) ḥm=f r čnw ỉwỉ(=ỉ) r ḫnw ḥr=ś

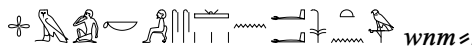
'Six years I spent there, directing the work,
and His Majesty praised me on account of that
each time I came to the residence.'

 IV : 1805, 8

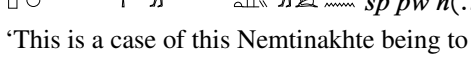
m3=ỉ ḥm=k čnw ḫᶜᶜ=k ḫft ḥ3b(.w)=k nb(.w)

'May I see Your Majesty each time when you appear on all your festivals.'

or as a genitival attribute, determining a noun by a qualifying verbal event.

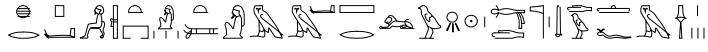
 *wnm=k špśś(.w) n(.ỉ) čč nśwt* pWest 7.21

'You shall eat delicacies of the king's giving.'

 *sp pw n(.ỉ) ḫśf.tw n nmt.ỉ-nḫt(.w) pn* Peas B_1, 77 – 78

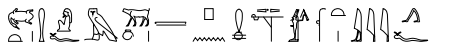
'This is a case of this Nemtinakhte being to be punished.'

The AORIST expresses the notion of inevitability.

 CT III : 57 b – c, B_2L

ḫrp=ỉ ỉs.t ỉtm.w m mšr.w hrw štỉ nčr mṭw=f m śḫm

'I controlled the crew of Atum in the evening of the day
god recited his powerful words.'

 IV : 18, 7

śnč.t ḥm=f m-ḫnw t3 pn mỉ mnw rnp.t ỉyy=f

'The fear of His Majesty is in this land like [that of] Min in the year he comes.'

 IV : 209, 3 – 4

'Another time I was ordered to proceed […].'

Lit.: 'another case of I-was-informed'.

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If neither a particular verbal aspect nor a specific subject expression is required, the attributive clause is, once more, constructed with the INFINITIVE.

Hat Gr 25, 3 

s n(.i) wbꜣ n≠f ỉb

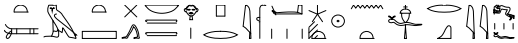
'a man to whom one opens the heart'

Lit.: 'a man of opening-the-heart to him'.

IV : 1282, 2 

nw n(.i) ỉrị.t kꜣ.t mnč.w

'the time to carry out the work of Month [i.e., warfare]'

IV : 938, 14 

tm tš(.w) nb tꜣ(.wỉ) ḥr ptr wnw.t n.t ḫśf rḳ.y≠f

'one who did not part from the Lord of the Two Lands on the battle field
in the hour his opponent was repelled'

CT IV : 328 l, B_1L 

hrw pf n(.i) smꜣ tꜣ(.wỉ) m-bꜣḥ nb-r-ḏr.w

'on that day when the Two Lands were united
in the presence of the Lord-of-All'

Note

Attributive noun clauses and attributive adjective clauses are found as variant constructions determining an antecedent noun.

CT IV : 232 b – 234 b, Sq_1C [relative form] 

hrw pw ʿḥꜣ.n ḥr.w ỉm≠f ḥnʿ śtḫ

'This is the day on which Horus fought with Seth.'

CT IV : 234 b, M_4C [attrib. noun cl.] 

hrw pw n(.i) ʿḥꜣ ḥr.w ḥnʿ śtḫ

'This is the day Horus fought with Seth'

Lit.: 'the day of Horus' fighting with Seth'.

35.2.5. VERBAL BALANCED CLAUSES

Correspondent to nominal clauses without  *pw* or *ỉnk*, two equal nominalised verb phrases can constitute a verbal balanced sentence, equating one verbal event with the other.

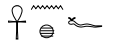
IV : 570, 5 – 8 

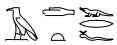
čị.n(≠ỉ) n≠k rnp(.w)t r nḥḥ nśw.yt tꜣ.wỉ m ꜣw.t-ỉb
wnn(≠ỉ) wnn≠k tp tꜣ ḫʿị.t(ỉ) m nśwt bỉ.tỉ ḥr ś.t ḥr.w n.t ʿnḫ(.w)
mn p.t mn ỉrị(.t).n≠k

'I herewith grant you [regnal] years in eternity,
the kingship of the Two Lands in joy.
As [long as] I will exist, you will be upon the earth,
appeared as king upon the Horus-Throne of the living;
as [long as] the sky lasts, what you have achieved will lasts.'

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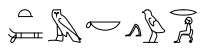
Due to the mutual dependence of both events, the construction often has the notion of a virtual conditional clause.

  *ꜥnḫ=f ꜥnḫ=ỉ* ‘If he lives, I live’ CT IV : 178 p, G_1Be

  *ȝṯ.t(w) r=f ḫḫ=f śȝ=f* Bln 1157, 12

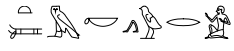
‘If he is attacked, he shows his back.’

Note
Verbal balanced sentences are rare and often indistinguishable from topicalised adverb clauses with a following main clause [see sect. 37.2.]. On the semantic level, however, both constructions are almost identical, and different witnesses of a text section may show either construction.

  CT V : 323 i, B_2L

tm=k ỉwỉ(.w) r=ỉ *nn ḫṯ=ỉ r=k* top. adv. clause

‘If you should not come against me, I will not speak against you.’ next to

  BD 90, Nu 9

tm=k ỉwỉ(.w) r=ỉ *tm=ỉ ḫṯ(.w) r=k* [balanced clause]

‘If you should not come against me, I will not speak against you.’

CT III : 24 a – 25 b, S_2C

  topic. adv. clause

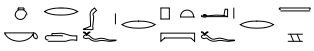
[balanced clause]

hȝȝ=śn m ḫfȝ.w *hȝỉ.y=ỉ ḥr kȝb=śn*
prr=śn r p.t m bỉk(.w) *prr=ỉ ⟨ḥ⟩r ḫnḥ(.w)=śn*

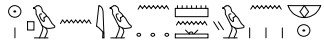
‘If they descent as snakes, I will descend among them.
If they go forth to the sky as falcons, I go forth on their wings.’

35.2.6. SENTENCE NAMES

Clauses with all kinds of predicates can lastly form a sentence name [cf. Ranke, PN II, pp. 30 – 88].

 *ỉnk rṭ=f-r-p.t ꜥ=f-r-tȝ* CT V : 259 c, B_2Bo

‘I am the *His-foot-is-towards-the-sky, his-arm-is-towards-the-earth.*’

 *ḥr.w pw n(.ỉ) ỉw=n mn(.wỉn)* BD 17, Nu 11

‘This is the day of [the festival] *We-are-established.*’

 *ḫtm.w nn-rn=f nb ỉmȝḫ.w* CG 20524, b 1, cf.

‘The seal-bearer, *He-has-no-name*, the possessor of provisions.’ Ranke, PN I : 204, 25

 sȝ *nśwt ḥȝ-ꜥnḫ=f* CG 20058, m; cf.

‘The son of the king, *May-he-live*.’ Ranke, PN I : 232

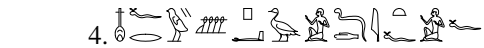
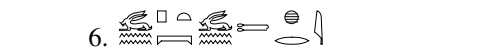
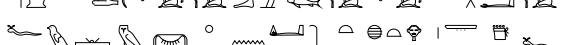
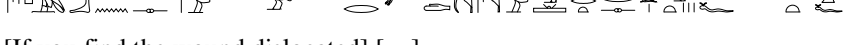
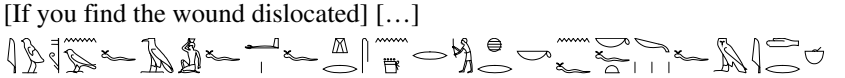
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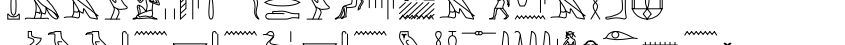
Scarabs, pl. 43, 8, cf.
Ranke, PN I : 204, 29 

ỉm.ỉ-rʾ ʿḥn.wtỉ wr n(.ỉ) pr-ḥḏ̌ nn-śmḫ.tw=f

‘The overseer of the audience chamber,
the officer of the treasury, He-will-not-be-forgotten.’

EXERCISE

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. 
15. [If you find the wound dislocated] […]
16. 
17. 
18. 
19. 
20. 
21. 
22. 


23. 
24. 
25. 
26. 
27. 
28. 

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29. 

Notes

12: Read  instead of  [narrative infinitive].

22: Read: ***ḥr nhm***

REFERENCES

1 CT IV : 370 c, B_1C.
2 HTBM II, pl. 24 [EA 562], 2.
3 IV : 114, 1.
4 Ptah Pr 16.5.
5 pEb 101.20.
6 IV : 348, 9.
7 pEb 97.13.
8 IV : 26, 12.
9 Gebrâwi II, pl. 5.
10 Gebrâwi II, pl. 28, inscription e.
11 CT VI : 198 p, pGard II.
12 Bln 19286, E linke Seitenfläche, 9 – 10.
13 CT V : 33 a – b, B_2L.
14 CG 20543, a 18.
15 pSm 16.18 – 20.
16 CT VI : 316 r – s, B_1Bo.
17 pSm 13.9 – 11.
18 HTBM II, pl. 2 [EA 101], 3 – 4.
19 CT I : 171 d, $B_{16}C$.
20 BD 175, Ani 10.
21 Amduat : 317 – 319, Th III 6 – 7.
22 VII : 49, 16 – 20.
23 CT I : 168 d, $B_{16}C$.
24 IV : 1233, 8.
25 Leyden V 1, 8 – 9.
26 Peas B_2, 117 – 118.
27 Amduat : 135 – 136, U.
28 LL § 8,2 – 3, TC [restored after OBM].
29 pRam II vs. 5.

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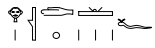
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CHAPTER 36

THE NOMINAL EMBEDDING III – PREPOSITIONAL ADVERB CLAUSES

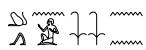
36.1. IN GENERAL

In addition to circumstantial adverb clauses with or without an introductory particle, both marked and virtual noun clauses can be constructed as the object of a preposition. On the semantic level, the preposition thus functions like a conjunction that allows for a clear expression of the relation between main clause and adverb clause; on the syntactic level, however, the construction merely represents a qualifying prepositional phrase:

ḥss.w r=f ḥr ḳṯ=f IV : 972, 12

'one who is praised on account of his character' [noun]

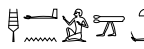
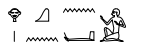



pḥ.n=i nn ḥr gr ḳbb IV : 1532, 13

'I reached this, as I was silent and cool [tempered].' [INFINITIVE]

'I reached this on account of being silent and cool.'

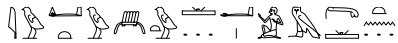
For the PERFECT *pḥ.n=i* in the emphatic construction, see sects. 38.1.1. and 38.1.2.


[…]


ʿḥʿ.n=i ỉčỉ.kw ḥr ḳnn=i IV : 3, 3 – 4

'Then I was transferred […], as I was brave.' [virtual noun cl.]

'Then I was transferred […] on account of my being brave.'







ỉw čỉ=tw ȝw.t-ʿ=i m bȝḥ=čn BD 72, C.a. 4 – 5

ḥr-n.t(ỉ)t wỉ rḫ.kw čn [real noun cl.]

rḫ.kw rn.w čn

rḫ.kw rn n(.ỉ) nčr ʿȝ

čč.w=čn čfȝ.w r fnč⟨=f⟩

'My offerings are presented before you
on account of [the fact that] I know you,
I know your names,
I know the name of the great god
at whose nose you give food.'

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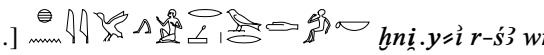
36.2. THE OBJECT OF THE PREPOSITION

36.2.1. A NOMINALISED VERB PHRASE

Most prepositional adverb clauses are constructed with a nominalised verb phrase, i.e., non-verbal sentence patterns with a preposed subject are paraphrased with the auxiliary  ***wnn***, while adjectival predicates are substituted with the corresponding adjective verb [see sects. 30.2. and 30.3.].

CT I : 77 f – 78 a, B_1P 

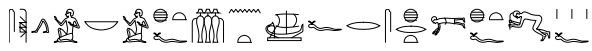
ỉw rḏ.n=ỉ ȝ.t=k m-m ȝḫ(.w) […]
n mry.t wnn śnḏ=k m ḫ(.w)t=śn
'I have set your strength among the *akhs* […]
so that the fear of you might be in their bellies.'

Dispute 153 […]  ***ḫnỉ.y=ỉ r-śȝ wrḏ=k***
'[…] then I shall alight after you will have got weary'

The preceding examples illustrate an important difference between circumstantial and prepositional adverb clauses. While the relation between main clause and circumstantial adverb clause solely depends on the verbal aspect of the predicate of the adverb clause, i.e., the preceding example would be constructed with the PERFECT,

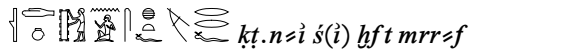
*  ***ḫnỉ.y=ỉ wrḏ.n=k***
'Then I shall alight once you will have got weary.'

the use of a preposition renders the verbal aspect of the subordinate clause redundant. Prepositional adverb clauses thus employ the AORIST not only to denote concomitant, habitual, or generic action,

VII : 14, 10 

šmś=ỉ nb=ỉ ḫft ḫntỉ=f r śḫr.t ḫf.t(ỉw)=f
'I followed my lord when he sailed south to overthrow his enemies.'

but disregarding both the factuality of the event and its location in the continuum of time, the AORIST frequently serves as a 'standard' nominalised verb phrase.

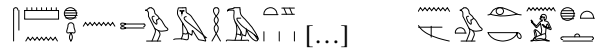
Rîfeh VII 31  ***kṯ.n=ỉ ś(ỉ) ḫft mrr=f***
'I built it as he wished [it to be].'

CT III : 328 a, S_1C 

ỉw rḏ.(w) n=ỉ mȝᶜ-ḫrw r ỉrr=ỉ m-bȝḥ wśỉr kȝ ỉmn.t
'I was granted justification
in accordance with how I acted before Osiris, Bull of the West.'

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The PROSPECTIVE / [SUBJUNCTIVE], on the other hand, is not only used in non-indicative clauses,



Siût I 271

śmnḫ.n(≠ỉ) čw m ȝḫ(.w)t […] *n-mrw.t ỉrị≠k n≠ỉ ỉḫ(.w)t*

'I have endowed you with fields […] so that you might perform the rituals for me.'

For the PERFECT *śmnḫ.n(≠ỉ)* in the emphatic construction, see sects. 38.1.1. and 38.1.2.



pEb 91.15 – 16

sf .ỉn≠k gś≠f wˁ *n-ỉb-n(.ỉ) hȝị.w snf≠f ḥr gś≠f wˁ*
ỉmị≠f ḥwȝ(.w) rśỉ

'Then you cut off one half of it so that his blood might descend to its one side,
that it might not decay entirely.'

but it may also refer to a historic event that is anterior to the time of the main clause event.



mȝ wỉ r-śȝ śȝḫ≠ỉ tȝ *r-śȝ mȝ≠ỉ ṯp.t.n≠ỉ*

Sailor 179 – 181

'Look at me after I have reached the land,
after I have seen [through] what I had to endure.'



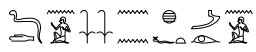
BD 17, A.a. 44 – 45

ỉr gr.t čw(.t) nb.t ỉr.t *ỉrr.t NN m-m nb(.w) nḥḥ*
čr hȝị≠f m ḫ.t n.t mw.t≠f

'But as for any adherent evil, [this is] what NN has done among the lords of eternity
since he had come forth from his mother's womb.'

For the omission of *pw* in reference to a marked topicalised constituent, see sect. 14.2.1.4.

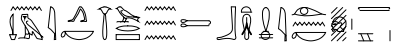
The PERFECT is very rarely found to follow a preposition



čṭ.n≠ỉ nn ḫft mȝ.n≠ỉ

Khakhep 6

'I recounted this as I saw [it].'



CT I : 267 b, $B_{10}C^{c}$

nmỉ≠k wȝčˁ-wr čb.t(ỉ) mỉ ỉrị.n≠k tp tȝ

'You shall cross the sea shod as you did upon the earth.'

and cannot always be clearly distinguished from the feminine perfective relative in reference to the neuter gender. The difference, however, lies with the distinction between the actual verbal action



prị.t(w) hȝị.t(w) ḫft wčˁ≠f

Sin B 49 – 50

'One sets out and goes down *when* he commands [so].'

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and the result of verbal action.

CT II : 42 b – 43 a, B_1C 

ʿnḫ bỉk.w m ȝpṯ(.w) […] *mỉ wḏ̌.t.n ỉtm.w*

‘Falcons live on birds […] *as* Atum has commanded’

IV : 1675, 10 

(ỉ)ntf ỉś sȝ=ỉ hr(.ỉ) ś.t=ỉ ḫft wḏ̌(.t).n nčr(.w)

‘He is, indeed, my son, who is upon my throne
in accordance with what the gods have commanded.’

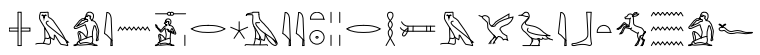
36.2.2. THE INFINITIVE

If the prepositional adverb clause is constructed with an impersonal agent, or if the subject of the adverb clause is identical with the subject of the main clause [e.g., in a non-finite purpose clause, see sect. 20.5.2.], Middle Egyptian usually employs the INFINITIVE as a non-finite object of the preposition.

pKah, pl. 5, 40 

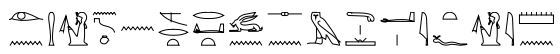
rḏ̌ỉ̯(.w) ʿnt.w m […] *=ś r-śȝ ỉrỉ̯.t nn*

‘Myrrh shall be applied to her […] after having done this.’

pEb 39.11 – 12 

wnm(.w) ỉn s r ṭwȝ.yt 4 *r ḥtm ỉb.t=f*

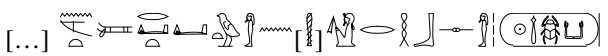
‘Shall be eaten by a man on four mornings to quench his thirst.’

IV : 776, 13 – 14 

ỉrỉ̯.n ḥm=ỉ nw n-mrw.t rḏ̌ỉ̯.t wn=śn m-bȝḥ-ʿ ỉtỉ̯=ỉ ỉmn

‘My Majesty has done this in order to have them [i.e., exotic plants]
be in the presence of my father Amun.’

For the PERFECT *ỉrỉ̯.n=k* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

IV : 840, 5 

[…] *n-mrw.t tm rḏ̌ỉ̯.t čỉ̯.tw twt n(.ỉ) ḥm=ỉ r ḥbś twt(.w)* ⸢*ʿȝ ḫpr kȝ rʿw*⸣

‘[…] in order to prevent having a statue of mine
covering the statues of Aakheperkare’

In fewer cases, however, particularly after verbs of motion, finite object clauses also employ the INFINITIVE with a genitivus subjectivus,

IV : 767, 1 – 3 

ỉw mḥ.n(=ỉ) rᵓ-pr=f m (ỉ)ḫ(.w)t nb(.w)t nfr(.w)t […]
ḫft ỉyỉ̯.t ḥm=ỉ ḥr ḫȝś.t rčn.w

‘I filled his temple with everything good […]
when My Majesty returned from Retjenu.’

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šnb=f ḫft ỉwỉ.t=f m ḫnt.yt Bln 1198, C

'He was healthy when he came southward.'

or [in rare cases] with a logical subject introduced by 
ỉn.


Bersheh II, pl. 21, left hand wall 13 – 15

ỉrỉ.n=ỉ ỉs ḥr wᶜr.t ḫr rṯ.w(ỉ) nb=ỉ ḥsỉ wỉ
n-mrw.t tm wȝỉ(.w) ỉn bȝk r ỉrỉ(.t) kȝ=f

'I build a tomb in the area at the feet of my master, who praised me,
so that the servant may not degenerate into acting [in] his [own] interest.'

Lit.: 'for the sake of not degenerating into acting [in] his [own] interest on the part of the servant.'

For the PERFECT *ỉrỉ.n=ỉ* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

36.2.3. A NOUN CLAUSE INTRODUCED BY  *n.t(ỉ)t* OR  *wn.t*

A prepositional adverb clause can alternatively be constructed with a marked noun clause. Making a statement of fact [see sect. 34.2.], however, this construction is restricted to clauses of reason [see sect. 36.3.3.].

36.3. EXAMPLES FOR PREPOSITIONAL ADVERB CLAUSES

36.3.1. WITH SIMPLE PREPOSITIONS

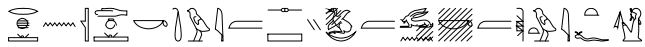

m

OF TIME: 'WHEN'

pEb 1.12 – 13


ḳẖw.t ỉrỉ.y.t r=f ỉn śn=f śṯḥ m śmȝ=f ỉtỉ=f wśỉr

'the evil that had been inflicted upon him [i.e., Horus] by his brother Seth
when he [i.e., Seth] murdered his [i.e., Horus'] father Osiris.'


IV : 897, 11 – 13

rḫ.n=ỉ ḳṯ=k tỉ wỉ m sš.ỉ m wn=k m šmś.wt ỉtỉ=ỉ

'I noticed you character even when I was a nestling,
when you were in the following of my father.'

For the PERFECT *rḫ.n=ỉ* in the emphatic construction, see sects. 38.1.1. and 38.1.2.


CT V : 174 c – d, S_2C

ỉnỉ n=ỉ mḫn.t tw m ỉww=ỉ

'Bring me this ferry boat whenever I call [for it].'

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OF CONCESSION: '[EVENT]$_1$ EVEN THOUGH [EVENT]$_2$'

IV : 969, 2 – 3



rḫḳ.i ỉr.i ḫnn-ỉb tp(.w)-rṯ ḥp.w mty(.t) m mśḫḳ ỉb=f

'One who had a rowdy obey the instruction and the laws of righteousness even though his [i.e., the rowdy's] heart hated [it].'

pEb 70.24



rḫḳ.i(.w) śḥp=f śt m mśḫḳ=f

'One shall have him swallowing it even though he might hate [it].'

OF ASSEVERATION: 'AS SURE AS' [e.g., Stèles, pl. 59 (C 196), col. 2 – 3, qu. p. 621].



mỉ

OF COMPARISONS: 'AS [IF]'

IV : 969, 2 – 3



ḳ.i=k wn=ỉ m šmś.w ḥm=k mỉ wnn(=ỉ) tp tȝ

'Let me be in Your Majesty's following as I used to be upon the earth.'

2. ZwZt : 92, 3 / 8



[…]

nȝy=ỉ n(.ỉ) ḳn.yt ḥr ʿḥ.i.t ḥr ỉtr.w mỉ wnn bỉk […]
mỉ wnn ṯpy.w ḥr ḫtỉ.t ḥr ḳʿ.t ḥw.t-wʿr.t

'My troops were flying over the river as if they were falcons […],
as if they were birds of prey, plunging down upon the region of Avaris.'

pEb 53.21 – 22

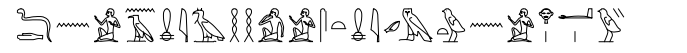


rḫḳ.i(.w) r rmn.t ḳ.i.tỉ m ḥ.t mỉ pś.i.t ỉwr.yt

'Shall be given into a parted pot that had been put on the fire
as if one were cooking beans.'

OF REASON: 'AS'

IV : 1529, 12



ḳṯ.n=ỉ nȝ mỉ nḥḥ=ỉ śt mỉ śḳm.tw n=ỉ ḥr-ʿ.wỉ

'I said this as I wish it [to be], as it shall be answered for me, immediately.'

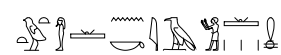
IV : 198, 7 – 10



ḳ.i=ỉ śḫm=f mỉ ḳ.i.t=f śḫm=ỉ
śrwḳ=ỉ pr=f n nḥḥ mỉ ʿȝ.i=f r nčr nb

'I had him be mighty, as he had me be mighty;
I restored his estate for eternity, as he is greater than any god.'

IV : 943, 5



twt n=k ỉȝ.w mỉ wrr=k

'Praise is due to you, as you are great.'

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OF CONTINGENCY: 'AS [SURE AS]', 'IF'

IV : 1445, 7 – 10



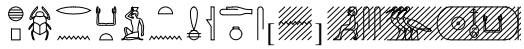


ỉ ḥm(.w) nčr wᶜb(.w) ḫr(.ỉw)-ḥ(ȝ)b ḥsỉ.y čn mnč.w nb wȝś.t
śwč̣≠čn ỉȝw.t≠čn n ḫrṭ(.w)≠čn mỉ č̣ṭ≠čn […]

'O you *ḥm-nčr*-priests, you *wᶜb*-priests and lecturer priests,
Month, Lord of Thebes, will praise you, and you will hand over your offices to your children if / as sure as you will say […].'

 n

OF REASON: 'FOR' [ARCHAIC]



Hat Gr 6, 6

ḫpr.n kȝ.t tn mỉ-ḳṭ≠ś n špśś bȝ.w (nfr-kȝ-rᶜw)

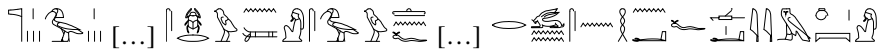
'This entire project came about, as the *ba*-power of Neferkare is so esteemed.'

For the PERFECT *ḫpr.n kȝ.t* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

 r

OF PURPOSE: 'SO THAT'

CT IV : 75 a – f, B6C



nčr(.w) ȝḫ(.w) […] *śḫpr.w.n ỉtm.w śȝḫ.w.n.f* […] *r wnn≠śn ḥnᶜ≠f wᶜỉ.y m nw.w*

'The gods and the *akhs* […], whom Atum had created, whom he had spiritualised […] so that they might be with him when he was alone in the Nun.'



śgr ḳȝỉ ḫrw r tm≠f mṭwỉ(.w)

Siût I 229

'one who silences the loud one so that he might not speak'

OF TIME: 'UNTIL'



Hamm 110, 3 – 5

ỉwỉ.t ỉn gḥś.t bkȝ.t(ỉ) […] *ỉw ỉr.tỉ≠ś ḥr mȝȝ śȝśȝ*
n ᶜn≠ś ḥȝ≠ś r śpr≠ś r č̣w pn špś.ỉ r ỉnr pn

'Coming by a pregnant gazelle […] its eyes were looking straight ahead;
it did not turn until it had reached this precious mountain, this [very] stone.'



BD 110, A.a. 10

ỉnk rḫ śỉ ḫnỉ≠ỉ m š≠ś r śpr≠ỉ r nỉw(.w)t≠ś

'I am a one who know it [i.e., the realm],
and I will row on its lake until I reach its settlements.'

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Siût V 29



[…] *r ḫpr.n sꜣ=ś m nḫt-ᶜ*

‘[…] until her son had come of age.’

OF CONSEQUENCE: ‘THEN’

pEb 46.21

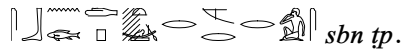


[…] *wt(.w) mn.t* […] *r nčm=f ḥr-ᶜ.wi̯*

‘The harmed spot shall be bandaged […],
then he [i.e., the patient] will feel better, immediately.’

OF COMPARISON: ‘[ACCORDING] AS’

Peas B1, 157 – 158



sbn tp.t r mrr=ś ‘A ship drifts as it wishes.’

For the AORIST *sbn* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

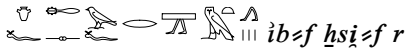
IV : 65, 8



swr(=i̯) mw r mrr=i̯ ‘May I drink water as I like.’

OF COMPARISON: ‘MORE [ADJ. VERB] THAN’

pEb 36.6



i̯b=f ḫsi̯=f r šmi̯.t ‘His heart is too weak to beat.’

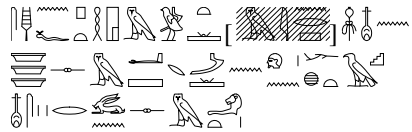
pSm 2.11



čṯ pw rḫ=k m(w)t=f r ᶜnḫ=f
čr-n.t(i̯)t św m mr ᶜḥꜣ=i̯ ḥnᶜ.w

‘This means to admit you know that he will rather die than live,
since it is an illness, with which I have to fight.’

IV : 879, 2 – 4



śᶜḥᶜ.n=f ḥw.t ptḥ m mꜣw.t m i̯nr ḥčꜥ nfr n(.i̯) rwčꜥ.t
ᶜꜣ(.w)=ś m ᶜš mꜣᶜ n(.i̯) tp.i̯ n(.i̯) ḫt.w
nfr śi̯ r wn=ś m ḥꜣ.t

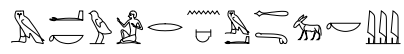
‘He erected a new Ptah temple built of sandstone,
its door leaves[made] of real cedar wood, the best of the Lebanon,
and [now,] it is nice than it had been before.’



ḥr

OF REASON: ‘ON ACCOUNT OF’

Peas B1, 42 – 43



m=k wi̯ r nḫm (i̯)ᶜꜣ=k śḫ.ti̯ ḥr wnm=f šmᶜ=i̯

‘Behold, I will take your donkey, peasant, as he has eaten my barley.’

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ḫft

OF TIME: ‘WHEN’

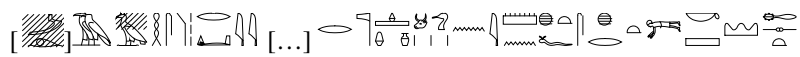
IV : 1158, 15 – 17



śr(.w) n(.ỉ)wꝺḳnb.t […] *ỉyy r śnmỉ̯.t m-bꜣḥ NN ḫft ỉyy=f m ḥw.t-nčr*

‘The officers of the *qenbet* […] who come to dine with him […]
when he comes back from the temple.’

IV : 70, 1 – 3



mꜣꜣ nḥś(.ỉw) rčỉ̯.y […] *r ḥtp(.w)-nčr n(.ỉ) ỉmn ḫft śḫr.t k(ꜣ)š ḫs.t*

‘Inspecting the Nubians that were committed […] to the divine offerings of Amun
at the occasion of overthrowing the vile Kush / when the vile Kush was overthrown.’

2. ZwZt : 3, 13 – 15



rnp.t-ḥśb 3 *ḫr ḥm n(.ỉ) NN ḫft wnn ḫtm.w bỉ.tỉ*
ỉm.ỉ-rꜥ mšᶜ rn-śnb(.w) ḥr č(ꜣ)s m mnn.w śḫm-(nb.w-kꜣ(.w)-rᶜw)-mꜣᶜ-ḫrw

‘Third regnal year under the Majesty of NN, when the seal bearer of the king,
the general Renseneb, was commanding the fortress Sekhem-Nebkaura.’

HTBM II, pl. 2 [EA 101], 7 – 9



ḫntỉ̯ ᶜḥᶜ.w pn m-ᶜ NN ḫft ỉyỉ̯.t wnw.t ḥw.t-nčr r mꜣ nśwt m ḥꜣb=f nfr čꝺ.t

‘This stela travelled southward with NN,
when the priesthood of the temple came to see the king on his beautiful and eternal festival.’

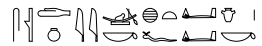
pKah, pl. 13, 34



ỉw gr.t čṯ.n n=ỉ pꜣy=ỉ ỉtỉ̯ ḫft wn=f mr(.w) ‘My father said to me when he was ill.’

OF COMPARISON: ‘[ACCORDING] AS’

IV : 116, 17

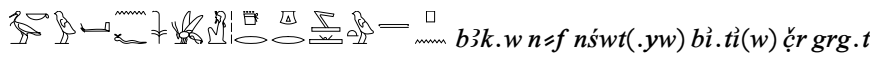


śḳtỉ̯.y=k ḫft čč ỉb=k ‘May you sail as your heart guides [you].’

čr

OF TIME: ‘SINCE, ONCE’

IV : 95, 15 – 16



bꜣk.w n=f nśwt(.yw) bỉ.tỉ(w) čr grg.tw tꜣ pn

‘whom the kings of Upper and Lower Egypt serve since this land has been founded’

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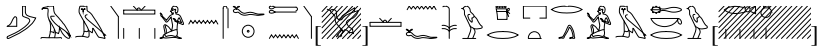
IV : 157, 7



[…] *ḏr wn ḥm=ỉ m ỉnp.w*

'[…] since My Majesty was a prince'

IV : 1073, 9 – 10



ḳmꜣ=ỉ n(.ỉ) śf čnỉ.n=f św ḏr prỉ.t=ỉ m ḫkr.w n(.ỉ)w […]

'My previous shape, it differed once I had appeared
in the ornaments of [*my new office*].'

pSm 13.9



ỉw wšr wbn.w nb ḫpr m ḳꜣb.t=f ḏr wbꜣ=f ḏś=f

'Every wound that occurs on his [i.e., the patient's] breast dries up
once it opened by itself.'

OF REASON: 'SINCE'

CT VII : 438
c – d, B3C



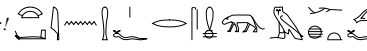
ỉr ḫpr m fnč(.w) wnm.ḫr=f śt ḏr tm=f rḫ(.w) rʾ n(.ỉ) śwꜣỉ ḥr=f

'As for one who emerged from maggots,
he has to eat it, since he does not know the spell for passing him
[i.e., the door keeper] by.'

36.3.2. WITH COMPOUND PREPOSITIONS

 *m-ḫt,* *r-śꜣ,* AND  *ḥr-śꜣ* 'AFTER, ONCE'

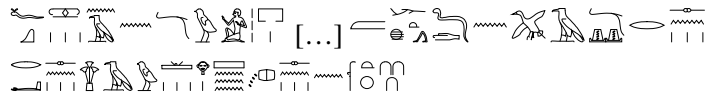
IV : 139, 9 – 10

sic! 

ḫ<r>.ỉn ḥm=f r śmỉ m-ḫt śḏm=f śt

'Thereupon, His Majesty raged worse than a panther once he had heard it.'

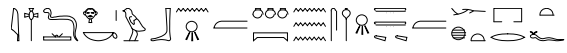
IV : 1842, 3 – 5



fḳ(ꜣ) nꜣ n(.ỉ) ỉm.ỉw-rʾ pr […] *m-ḫt ḏd.n p ꜣỉm.ỉ-rʾ šnʿ.ty r=śn ḏỉ-śn ḥꜣ.w ḥr šm.w=śn n rnp.t-ḥśb* 30

'Rewording the overseers of the house […]
after / as the overseer of the overseer of the two granaries had said about them,
"They have increased their harvest of the 30th regnal year."'

BD 15 A II, L.a. 2



ỉ.nḏ ḥr=k wbn m nw.w śḥḏ tꜣ(.wỉ) m-ḫt prỉ.t=f

'Greetings, you who arises from the Nun, who illuminates the world
once he had come forth.'

Note

In contrast to other prepositions,  *m-ḫt* is also found to be constructed with the PASSIVE [PERFECT], regardless of the subject being a noun or pronoun, and the noun-stative-construction [cf. the second note in sect. 35.1.2].

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 IV : 228, 1 – 3

ỉyi̯.n nčr pn šps.ỉ r mỉ sỉ.t=f mri̯.t=f NN m-ḫt mśi̯.w=ś

'This august god came to see his beloved daughter NN after she had been born.'

 IV : 978, 15

ỉyi̯.t m ḥw.t-nčr m-ḫt ỉri̯.(w) ḥss.t ỉmn nb tỉ.wỉ

'Returning from the temple after one had done what Amun,
Lord of the Thrones of the Two Lands, praises.'

 CG 20001, b 6

ỉw ḫrp.n(=ỉ) šmᶜ n ỉwn.ỉ n ḥfỉ.t m-ḫt ỉw-mỉtr.w śᶜnḫ.t(ỉ)

'I [even] provided Juni and Mo'alla with Upper Egyptian grain after Iumitri had been fed.'

 IV : 48, 5

śwčᯩ=čn ỉ3w.t=čn n ḫrṭ(.w)=čn m-ḫt ỉ3w wỉḥ(.w)

'You shall hand your offices over to your children once the old age will have set in.'

 ***tp-ᶜ*** 'BEFORE'

 Sailor 32 – 34

čᯩᶜ pri̯(.w) ỉw=n m wỉčᯩ-wr tp-ᶜ śỉḥ=n tỉ

'A storm broke lose while we were at sea, before we had reach the land.'

 pEb 34.17

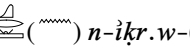
pśi̯(.w) m (ỉ)ḫ.t wᶜ.t swr(.w) tp-ᶜ śčᯩr

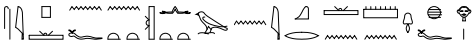
'Shall be boiled down into one mass; shall be drunk before sleeping.'

 ***čᯩč.k hỉi̯ bỉ.t tp-ᶜ šṭi̯.t=f*** pEb 7.22 – 8.1

'You have to add honey before you take it [from the fire].'

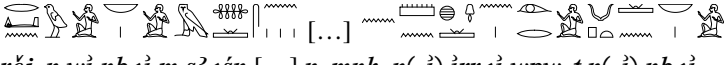
For the AORIST ***čᯩč=k*** in the emphatic construction, see sects. 38.1.1. and 38.1.2.

 ***n-ỉkᯩr.w-(n.ỉ) /***  ***n mnḫ.w n(.ỉ)*** 'BY VIRTUE OF'

 Leyden V 4, 2 – 3

śỉp n=f n.t(ỉ)t ỉw.t(ỉ)t n-ỉkᯩr.w-n(.ỉ) mnḫ=f ḥr ỉb [***nb=f***]

'one to whom is reported what exists and what does not exist,
as he is superbly excellent upon [his master's] heart'

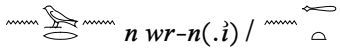
 ZÄS 65 [1930],

rčᯩi̯.n wỉ nb=ỉ m sỉ=śn […] ***n-mnḫ-n(.ỉ) ỉrr=ỉ wpw.t n(.ỉ) nb=ỉ*** pl. 7, 6 – 8

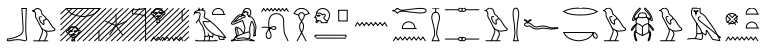
'My lord appointed me their [i.e., the troops] protection […],
as I used to carry out my lord's assignment so excellently.'

For the PERFECT ***rčᯩi̯.n nb=ỉ*** in the emphatic construction, see sects. 38.1.1. and 38.1.2.

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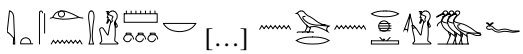

n wr-n(.i̯) / ***n-ꜥ3.t-n(.i̯)*** ‘INASMUCH AS’

JEA 48 [1962], pl. 2 [London UC 14333], 5 – 6


bw-nb ḫr ṯw3 nčr ḥr nḥi̯.t n(=i̯) w3ḥ tp t3
n-ꜥ3.t-n(.i̯) ḫss w(i̯) ḥm=f r ky.wy ḫpr(.w) m ni̯w.t tn

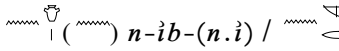
‘Everybody was praising god and requested subsistence upon earth for me,
as His Majesty praised me higher than other [peers of mine]
who had made a career in this city.’

IV : 749, 14 – 16


[…]

i̯šč i̯ri̯.n ḥm=i̯ mn.w nb […] ***n-wr-n(.i̯) rḫ=i̯ b3.w=f***

‘My Majesty has erected all [kinds of] monuments […],
inasmuch as I know his *ba*-power / as I know his *ba*-power so well.’

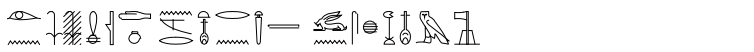

( ) ***n-i̯b-(n.i̯)*** / ***n-mrw.t*** ‘FOR THE SAKE OF’

CG 20729, a 3


n sp i̯ri̯.y=i̯ (i̯)ḫ.t ḳw(.t) r r(m)č nb n-mrw.t 3ḫ=i̯ m ḫr.t-nčr

‘I never did anything bad against anybody
so that I might be glorious in the necropolis.’

Bln 13272, 11 – 12


i̯ri̯.n=i̯ nn mi̯-ḳṯ n-mw.t nfr rn=i̯ tp t3 wn śḫ3=i̯ nfr m ḫr.t-nčr

‘I did all this so that my name might be good upon earth
and my remembrance might be good in the necropolis.’

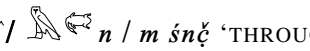
For the PERFECT ***i̯ri̯.n*** in the emphatic construction, see sects. 38.1.1. and 38.1.2.

BD 149, Nu 61 – 63


i̯ri̯.n=f śi̯ r i̯m.i̯w-ḫt=f n-mrw.t tm=śn śśn(.w) č3w=f
wpw-ḥr nḳr pwy šps.i̯ i̯m.i̯ swḥ.t=f

‘He has made it [i.e., the fire] against those who are in his following
so that they might not breathe the air,
except for this august god who is in his egg.’

For the PERFECT ***i̯ri̯.n=f*** in the emphatic construction, see sects. 38.1.1. and 38.1.2.

/  ***n*** / ***m śnč*** ‘THROUGH FEAR OF’

CT I : 174 c – f, $B_{16}C$


[…]
i̯śk wi̯ m t3 pn n(.i̯) ꜥnḫ.w ḳṯ=i̯ nmꜥ m-ḳr rꜥw
n śnč m333=f i̯śf.t i̯ri̯.t m i̯w nś⟨r⟩śr

[…] while I am in the land of the living, building a ***nmꜥ*** (?) in the region of Ra
through fear that he might see the evil that is being done in the Isle of Fire’

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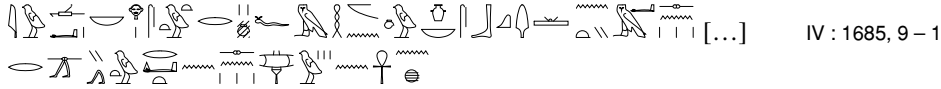
Sin B 17 – 19

šsp.n≠ỉ kś.w≠ỉ m bꜣ.t(ỉ)
m śnḏ mꜣꜣ ⟨wỉ⟩ wrš.y tp(.ỉ) ỉnb ỉm.ỉ hrw≠f

'I cowered down between two bushes
through fear that the guard on the wall, who was on duty, might see [me].'

For the PERFECT *ỉrỉ.n≠f* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

()  (*r*)-*sb.tw* 'IN QUEST OF' [since the new Kingdom, always with the INFINITIVE]



IV : 1685, 9 – 12

ỉw wᶜ nb ḥr śtwt r śn.nw≠f m ḥn.w nb śb(ꜣ)ḳ(.w) n.tỉ m-ᶜ≠śn […]
r-sb.tw rḏỉ.t n≠śn ḏꜣw n(.ỉ) ᶜnḫ

'Each of them [i.e., the foreign lands] is matching the other
in regard to all [kinds of] shining containers
that are in their hands [as tributes] […] so that they might be granted the breath of life.'

36.3.3. WITH NOUN CLAUSES INTRODUCED BY *n.t(ỉ)t* OR *wn.t*

 *ḥr-n.t(ỉ)t* 'ON ACCOUNT OF [THE FACT THAT]'

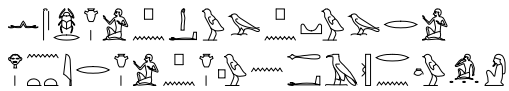


Amenemhet, Mill 1.5 – 6

śḏr≠k sꜣu n≠k ỉb≠k ḏś≠k
ḥr-n.t(ỉ)t nn-wn mr.w(t) n(.ỉ) s hrw n(.ỉ) ḳśn.t

'When you sleep, keep guard of your heart yourself,
because there are no allies of a man on the day of anguish.'

For the AORIST *śḏr≠k* in the emphatic construction, see sects. 38.1.1. and 38.1.2.



BD 27, Nu 3 – 4

n śḫpr ỉb≠ỉ pn ḏbᶜ.w pn ḏw r≠ỉ
ḥr-n.t(ỉ)t ỉr ỉb≠ỉ pn ỉb pw n(.ỉ) ᶜꜣ rn.w

'This my heart shall not bring about this malicious reproach against me,
because: as for this my heart, it is the heart of the One-With-Many-Names.'

 *ḏr-n.t(ỉ)t* /  *ḏr-wn.t* 'SINCE [IT IS A FACT THAT]'



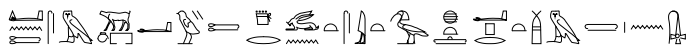
CT II : 150 g – i, G2T

hꜣꜣ≠k ḥr wꜣ.t ỉmn.t(ỉ)t — *ṯr-n.t(ỉ)t ᶜꜣ nḏm≠ś ḳśn ỉꜣb.t(ỉ)t šrr≠ś*

'You go down upon the western path, since it is very convenient,
while the eastern one is difficult, as it is narrow.'

For the AORIST *hꜣꜣ≠k* in the emphatic construction, see sects. 38.1.1. and 38.1.2.

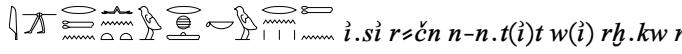
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CT I : 141 d – e, B_3Bo 

ḳḏi n=č ś(i) m ḫnw ˁ.wi=č ḳr-wn.t=ś ỉyi.t(i) ȝḫ.t(i) ˁpr.t(i) m ỉw-nśrśr

'Take [fem.] her in your arms, since she has come glorified
and equipped from the Isle of Fire.'

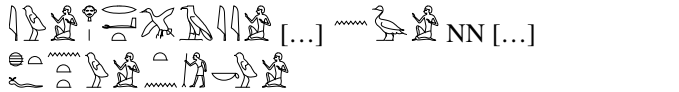
 ***n-n.t(i)t*** 'FOR [THE FACT THAT]'

CT II : 150 g – i, G_2T 

ỉ.sỉ r=čn n-n.t(i)t w(i) rḫ.kw rn(.w)=čn

'Go, as I know your names!'

 ***ḫft-n.t(i).t*** 'IN ACCORDANCE WITH [THE FACT THAT]'

pKah, pl. 11, 17 – 19 

ỉw=ỉ ḥr rḏi.t pȝy=ỉ […] *n sȝ=ỉ NN* […]
ḫft-n.t(i)t wỉ tnỉ.kw

'I give my [office as] […] to my son NN […]
in view of the fact that I have grown weak.'

 ***m-ˁ-n.t(i)t*** 'BY MEANS OF [THE FACT THAT]'

Siût I 288 – 289 

m=čn pḥr nȝ n(.ỉ) hrw(.w) 3 *n ḳnb.t nb.t n.t ḥw.t-nčr ḫpr.t(i)=ś(i)*
m-ˁ-n.t(i)t (i)ntśn ỉrỉ=śn n=ỉ pȝw.t ḥ(n)ḳ.t ḳḏ.w=śn n=ỉ

'Behold, these three days circulate among the [members of] any *qenbet*
of the temple that will come about,
as it will be they who prepare the bread and the beer that they will give to me.'

For the *ỉn*-construction *(i)ntśn ỉrỉ=śn*, see sect. 38.2.2.1.

36.4. COORDINATION, DISJUNCTION, AND CONTRAST

Two or more verb phrases can be coordinated by means of the prepositions  ***ḥnˁ*** or  ***ḥr***. While the first clause is constructed with a finite verb form, (the) non-initial clause(s) is / are largely constructed with the INFINITIVE, which continues the aspect of the preceding verb form.

pBln 10025, 5 

ḳḳt(.w) n bȝk-ỉm ỉw ȝwỉ.n nb=ỉ ˁ.w.ś. […]
ḥnˁ wnn ỉn nb=ỉ ˁ.w.ś. ḥr rḏi.t hȝb.t(w) šˁ(.w)t

'The humble servant was told, "My lord, l.p.h., has extended […]
and my lord is having letters sent."'

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pEb 93.14 – 16

ntš.ḫr=k n3 n(.i) spy.t m wḥm m pr.t nčr ṯw3.wi
ḥnᶜ rčį.t ḥmśį s.t ḥr=ś r hrw(.w) ᶜš3.w

'Then you have to besprinkle the bits again
at the emergence of the morning star,
and then you have to have the woman sit on it for many days.'

Negated non-initial main clauses are thus constructed with the NEG. INFINITIVE.



pKah, pl. 22, 6 – 7

ỉmį rḫ=tw wčč.t nb.t čṯṯ.t nb.t r=ś
ḫr tm rčį(.w) ỉwt.(t)w r ḫnw

'Have one know all that has been ordered and all that has been said regarding it,
and do not permit that one goes to the residence.'



2. ZwZt : 74, 8 – 11

NN

ᶜḥᶜ rčį(.w) r(m)č(.w)=f (i)ḫ(.w)t=f 3ḫ(.w)t=f r ḥtp(.w)-nčr n(.i) ỉtį=ỉ mnw nb gbtw
ḥnᶜ tm rčį.t ỉn(t).t(w) s nb n(.i) h3w=f n(.i) ḫr.w n(.i) ỉtį=f n(.i) mw.t=f r t3 ỉ3w.t
ḥnᶜ rčį.t čį.tw t3 ỉ3w.t n NN

'Then his people, his property, and his fields shall be assigned to the divine offerings
of my father Min, Lord of Koptos,
and it shall not be permitted that any man of his kindred or of his father's or his mother's relatives
is brought into this office,
and one shall have this office assigned to NN.'

The spelling for the suffix of the third sing. masc. is due to the hieratic script.

The same construction is found with the particles ***r'-pw***, introducing alternative action, and  ***wpw-ḫr*** /  ***wpw***, contrasting the proposition of a main clause with the preceding context. The latter can be constructed with a pronominal subject in the form of a suffix pronoun.



CT V : 34 d – f, B_1C

čṯ s r' pn ḫr=f ⟨r⟩ tm rčį(.w) wnm św ḫf3.t
wnm=f ḫf3.t nb(.t) m ḫr(.t) nčr r'-pw

'A man recites this spell over himself so as to prevent that a snake might eat him
or that he might eat any snake in the necropolis.'





IV : 363, 16 – 17

n mkḫ3=ỉ ḫr nỉw.t n.t nb-r-čr.w ***wpw-ḫr rčį.t n=ś ḫr***

'I did not neglect the city of the Lord-of-All, but I rather paid attention to it.'

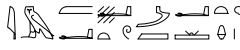
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IV : 1589, 17 – 18 

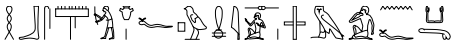
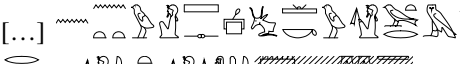
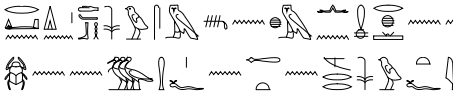
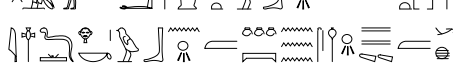
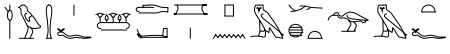
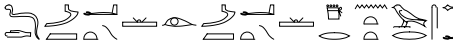
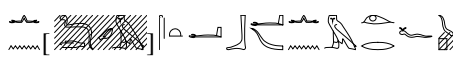
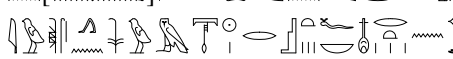
n ỉwỉ grg=ỉ ḥ³=ỉ č̣r mśw.t=ỉ
wpw=ỉ ḥr ỉrỉ.t m³ᶜ.t n nb-(r)-č̣r.w

‘My falsehood did not come after me since my birth,
but I rather did *ma’at* for the Lord-of-All

Exercise

1. 
2. 
3. 
4. 
5. 
6. 
7.  […]  NN  […]  NN
8. 
9. 
10. 
11. 
12. 
13.  […] NN
14. 
15. 
16. 
17.  [emphatic]
18. 

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19. 
20. 
21. 
22. 
23. 
24. […] 
25. 
26. 
27. 
28. 
29.  [emphatic]
30.  […]
31. 
32. 
33. 
34. 
35. 
36. 
37. 
38. 
39. 
40. 
41. 
42. 

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Notes

28. *wṯn*: INFINITIVE in a caption.
31. *wšb mṯw.t mỉ ḫpr.t ỉm≠f* ‘one who answers a matter according to its outcome’, i.e., ‘one who reacts adequately’.

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2 CG 34018, 8 – 9.
3 pEb 102.12 – 14.
4 CT IV : 240 d – 242 b, B_9Ca.
5 BHC verse 208, T.
6 IV : 140, 15 – 17.
7 pWest 4.13 – 16.
8 pEb 68.3.
9 Siût I 313.
10 IV : 342, 2 – 5.
11 IV : 1307, 6.
12 CT III : 157 c – 158 a, pGard II.
13 IV : 942, 5 – 7.
14 CT III : 173 f – i, T_1C.
15 CT VII : 112 m, G_1Be.
16 CG 20538, II c 7 – 8.
17 IV : 776, 13 – 14.
18 Sin B 224 – 226.
19 HTBM I, pl. 49 [EA 614], 11 – 12.
20 Kagemni Pr 2.2.
21 pEb 102.3 – 4.
22 Peas R 17.6 – 17.7.
23 pEb 63.14.
24 IV : 1239, 15 – 16.
25 BD 125, Nu 65 – 66.
26 CG 20543, 15 – 16.
27 IV : 141, 6 – 8.
28 IV : 1464, 5 – 8.
29 Stèles, pl. 4 [C 4], 5.
30 BD 15 A II, L.a. 1 – 2.
31 Bln 1157, 9 – 10.
32 IV : 150, 15.
33 IV : 90, 1 – 3.
34 Peas B_1, 351 – 352.
35 Ipuwer 16.1.
36 IV : 1023, 4 – 5.
37 BD 86, Nu 13 - 14.
38 CT I : 77 f – 78 a, B_6C.
39 Heqanakht I, vs 5 – 6.
40 IV : 439, 1 – 2.
41 TTPI : 13, no. 17, 5 – 6.
42 IV : 969, 2 – 3.

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Part V

Special Sentence Patterns

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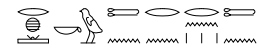
CHAPTER 37

TOPICALISED VERBS PHRASES

37.1. IN GENERAL

It has already been illustrated that a constituent noun phrase can be dislocated to the left in order to serve as a topicalised constituent, which is commented on by the entire clause [see sect. 22.6.]. The same construction is possible with adverb clauses as well, namely by means of the same set of verb forms that are employed in virtual noun clauses, i.e., the PERFECT, along with its  *tw*-passive [completed], the AORIST [unmarked], and the PROSPECTIVE / [SUBJUNCTIVE] [non-indicative]. One or more clause(s) that typically follow(s) a main clause as a qualifying adjunct can thus be dislocated to the left and precede the main clause, which now comments on the adverb clause event.

A hypothetical standard sentence such as

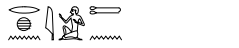
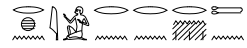
*   

ỉw ꜥnḫ=ỉ ỉm=čn *ỉw=ỉ rḫ.kw čn* *rḫ.kw rn(.w)=čn*

'I will live among you, [as] I know you, [as] I know your names.'

can thus be constructed as

CT VII : 164 b – c, pGard III

{*rḫ.n=ỉ čn*} [ADV. CL.]$_{1\ \text{TOP}}$ {*rḫ.n=ỉ rn(.w)=čn*} [ADV. CL.]$_{2\ \text{TOP}}$ {*ꜥnḫ=ỉ ỉm=čn*} [MAIN CL.]

'[As] I know you, and [as] I know your names, I will live among you.'

While the hypothetical main clause in the first case makes a neutral statement, which is substantiated by the adverb clauses about the speaker's knowledge, the second case views this knowledge as 'a given', while the main clause comments on the fact.

The topicalisation of the adverb clause becomes even clearer in the following example, as the event, 'I reached the portal of the hall', complies with the preceding sentence and thus serves as the background for the main clause.

IV : 1073, 3 - 4

[I came forth (from an audience with the king), dressed in fine linen,]

pḥ.n=ỉ ṯwꜣ n ꜥrꜥy.t *śmr.w ḥꜣm⟨=śn⟩ n=ỉ śꜣ=śn*

'and as I reached the portal of the hall, the companions bowed for me.'

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The topicalised forms of the suffix conjugation differ from the sentence core forms, inasmuch as they can neither be constructed with the affirmative particles ***ỉw*** or  ***ꜥḥꜥ.n*** nor with a negating or a desiderative particle; they are instead negated by means of the respective form of the negative verb  ***tm*** followed by the negative complement or the INFINITIVE of the main verb [cf. IV : 693, 11 – 13 and 2. ZwZt : 73, 17 – 19, qu. pp. 631 f].

If a non-verbal clause with a preposed subject expression is to be topicalised, it is paraphrased with the auxiliary verb  ***wnn*** [cf. IV : 688, 15 – 16, qu. p. 629].

Note
Topicalised adverb clauses are found with all kinds of main clause sentence patterns, including main clauses with a topicalised constituent [e.g., VII : 14, 15 – 17, below], the IMPERATIVE [e.g., Ptah Pr 13.2, qu. p. 61], the emphatic construction [e.g., CT V : 3 c – 4 c, S_1C, qu. p. 618], or the ***ỉn***-construction [e.g., CT V : 203 g – h, M_1C, qu. p. 636]. Following a topicalised adverb clause, sentence patterns with a preposed pronominal subject usually employ the 'standard' particle  ***ỉw*** [e.g., CT III : 100 h – i, S_1C, qu. p. 615]; the STATIVE, however, omits a subject pronoun if this coincides with the subject of the topicalised clause or a directly preceding constituent [e.g., VII : 15, 6 – 7, qu. p. 615; cf. the corresponding construction in adverb clauses, see sect. 21.10.2.2.]. Verbal clauses employ the bare sentence core forms of the suffix conjugation [cf. Sin B 246 – 247 [below], Sin B 20, Sin B 11 – 13, qu. p. 615, IV : 1672, 11 and Merikare M 4.9 – 10, qu. p. 616] as well as affirmative [e.g., IV : 1945, 1, qu. p. 401, pKah, pl. 13, 35 – 37, qu. p. 618, pEb 107.13 – 14, qu. p. 619] and complex negated verb forms [e.g., pSm 17.12 – 13 and pKah, pl. 6, 24, qu. p. 617, pSm 8.12, qu. p. 620].

37.2. TOPICALISED ADVERB CLAUSES

The topicalised PERFECT denotes the completion of the adverb clause event with a continuing relevance for the time of the main clause. It is often best rendered with a conjunction such as 'once' or the present participle 'having' in combination with the perfective participle.

Sin B 246 – 247



šsp.n=ỉ fꜣ i̯.n=ỉ čꜣw
šbb(.w) ꜥtḫ(.w) tp-mꜣꜥ=ỉ

'Once I had set off and set sail,
one mashed and strained [i.e., made beer] besides me.'

VII : 14, 15 – 17



ỉni̯.n=ỉ čr.w tꜣ
ỉni̯.n=ỉ ỉn.w nb=ỉ
ḥsw.t=ỉ pḥ=ś p.t

'Once I had reached the outer regions of the world
and brought my lord's tributes,
my praise reached [the height of] the sky.'

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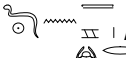


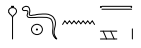
ỉnị̈.n=ỉ nbw šȝ n=ỉ VII : 15, 6 – 7

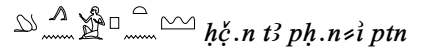
ḥsị̈.kw ḥr=ś m pr nśwt

‘After having brought the gold ⟨as⟩ I had been commanded,
I was praised on account of that in the royal administration.’

Note

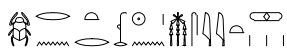
The topicalised PERFECT is most frequently found in the phrase  *ḥčˇ.n tȝ*, ‘Once the land had become light’ / ‘At dawn’, or in the ‘time formula’  *ḫpr.n* [EXPRESSION OF TIME], ‘When [the time of X] had come about’ / ‘At [the time of] X’.





ḥčˇ.n tȝ pḥ.n=ỉ ptn Sin B 20

‘At dawn, I reached Peten.’



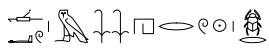


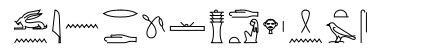
Sin B 11 – 13

ḫpr.n tr n(.ỉ) mś.yt *śȝḥ.n=ỉ r ṭmỉ ngȝ.*

‘At supper time, I reached the town of Gaw.’

In the latter case, also the noun-stative-construction is found,



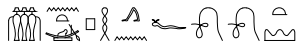


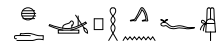
pWest 9.21 – 22

wˁ m nn ⟨n(.ỉ)⟩ hrw ḫpr(.w) *wn.ỉn rwčˇ-čˇṭ.t ḥr šnị̈.t=ś*

‘(As) one of these days (had come about), Rudjdjedet was in her contractions.’

and in early Middle Egyptian, the initial STATIVE occasionally takes the place of the PERFECT, especially with verbs of motion.



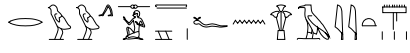


Mo’alla 10, IV 14 – 15

ḫntị̈(.w) pḥ.n=f wȝwȝ.t *ḫtị̈(.w) pḥ.n=f tȝ-wr*

‘Sailing south, he reached Wawat, sailing north, he reached the Thinite Nome.’

The AORIST serves as a generalised present tense and denotes repetitive or generic action concomitant with the main clause.





Sin B 152 – 153

rww s tȝ=f n ḥȝ.yt=f *⟨n(.ỉ)⟩-ỉnk ḥčˇ pȝḳ.t* [repetitive]

‘While a man left his land because of nakedness, I had fine white linen.’

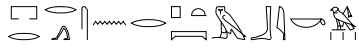


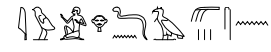


Sin B 151 – 152

sȝȝ sȝȝ.y n ḥḳr *ỉw=ỉ čˇị̈=ỉ tˀ n gś.y=ỉ*

‘While a cunctator hesitated through hunger, I used to give bread to my neighbour.’





CT III : 100 h – i, S1C

prr=śn r p.t m bỉk(.w) *ỉw=ỉ ḥr čˇnḫ(.w)=śn* [generic]

‘Whenever they go forth to the sky as falcons, I am on their wings.’

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CT V : 35 b – c, B_2P



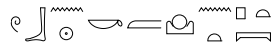
ššt3 w3(.w)t r św3.tỉw



tm(≠ỉ) r≠f šš̈p(.w) ḫpr kk.w

'The ways are hidden from *The-Ones-Who-Pass-By*,
and when I do not shine, darkness occurs.'

IV : 1672, 11



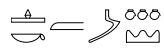


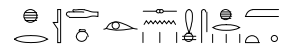
[…]

wbn≠k m 3ḫ.t n.t p.t *śḥčẖ≠ś m nbw n(.ỉ) ḥr≠k*

'When you [i.e., Amun-Ra] rise in the horizon of the sky,
it [i.e., the temple] shines through the gold of your face.'

IV : 1945, 1



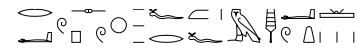


ḥtp≠k m m3nw *ḫr ḳṭ≠śn mỉ̀ śḫr m(w)t*

'When you set in the West,
they [i.e., the humans] sleep in the manner of death.'

Merikare M 4.9 – 10
[amended, E]



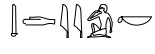


spp s m-ḫt m(ỉ)nỉ̲.t *rčỉ̲.w sp.w≠f r-gś≠f m ꜥḥꜥ.w*

'When a man survives after dying, his deeds will be piled up next to him.'
The fact that a man survives after death is viewed as evident based on Egyptian beliefs.

The PROSPECTIVE / [SUBJUNCTIVE] serves as a non-indicative topicalised verb form, which usually refers to an event that is yet to occur at the reference point in time.

Ptah Pr 13.2





mṭwỉ̲.y≠k m rčỉ̲(.w) ḥr gś

'When you speak [as a judge], do not be partial.'
The quote is taken from a teaching text and thus refers to the future role of the student as an official.

Note
Topicalised adverb clauses with the AORIST or the PROSPECTIVE / [SUBJUNCTIVE] are sometimes best rendered by virtual conditional clauses.

Merikare C 5.7

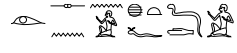


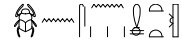


rmm≠śn ỉw≠f ḥr ščm

'Whenever / If they cry, he hears [them].'

IV : 485, 4 – 5





ỉrỉ̲≠śn n≠ỉ ḫft č̣ṭ≠ỉ *ḫpr n≠śn mỉ̀.t(ỉ)t*

'Whenever / If they should act for me as I say,
the same will happen to them.'

37.2.1. TOPICALISED ADVERB CLAUSES INTRODUCED BY  *ỉr* [CONDITIONAL CLAUSES]

Like any other topicalised constituent, a topicalised adverb clause can be marked by  *ỉr*, the initial form of the preposition  *r*. Expressing a strong dependence

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between adverb clause and main clause, the latter construction corresponds to English conditional clauses and employs the topicalised adverb clause as the protasis [‘if-phrase’], while the main clause serves as the apodosis [‘then-phrase’].

As the event in the apodosis can only take place if the condition of the protasis is fulfilled, two different cases have to be distinguished:

- The condition is possible or likely to be fulfilled [real conditional sentences]

  ‘If you drop a stone, it falls to the ground.’
  ‘If you should change your mind, do let me know.’

- The condition is impossible or unlikely to be fulfilled [unreal conditional sentences]

  ‘If he were a better singer, he would have won the contest.’
  ‘If I had known that you were coming, I would have baked a cake.’

37.2.1.1. THE APODOSIS IS FULFILLABLE

The protasis of Egyptian conditional sentences is most commonly constructed with the PROSPECTIVE / [SUBJUNCTIVE], denoting a hypothetical event, while the apodosis of a fulfillable conditional clause either makes a generic statement or refers to the future.

APODOSIS: THIRD FUTURE



pKah, pl. 6, 22

ỉr hꜣi̯*(*.w*) *m šr.t=ś ***ỉw=ś r mśi̯.t***

‘If [it] should go down through her nose, she will give birth.’

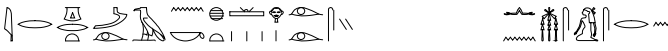
APODOSIS: SUBJUNCTIVE



pEb 49.22 – 50.1

ỉr wnn=f m ḫrṭ śmś.w ***ꜥm=f śt m ꜥm***
ỉr wnn=f ḥr nwṭ.t ***sỉn.tw n=f ḥr ỉrč.t ỉn mnꜥ.t=f***

‘If he [i.e., the patient] is an elder child, he shall swallow it [i.e., the remedy] in [one] gulp. If he is [still] in swaddling clothes, [it] should be stirred for him in milk by his fostress.’



pKah, pl. 6, 24

ỉr gr.t mꜣn=k* (*ỉ*)*ḫ.t ḥr ỉr.t*(*ỉ*)*=ś ***nn mśi̯=ś r nḥḥ***

‘But if you should see anything on its eyes, it will never give birth.’



pSm 17.12 – 13

ỉr śwt gmi̯*(*.w*)*=k s pf šmm=f ỉšk wbn.w pf nśr.y
ỉmi̯=k wt*(*.w*) *św

‘But if you find that man feverish while that wound is inflamed,
you shall not bandage it.’

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APODOSIS: PROSPECTIVE

CT V : 3 c – 4 c, S_1C



The parallel version B_1Bo^a employs the [SUBJUNCTIVE]

ỉr ỉwỉ.w p.t tn m mḥ.yt
ỉr ỉwỉ.w p.t tn m rś.w

ḥmśỉ.w=ỉ m rś.ỉ=ś
ḥmśỉ.w=ỉ m mḥ.t(ỉ)⟨=ś⟩

'If this sky should come as the north wind, I will sit in its south;
If this sky should come as the south wind, I will sit in [its] north.'

CT VII : 168 b, pGard III



ỉr hꜣb=čn wpw.t(ỉw)=čn r=ỉ



n ỉwỉ.w=ỉ n=čn

'[Even] if you should send your messengers to me, I will not come for you.'

APODOSIS: *śčm.kꜣ=f*

pKah, pl. 13, 35 – 37



ỉr tm.tw rčỉ.w n=k pꜣ tp.ỉ-rʾ […]
kꜣ=k śpr=k ḥr=f śr śčm.tỉ=f(ỉ) śt
kꜣ čỉ.tw n=k pꜣ tp.ỉ-rʾ

'If the profit should not be given to you […]
you shall petition the official who will hear these matters about it;
then the profit will be given to you.'

APODOSIS: IMPERATIVE

Ptah Pr 7.3



ỉr wnn=k m s n(.ỉ) ʿḳ hꜣb.w wr n wr
mtỉ ḥr ḳṭ hꜣb=f čw

'If you should be an entrusted man, whom one official sends to another,
be entirely meticulous when he sends you.'

IV : 1070, 1 – 4



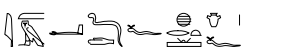
ỉr ỉwỉ.w sꜣ=ỉ nb […] *r mṭwỉ.t ḥr tꜣ ỉm.t-pr ỉrỉ⟨.t⟩.n=ỉ n NN* […]
m rčỉ.w śčm.tw n=śn m ḫꜣ nb n(.ỉ) nśwt

'If any son of mine […] should come to speak ill of this testament,
which I have made for NN […],
do not permit that one listens to them in any royal bureau.'

Sin B 125



ỉr wnn ỉb=f r ʿḥꜣ



ỉmỉ čṭ=f ḫr.t-ỉb=f

'If his mind should be set on fighting, have him speak his mind.'

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APODOSIS: [GENERIC] PRESENT



pEb 107.13 – 14

ỉr spi̯(.w) (ỉ)ḫ.t m tm3.wt=ś *ỉw=ś pḫr=ś*

'If anything remains in its skin pocket, it will [inevitably] move about.'

APODOSIS: *śčm.ḫr=f*


pKah, pl. 7, 53 – 55

ỉr tm=f śnb(.w) wṯn=f ḫr čbʿ(.w)=k tmtm ỉr.t(ỉ)=f
šni̯.ḫr=k ỉr.t(ỉ)=f m p3ḳ.t śt3.t(ỉ) m ḫ.t

'If it should not get better, but it is heavy under your fingers and *tmtm* [?] is in his eyes, you have to bandage its eyes with fine linen that has been heated in the fire.'

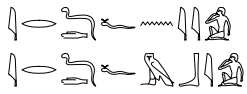


pSm 20.19 – 21.1

ỉr r-śʒ ḥwʒ=ś *sỉn.ḫr=k śỉ ḥnʿ gś npḥ.w(ỉ)=ś ỉm ʿšʒ sp*

'If afterwards it smells rotten,
You have to wipe her off and anoint her labia with it very frequently.'

APODOSIS: BIPARTITE *pw*-SENTENCE [EXPLICATIVE]



ỉr čṭ=f ny ʿnḫ=f pw

pEb 97.13 – 14

ỉr čṭ=f mbỉ m(w)t=f pw

'If it [i.e., a new-born child] should say "***ny***," this means he will live;
if it should say "***mby***," this means it will die.'

APODOSIS: A SENTENCE OF NON-EXISTENCE



pBM 10059, 5.6

ỉr ỉri̯(.w)=śn fnč.w *nn-wn ỉt m t3 r čr=f*
nn ỉri̯.t(w) ḥtp(.w)-nčr ỉm=f n nčr(.w)

'If they should produce worms, there will be no grain in the entire land,
and no offerings will be presented in it to the gods.'

APODOSIS: AN [*ỉw*-COMPLEX] ADVERBIAL CLAUSE


IV : 1091, 8 – 9

m=k ỉr čị̯ s śnčʿ=f ḫḥ n(.ỉ) sp ỉw nkt ỉm=f n(.ỉ) ʿč3

'Behold, if a man should cause to be feared a million times,
there is something violent in him.'

Note

The protasis is rarely constructed with the PERFECT so as to express the distinct completion of the event in the time of speaking. Disregarding the use of an indicative verb form, however, also these examples refer to a hypothetical event.

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APODOSIS: PASSIVE

pTurin 54003, 11 – 12



ỉw mś ỉr čṭ.n≠k wṯi̯(.w)≠k ˁ r rḫy.t ˁḫm(.w) ỉr.t ḥr.w hhy.t

‘Alas, if you [should] have thought of striking the ***rḫy.t***,
the Eye of Horus, the fiery one, will go out.’

APODOSIS: STATIVE [V/ADJ.]

pSm 8.12



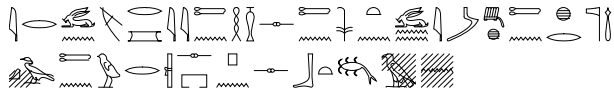
ỉr nỉś.n≠k n≠f ỉw≠f ṯgm.y n mṯwi̯.n≠f

‘If you [have] address[ed] him [i.e., the patient],
he is dazed and cannot speak.’

37.2.1.1.1. EXPRESSION OF EMPHASIS

A verbal protasis clause may be paraphrased with the PROSPECTIVE / [SUBJUNCTIVE] form of the auxiliary verb ***wnn***, e.g.,  ***ỉr wnn śčm≠f*** ‘If he, indeed, should hear’ [see sect. 37.2.1.1.1.],

I : 218, 8 – 10



ỉr wn mri̯.y≠čn ḥsi̯(.y)≠čn nśwt wnn ỉm3ḫ≠čn ḫr nčr ˁ3 ˁḳ≠tn w r ỉs pn sbi̯.twn(ỉ)

‘If you, indeed, should wish that the king might praise you
and that your venerability might be with the great god,
you shall not enter this tomb impure.’

For the negation of the SUBJUNCTIVE by means of the enclitic particle *w*, see the note in sect. 27.3.1.2.

and thus allows for the focalisation of an adverbial phrase within the protasis clause.

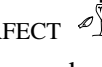
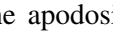
ZÄS 77 [1942] : 64, Nr. 5 [A 60]



ỉr wnn 3ḫ.tw ḥr ỉri̯.t m3ˁ.t ỉw≠ỉ r 3ḫ r šmś wnn-nfr

‘If one, indeed, should become an *akh on account of doing ma’at*,
I will be glorious and follow Wennofer.’

37.2.1.2. THE APODOSIS IS COUNTERFACTUAL

Correspondent with the construction of counterfactual wishes [see sect. 23.3.3.], counterfactual conditional sentences employ the PERFECT  ***śčm.n≠f*** /  ***śčm.n.tw≠f*** in both the protasis and the apodosis clause. Middle Egyptian examples, however, are exceedingly rare.

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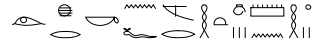


Amenemhet,
Sall II 9.2 – 3

ỉr šsp.n=ỉ ʒś ḫᶜ.w(=ỉ) m ḳr.t(=ỉ)
ỉw ḳḏ.n=ỉ ḫtḏ ḥm.w m bʒbʒ.t
'If I had quickly taken my weapons in my hand,
I would have made the cowards retreat in turmoil.'

37.2.2. TOPICALISED PREPOSITIONAL ADVERB CLAUSES

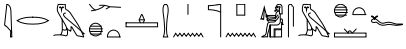
The topicalisation of prepositional adverb clause is largely limited to clauses of time and clauses of asseveration. While the former are most commonly introduced by either  *ỉr* [in reference to the future] or  *ḫr* [in reference to the past],

pEb 91.16 – 17

ỉr m-ḫt rḫ.n=k ṯmḳ=f *ỉrḏ.ḫr=k n=f mrḥ.t mnḫ*
'Once you know that it binds, you have to prepare oil and wax for him.'

IV : 768, 11 – 12


ỉr m-ḫt ḥtp ḥm n(.ỉ) nḳr pn špś.ỉ m (ỉ)ḫ(.w)t=f

[…] *kʒ.tw ḳḏ.tw prḏ ᶜḥᶜ.w n(.ỉ) wṯn*
'Once the Majesty of this august god will have feasted on his offerings,
one shall have one heap of offerings go forth […].'



IV : 5, 4 – 6

ḫr m-ḫt śmʒ.n ḥm=f mnḳ.w śḳ.t
wn.ỉn=f ḥr ḫnt.yt r ḫnt-ḥn-nfr r śkśk ỉwn.tỉw stỉ.w
'After His Majesty had slain the Mentju of Asia,
he sailed south to Khent-Hen-Nefer in order to destroy the Nubian nomads.'

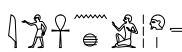



IV : 1795 : 18 - 19

ḫr m-ḫt śnfr.w kʒ.t tn *ᶜḥᶜ.n wʒḥ.n ḥm=f ḥtp(.w)-nḳr m mʒw*
'After this project had been decorated,
His Majesty established new divine offerings.'

prepositional adverb clauses with  *m* /  *mỉ* precede the main clause without any introductory element to denote a presupposed situation that serves as the basis for the main clause proposition. The construction is most commonly found in the so-called 'Appeal to the Living', where it serves as a virtual conditional clause.

Stèles, pl. 59 [C 196], 2 – 3


[…]

[…]

ỉ ᶜnḫ(.w) tp(.ỉw) tʒ […] *m mrr=ḳn ᶜnḫ m mśḳḳ=ḳn m(w)t ḳṯ=ḳn* […]
'O you living, who are [still] upon the earth […],
as / If you love to live and hate to die, you will speak [offering formula].'

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I : 268, 11 – 14



ỉ ꜥnḫ.w tp.ỉw tȝ mrr.w ꜥnḫ mśḏḏ.w ḫpỉ.t […]
mỉ mrr=ǩn wnn=ǩn m šmś.w n(.ỉ) nǩr=ǩn nỉw.t(ỉ) tp tȝ ḏṭ=ǩn […]

‘O you living, who are still upon the earth,
who love to live and hate to fade away […]
As / If you wish to be in the following of your city god upon earth,
you will say, [offering formula].’

Note
Rare examples indicate that other prepositional adverb clauses could be topicalised as well, either preceded by the preposition  *ỉr*

Hat Gr 22, 2 – 3



ỉr m wn=ỉ m ḫrṭ
wn=ỉ m śmr s n(.ỉ) ꜥḫn.wt(ỉ)

‘When I was a child, I was a companion, a man of the audience chamber’

IV : 1281, 8 – 9



ỉśḏ ỉr wn=f m ỉnp.w mrỉ=f śśm(.w)t=f

‘When he still was a crown prince, he loved his horses.’

JNES 2 [1943],
pl. 36, vertical 5



ỉr ḏr mrr=ḏ ỉḥy
ỉw ḥḥ n(.ỉ) ỉḥy n kȝ=ḏ r ś(.w)t=ḏ nb(.wt)

‘Since you love music,
there is an abundance of music for your *ka* at all your places.’

or without any preposition or particle [cf. the initial use of a prepositional phrase, e.g., 2. ZwZt : 94, 7, qu. p. 345, and Sin B 136, qu. p. 346].

pKah, pl. 3, 32 – 33



m-ḫt ḏṭ=f n=k śỉ ky sp *ḫr=k ḏṭ=k n=f* […]

‘Once he will have said it to you again, you have to say to him: […].’

Peas B1, 109 – 111

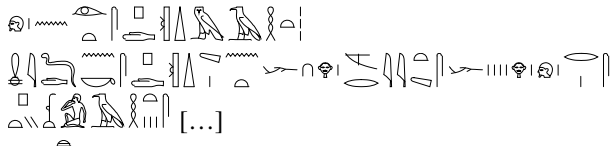


ḏṭ.ỉn ḥm=f m mrr=k mȝ=ỉ śnb.kw śwtf=k św ꜥȝ
nn wšb r ḏṭ.t=k nb.t
ỉn-mrw.t wn=f ḥr ḏṭ gr

‘Then His Majesty said:
“If you wish to see me in good health, retain him [i.e., a peasant] here
without responding to anything he might say.
For the sake of keeping him talking, be silent!”’

ỉn is the initial form of the preposition *n*.

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pRhind 51

[…]

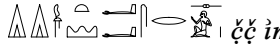
[calculation]

tp n(.ỉ) ỉrị.t śpṭ m ȝḥ.t
mỉ ḳṭ(.w) n=k śpṭ n.t ḫt 10 *ḥr mr.yt=ś ḥt* 4 *ḥr tp-rʾ=ś*
ptỉ ȝḥ.t=ś
ỉrị.ḫr=k […]

'Instruction for calculating the acreage of a triangle:
If you are told, "A triangle of 10 rods on its leg and 4 rods on its basis,
what is its acreage? […]"
you have to calculate […].'

37.3. TOPICALISED VERB PHRASES IN HEADINGS

Religious texts occasionally employ a topicalised verb phrase in the heading of a spell, i.e., the spell itself functions as a comment of the topicalised verbal event.


ḳḳ ỉmn.t ʿ(.wỉ)=ś r s
CT I : 83 k, T_1L^b

'The West reaching out her arms to a man.'


ỉrr s mrr.t=f m ḫr.t nčr
CT III : 204 a, B_1Bo^b

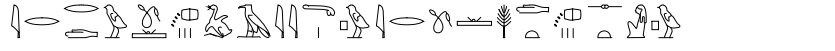
'A man doing what he wishes in the necropolis.'

EXERCISE

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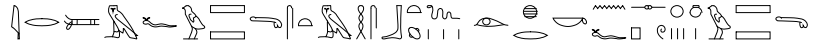
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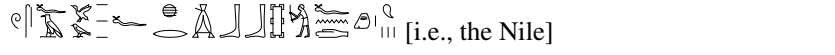
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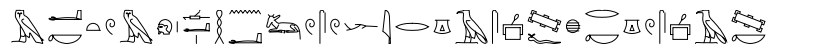
12. 

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15.  [i.e., the Nile]

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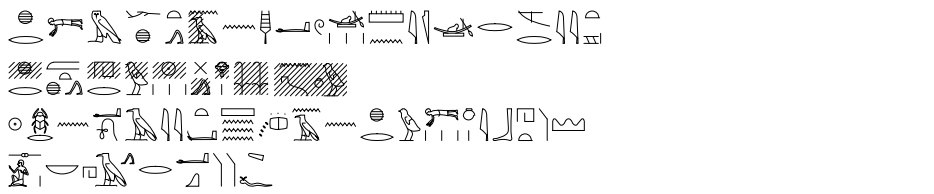
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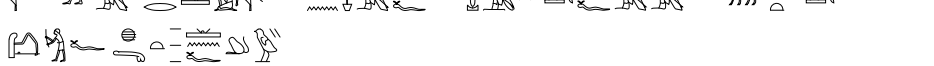
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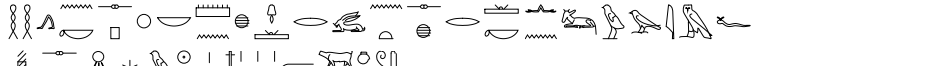
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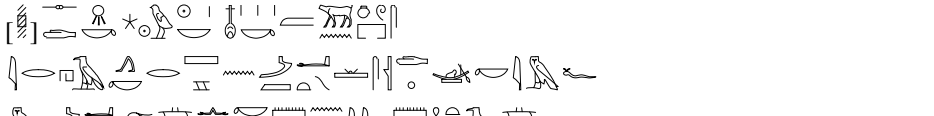
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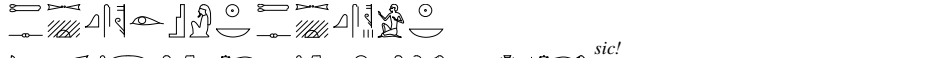
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REFERENCE

1 CT III : 303 h – 304 b, A_1C.
2 IV : 1282, 13 – 14.
3 pWest 12.1 – 2.
4 pWest 3.2 – 4.
5 CT II : 167 d – i, B_2L split column].
6 2. ZwZt : 90, 3 – 7 [CT].
7 pBln 3038, vs 2, 4.
8 Hat Gr 14, 6 – 7.
9 pWest 7.13 – 14.
10 Merikare E 21 – 24.
11 IV : 685, 11 – 14.
12 pEb 52.6 – 7.
13 Sin R 32 – 34.
14 IV : 345, 10 – 12.
15 JNES 34 [1975] : 21, 16.
16 HTBM [EA 101], pl. 2, 2 – 6.
17 pEb 44.2 – 3.
18 Peas B_1, 192 – 194.
19 BD 101, Nu 6 – 7.
20 pEb 109.15.
21 pWest 12.8 – 9.
22 Bahari, pl. 114.
23 IV : 1107, 4 – 5.
24 IV : 1659, 9 – 11.
25 CT V : 375 e, B_9C.
26 Sin B 149 – 150.
27 IV : 1672, 18 – 19.
28 CT II : 344 b – 345 b, S_2P.
29 Peas B_2, 98 – 99.
30 Sin B 64.
31 IV : 1104, 15 – 16.
32 VII : 15, 12 – 13.
33 Ptah Pr 6.3 – 5.
34 IV : 1672, 14 – 15.
35 Peas B_1, 85 – 87.
36 CT IV : 59 l, B_1Bo.
37 CT III : 349 j – k, S_1C^b.
38 Letters, pl. 5 A, 2.
39 Heqanakht II, 35 – 36.
40 TTPI : 2, no. 2, 1 – 4.

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CHAPTER 38

EMPHASISING SENTENCE PATTERNS

38.1. THE EMPHATIC CONSTRUCTION – FOCALISATION OF THE ADVERBIAL PHRASE

38.1.1. THEME AND RHEME

In terms of the analysis of information structure, a sentence can be divided into a less informative part, the 'theme', which is viewed as a given, and a more informative part, the 'rheme', which delivers new information. The theme, in other words, expresses relatively little or no extra meaning in addition to what has already been communicated, but rather contains previously mentioned, commonly known, or presupposed information, while the rheme carries the highest degree of communicative dynamism.

In a standard sentence, the theme thus coincides with the topic, i.e., the grammatical subject, while the rheme coincides with the comment, i.e., the grammatical predicate. Standing by itself, the sentence,

(a) 'He [s] stole [P] money [O] some twenty years ago [ADV. PHR.].'

states the fact that a given person [theme] unjustly took money [rheme], and that this event occurred some twenty years ago [free adv. phr.]. In the context of a trial, however, which might raise the question of a statute of limitations, the new information could very well be 'some twenty years ago', i.e., the rheme would coincide with the adverbial phrase.

(b) 'He [s] stole [P] money [O] *some twenty years ago* [ADV. PHR.].'

The rheme of a clause can thus easily be identified by the question for new information: the standard sentence (a) answers to the question, '*What* happened', and further gives expendable information on the circumstances; in the context of a trial, however, the verbal event itself is a given, and the focalised sentence (b) answers to the question, '*What are the circumstances* of the event?'.

While English adverbial phrases are usually emphasised merely by intonation, Middle Egyptian has a special sentence pattern that facilitates the focalisation of a [free] adverbial phrase. This so-called 'emphatic construction' can be illustrated by the following example, which contrasts 'going forth *by night*' with 'going forth *by day*'. While the nominal sentence pattern of the first clause allows only for the

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virtual focalisation of the phrase  ***m grḫ***, the second clause employs the AORIST  ***prr=ỉ*** in order to shift the natural emphasis from the verbal predicate to the adverbial phrase.

CT VI : 86 c – d, B9C



bw.t(=ỉ) [S] ***pw*** {***pr.t*** [INF.] ***m grḫ*** [ADV. PHR.]} [P]
prr=ỉ [P + S]$_{TOP}$ ***m hrw*** [ADV. PHR.]

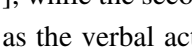
'My abomination is going forth *by night*;
I go forth *by day*.'

On the syntactic level, the second clause can be explained as a topicalised adverb clause followed by a verbal main clause that omits the predicate expression, as this coincides with the predicate of the preceding adverb clause and is thus redundant.

*  → 

prr=ỉ [P]$_{top}$ ***pr=ỉ=ỉ*** [P] ***m hrw*** [ADV. PHR.] → ***prr=ỉ*** [P]$_{top}$ Ø [P] ***m hrw*** [ADV. PHR.]
'Whenever I go forth, I go forth *by day*.' → 'I go forth *by day*.'

38.1.2. THE EMPHASISING VERB FORM

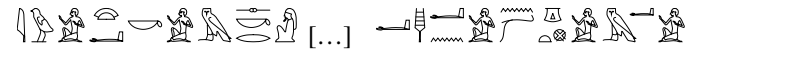
The verb forms that are found in the emphatic construction once more coincide with the forms used in virtual noun clauses, i.e., the PERFECT, along with its  ***tw***-passive, expresses the aspect of completion with all verb groups. The following example thus employs the initial STATIVE  ***ḫntỉ.kw*** as a regular sentence core verb form [see sect. 21.11.1.], while the second clause is constructed with the PERFECT  ***ḫntỉ.n=ỉ***, as the verbal action is evident from the context.

VII : 15, 4



ḫntỉ.kw r ỉnỉ.t bỉȝ.w n(.ỉ) nbw n ḥm n(.ỉ) nśwt bỉ.tỉ
(ḫpr-kȝ-rᶜw) ᶜnḫ(.w) ḏ.t r nḥḥ
ḫntỉ.n=ỉ ḥnᶜ (ỉ)r(.ỉ)-pᶜ(.t) ḥȝ.t(ỉ)-ᶜ sȝ nśwt śmś.w n(.ỉ) ḫ.t=f ỉmny ᶜ.w.ś.
'I sailed south to fetch the yield of gold for the Majesty of King Kheperkare, may he live forever.
Together with the eldest bodily son of the king,
the (ỉ)r(.ỉ)-pᶜ(.t) ḥȝ.t(ỉ)-ᶜ Imeny, l.p.h., I sailed south.'

CT III : 330 a / e, S1C



ỉw=ỉ ḫᶜỉ.kw m śkr […] ***ᶜḥᶜ.n=ỉ nś.t=ỉ m ᶜ=ỉ***
'I have arisen as Sokar […]. *By my own effort*, I have taken my throne.'

Note
Archaic and archaising texts also employ the PASSIVE [PERFECT] as a topicalised verb form without any restriction as to the subject.

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CT VI : 86 e – f, B9C

[section f written in split columns]

ỉwr(.w)≠ỉ m grḥ *mśi̯.y≠ỉ m hrw*
sbi̯.n≠ỉ m śf *ỉyi̯.n≠ỉ m mỉn*

‘*By night* I was conceived, *by day* I was born.
Yesterday I passed (away), *today* I have returned.’



IV : 1164, 8 – 11

ỉmn *ʿḥ.n.tw n≠k p.t*
ṯr.n.tw n≠k sꜣč.w
ỉri̯.n ptḥ ỉs.wỉ m-ʿ≠f r mśi̯.t tꜣ n-ỉb≠k

‘[O] Amun, *for you* the sky has been elevated,
for you the ground has been forced down;
in order to create the world as you wished,
Ptah has created two chambers with his arms.’

CT IV : 134 b – d, S1P



n(.ỉ)-(ỉ)nk čfꜣ.w *ỉri̯.n.t(w) n≠ỉ ḥtp(.w)t* *hꜣi̯.n n≠ỉ ḥnk.t*

‘Food belongs to me. *For me* offerings are made, and *for me* donations come down.’

The AORIST denotes habitual or generic action in reference to the past, present, or future time as well as continuous action at the reference point in time.



Peas B1, 298 – 299

(ỉ)ntk ḥmw n(.ỉ) tꜣ r čr≠f *śḳṭṯ tꜣ ḫft wč.w≠k*

‘You are the steering oar of the entire land,
the land sails *according to your command*.’



IV : 688, 15 – 16

ỉśč wnn mšʿ n(.ỉ) ḥm≠f tḫi̯.w gś.w m b(ꜣ)ḳ rʿw-nb
mỉ n.tỉ m ḥ(ꜣ)b m tꜣ-mrỉ

‘*Every day* His Majesty’s solders were drunk
and anointed with oil of the moringa tree
like one who celebrates in Egypt.’

Note
The AORIST is occasionally used as a ‘standard’ topicalised verb form.



IV : 693, 11 – 13

ỉw≠śn mn(.w) ḥr hrw.yt pr nśwt ʿ.w.ś
tm≠tw rčḫi̯.t rḫ.t≠śn ḥr wč pn r tm śʿšꜣ mṭw.t

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'They [i.e., the pieces of booty] are recorded in the journal of the palace, l.p.h.
The list of them has not been copied [lit.: given] to this inscription
in order not to multiply the words.'

2. ZwZt : 66, 8 – 11



ỉr ỉwi̯(.w) sꜣ(=ỉ) nb sꜣ.t(=ỉ) nb.t śn(=ỉ) nb śn.t(=ỉ) nb.t
s nb n(.ỉ) ḥꜣw(=ỉ) r-č̌ṯ
ỉw(t) n(=ỉ) tꜣ ỉꜣw.t
m rč̌i̯(.w) śč̌m.tw n=śn č̌č̌.tw=ś n pꜣy=ỉ śn sꜣ nśwt ḥꜣ.t(ỉ)-ᶜ śbk-nḫt(.w)
'If any son, any daughter, any brother, any sister,
or any [other] relative of mine should come to say,
"The office shall come for me!"
Do not permit that one listens to them [i.e., admit their claim],
but it [i.e., the office] is to be given *to my brother*,
the king's son and ***ḥꜣ.t(ỉ)-ᶜ***, Sobeknakhte.'

For the PROSPECTIVE ***ỉwi̯(.w) N*** in the protasis of a conditional clause, see sect. 37.2.1.1.

The PROSPECTIVE / the [SUBJUNCTIVE] represents the non-indicative modality and usually refers to events that are yet to occur at the time of speaking.

Sin B 202



nn-wn m(w)t=k ḥr ḥꜣś.t nn bsi̯ čw ᶜꜣm.w […]
ỉri̯.tw nn mỉ m n bꜣk thi̯.n ỉb=f r ḥꜣś(.w)t č̌rč̌r(.w)t
'"You shall not die in a foreign land, and the Asiatics shall not inter you."
[…] *How* could this be done for a servant
whom his heart had misguided towards barbarian lands?'

2. ZwZt : 73, 17 – 19



nḥm.w ᶜḳ.w=f č̌r=f wᶜb(.w)t=f
tm śḫꜣ.t(w) rn=f m rᵓ-pr pn mỉ ỉrr.t(w) r mỉ.ty=f śbỉ ḥr ḫft.ỉ nčr=f
'All [?] his [i.e., a corrupt priest] income and his meat rations shall be seized,
and *as it is done to his like, a rebel and an opponent of his god,*
his name shall not be commemorated in this temple.'

38.1.3. THE ADVERBIAL PHRASE

38.1.3.1. AN INTERROGATIVE ADVERBIAL PHRASE

Asking for new information, interrogative phrases naturally represent the rheme of a sentence; they thus take the syntactic position of the predicate in non-verbal sentence patterns, while verbal clauses employ the emphatic construction in order to focalise an interrogative adverbial phrase.

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Note

For the complementary use of the *ỉn*-construction with the interrogative pronoun 
m, see sect. 38.2.2.3.


śrś≠ỉ tr n≠k ʿḳn r ỉššt CT V : 83 a, T_1C

'*Why* should I awaken Aqen for you?'


Sin B 43 – 44

wnn ỉr≠f tȝ pf mỉ m m-ḫm.t≠f nčr pf mnḫ

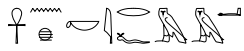
'*How* will that land be without him, that august god?'


ḫpr.n≠k čnỉ '*Where* did you come about?' BD 122, Nu 2

38.1.3.2. A FREE ADVERBIAL PHRASE

Apart from interrogative phrases, the focalised adverbial phrase is most commonly realised as a free prepositional phrase; in fewer cases, however, a noun in adverbial use [e.g., Ptah Pr 7.8, qu. p. 633, 
ḳśś≠] or the COMPLEMENTARY INFINITIVE [e.g., CT I : 344 b – c, T_3C, qu. p. 633] are also found.

BD 98, Nu 7 - 8

[…] 	
[…] 	
ỉyỉ.n≠k čnỉ	[…] ***ỉyỉ.n≠ỉ m ỉw n(.ỉ) ȝmw m śḫ.t śỉśỉ***
ʿnḫ≠k ỉr≠f m m	[…] ***ʿnḫ≠ỉ m ḫt pwy špśỉ***
'Wherefrom did you come?	[…] I came *from the Isle of the Flame, from the Isle of Fire*.
Whereof will you live	[…] I will live *off this august tree*.'



BD 86, Nu 4

šmỉ̯.n≠ỉ m wpw.t(ỉ)	***ỉyỉ̯.n≠ỉ ḫr śmỉ***
'*As a messenger* I left;	*with a report* I have returned.'



BD 179, Nu 4

m(w)t.n≠ỉ m śf	***ỉyỉ̯.n≠ỉ mỉn***
'*Yesterday* I have died,	*today* I have returned.'


CT I : 364 c – 366 b, S_1C

śčč bȝ≠ỉ m r(m)č(.w) ỉm.ỉw ỉw-nśrś⟨r⟩
śčč≠ỉ ḳś≠ỉ m nčr(.w)t

'My *ba* has intercourse *with the humans who are in the Isle of Fire*;
I myself have intercourse *with goddesses*.'

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38.1.3.3. AN ADVERB CLAUSE

The emphatic construction further facilitates the focalisation of an entire adverb clause.

BD 79, Nu 2 – 3




ỉnk ḥr.w sꜣ wsỉr *ỉyỉ.n=ỉ r mꜣꜣ ỉtỉ=ỉ wsỉr*

'I am Horus, the son of Osiris. I have come *to see my father*, Osiris.'

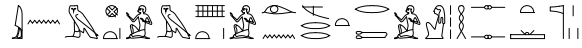
BD 79, Nu 12



ỉyỉ.n=ỉ ḫr=čn ḫʿỉ.kw m čꜣ.tỉ=čn

'I have come to you, *arisen as your twin-child (?)*.'

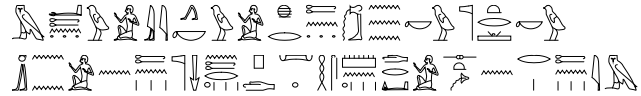
Siût I 266



ỉyỉ.n(=ỉ) m nỉw.t=ỉ m śpꜣ.t=ỉ ỉrỉ.n=ỉ mrr.t r(m)č(.w) ḫss.t nčr(.w)

'I came from my city, from my nome,
having done what the people love and what the gods praise.'

BD 79, Nu 6 – 7



m=čn wỉ ỉyỉ.kw ḫr=čn wʿb.kw nčrỉ.kw
ỉnỉ.n=ỉ n=čn śnčr p(ꜣ)ḳ ḥsmn ṯr=ỉ śtỉ n(.ỉ) rʿ=čn ỉm

'Behold, I have come to you, pure and divine.
I have brought you a grain of incense and natron
that I might remove the odour of your mouth therewith.'

IV : 944, 17 – 945, 4

[prep. adv. cl.]



ỉyỉ.n=ỉ ḥr mčn nfr ʿḳ(ꜣ) ỉb=ỉ
n-mrw.t śwḳꜣ ʿ(.w)t=ỉ nb(.w)t

'Righteously I came upon a good path [i.e., I led a virtuous and righteous life]
so that all my limbs might be healed.'

38.1.4. NEGATION OF THE EMPHATIC CONSTRUCTION

The negation of the emphatic construction is formed with the discontinuous negation […]  *n* […] *ỉś* embracing the topicalised verb form, i.e., the occurrence of the verbal event is negated with respect to the adverbial phrase.

CT I : 344 b – c, S_1C

[emphatic]



ḳmꜣ.n=f wỉ m ỉb=f
ỉrỉ.n=f wỉ m ꜣḫ.w=f
n mśỉ.n.t(w)=ỉ ỉś mśỉ.yt

'He created me *from his heart*,
he made me *by his* [*magic*] *power*;
I was *not* born *a natural birth*.'

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next to the virtually focalised sentence.



ḳmȝ.n≠f wỉ m ỉb≠f ḏśś≠f CT I : 344 a – c, T_3C
ỉrỉ.n≠f wỉ ⟨m⟩ ȝḫ.w≠f [non-emphatic]
n mśỉ.t(w)≠ỉ mśỉ.yt

'He created me from his own heart,
he made me by his [magic] power;
I was not born a birth.'

While the negating particle is occasionally spelled  , *n*,



Ptah L_2 3.17

n sȝ≠k ỉśś pw — *n mśỉ.n.tw≠f ỉśś n≠k*
'He is not your son, — he has not been born for you.'

next to



Bln 1157, 20

n sȝ≠k ỉśś — *n mśỉ⟨.n⟩.t(w)≠f ỉśś n≠ỉ*
'He is not my son, — he has not been born for me.'

For the omission of *pw* in the negated clause, see the note in sect. 14.6.1.

the enclitic  *ỉśś* regularly follows an [inseparable] subject pronoun, but it precedes a [separable] nominal subject of the topicalised verb form.



CT VII : 233 c – d,

šmỉ≠ỉ ʿḥʿ.kỉ — *n šmỉ≠ỉ ỉśś śḥṯḥṯ.kỉ* pGard. II
'I will walk *upside*, — I will *not* walk *upside-down*.'



n ỉyy ỉśś (ỉ)ḫ(.w)t ḏśś Ptah Pr 7.8
'Wealth does not come *by itself*.'

Note
The negation of the emphatic construction has to be distinguished from the affirmative construction with a negated constituent such as a negated topicalised verb form or a negated adverbial phrase.



tm.tw mś ỉnỉ(.w) ḥnw ḥr-m pWest 11.21 – 22
'Why has the jar *not been brought*?' [neg. top. verb form]

The AORIST is used as a 'standard' topicalised verb phrase instead of the PERFECT.



Merikare C 4.3 – 4

m≠k sp ḫs ḫpr(.w) m ḥȝw≠ỉ […] *ḫpr.n n-ỉśś m ỉrỉ.t.n≠ỉ* [neg. adv. phrase]
'Behold, a vile incident occurred in my life time […];
but *not through anything that I had done* did it occur.'

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38.1.5. MULTIPLE TOPICALISED VERB FORMS AND MULTIPLE ADVERBIAL PHRASES

More than one topicalised verb phrase can precede a focalised adverbial phrase,

CG 20024, b 8



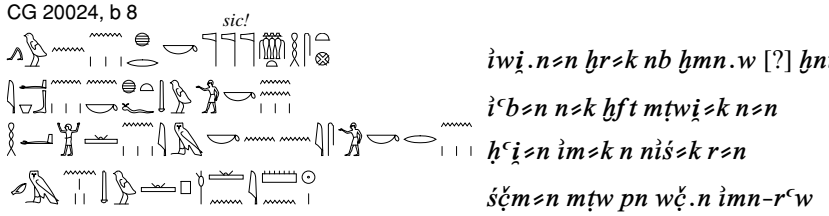
ỉyỉ.n(≠ỉ) m tȝ≠ỉ *hȝỉ.n≠ỉ m śpȝ.t≠ỉ*

ỉrỉ.n(≠ỉ) mrỉ.t r(m)č(.w) ḥsỉ.t nčr(.w)

'I came from my land, I descended from my nome,
having done what the people love and what the gods praise.'

and more than one adverbial phrase may follow a topicalised verb phrase.

CG 20024, b 8



ỉwỉ.n≠n ḫr≠k nb ḫmn.w [?] *ḫnt.ỉ ḥś⟨r⟩.t*

ỉʿb≠n n≠k ḫft mṭwỉ≠k n≠n

ḫʿỉ≠n ỉm≠k n nỉś≠k r≠n

śčm≠n mṭw pn wč̌.n ỉmn-rʿw

'We have come to you, Lord of Hermopolis [?] and Foremost of Hesret,
that we might unite for you as you speak to us,
that we might rejoice at you as you call upon us,
that we might hear the words that Amun-Ra has decreed.'

HTBM II, pl. 24

[EA 562], 1 – 2



ḫtỉ.n≠ỉ ỉȝw.t≠ỉ ḥr ʿbȝ≠ỉ *ỉḥ čṭ śr(.w) śwȝỉ.t(ỉ)≠śn*

ỉḥ čṭỉ≠śn n≠ỉ ȝḥ.t

'I have engraved my name on my offering stone
that the officials who will pass by might read [them],
that they might give me potency.'

The verb *čṭ* 'to speak' is used, as texts were usual read aloud.

If a sequence of focalised adverbial phrases contains both affirmative and negated elements, not the emphatic construction but the respective adverbial phrase itself is negated, and stands last in the sequence.

Gebrâwi II,

pl. 13, 15 – 17



rč̌ỉ.n(≠ỉ) śwt ḳrś.t(w)(≠ỉ) m ỉs wʿ ḥnʿ […]≠ỉ *pn*

n-mrw.t wnn(≠ỉ) ḥnʿ≠f m ś.t wʿ.t

n-ỉś n tm(≠ỉ) wnn(.w) ḫr-ʿ n(.ỉ) ỉrỉ.t ỉs(.wỉ) śn.nw

'I had myself be buried in one tomb with this my […]
in order to be with him in one place,
but not because I would not have been in the condition to build a second tomb.'

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38.1.6. THE EMPHATIC CONSTRUCTION AFTER TOPICALISED CONSTITUENTS OR NON-ENCLITIC PARTICLES

The emphatic construction syntactically behaves like a regular main clause, i.e., it can be constructed with a marked or unmarked topicalised constituent

 ***wi̯ꜣ rᶜw śḳṯṯ=f m-ḫnw i̯gp.t*** CT IV : 125 c, S_1P

'The barque of Ra sails *in the clouds*.'

 pKah, pl. 12, 12

i̯r tꜣy=i̯ ḥꜣ.t ḳrś.tw=i̯ i̯m=ś ḥnᶜ tꜣy=i̯ ḥm.t

'As for my tomb, I shall be buried in it *together with my wife*.'

as well as various non-enclitic particle, such as the interrogative particles  ***i̯n*** or  ***i̯n-i̯w***, the presenting particle ***m=k***, or a backgrounding particle.

  pBln 3027, 2.2 – 3

i̯n-i̯w i̯yi̯.n=č r ḥčḳ̱i̯.t=f ***nn čḳ̱i̯=i̯ ḥčḳ̱i̯=č św***

'Have you come *to harm him*? I will not let you harm him!'

 ***m=k ččč=i̯ wg(g) n=k ḥr-i̯ḫ*** Heqanakht I, vs 15

'Behold, *why* would I cause you any deficiency?'

[Amenhotep presents temple equipment,
which was produced under his supervision, to the king]

 IV : 1212, 1

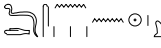
i̯śč prr ḥm-nčr śn.nw n(.i̯) i̯mn i̯mn-ḥtp(.w) ḥsi̯.w mri̯.w m-bꜣḥ ḥm=f

'*Praised and beloved in His Majesty's presence*,
the second priest of Amun, Amenhotep, came forth.'

38.1.7. THE EMPHATIC CONSTRUCTION IN EMBEDDED CLAUSES

The emphatic construction cannot be embedded either as an adjective clause or as an adverb clause; both constructions would require a sentence core form of the suffix conjugation. For the same reason, the nominal embedding was originally achieved by the non-enclitic particle  ***i̯ś*** [see sect. 34.2.2.]. By the time of Middle Egyptian, however, the noun clause marker  ***n.t(i̯)t*** had lost its original restrictions and preceded both regular and focalising sentence patterns.

CT I : 278 c – f, T_2C

 […]   

čṯ=śn n rᶜw […] ***pri̯.n=k i̯ś m nčr*** ***sbi̯.n=k i̯ś m nčr*** ***hꜣi̯.n=k i̯ś m nčr***

'They shall tell Ra […] that you have come forth *as a god*,
that you have departed *as a god*,
that you have descended *as a god*.'

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CT VI : 332 p – r, B_2L



n šḫm rṭ≠k ỉm≠ỉ n-n.t(ỉ)t ỉyi̯.n≠ỉ ỉś mỉn m čnỉ

‘Your foot will not gain control over me,
as today I have come *from This*.’

Sin B181 – 183



m≠k ỉni̯.t(w) n≠k wč̣.w pn n(.ỉ) nśwt r rč̣i̯.t rḫ≠k
n.t(ỉ)t pḫr.n≠k ḫ3ś(.w)t pri̯.t(ỉ) m ḳṭm r ⟨r⟩čn.w
č̣č̣ čw ḫ3ś.t n ḫ3ś.t ḥr sḥ n(.ỉ) ỉb≠k n≠k

‘Behold, this royal decree is brought to you to let you know
that you have traversed the foreign lands, having left Qedem for Syria,
and one land gave you to another that *under your own heart’s council*.’

The letter emphasis that Sinuhe is not officially accused of treason.

38.1.8. Additional Remarks on the Emphatic Construction

38.1.8.1. Periphrasis of the Emphatic Construction

Periphrasis with  ***wnn*** facilitates the focalisation of an adverbial phrase in a syntactic environment that requires a particular form of the suffix conjugation.

The construction is primarily found in conditional clauses.

CT V : 203 g – h, M_1C



ỉr wnn ḫ3i̯.y≠f r ḥ3.t mḫn.t ỉn b3≠f ḥtm≠f św

‘If he should descent *to the prow of the ferry*,
it will be his *ba* that destroys him.’

For the ***ỉn***-construction ***ỉn b3≠f ḥtm≠f św***, see sect. 38.2.2.1.1.

Letters, pl. 5 A, 2

sic!



ỉr wn ỉrr.tw m mśč̣č̣≠č ʿ3i̯ ỉti̯≠č ⟨m⟩ ḫr.t-nčr

‘If [the wounds] should be afflicted *against your will*,
your father shall be great in the necropolis.’

Heqanakht I, 4 – 5



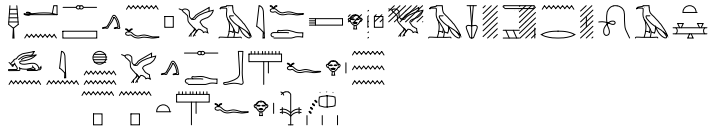
ỉr gr.t wnn šṭi̯.n≠śn šnʿ.t m č̣b3.w n n3 ⟨n(.ỉ)⟩ bṭ.t n.t(ỉ) m pr-ḥ33
č̣č̣≠śn śt ỉm gr

‘If they took the price [?] in exchange for the emmer that is in Perhaa,
they have to put it *there, too*.’

In the following example, however, it facilitates the focalisation of an adverbial phrase in a verbal clause that arises as the consequence of a prior event,

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[An official intends to block a narrow path with his cloths.]



Peas Bt, 33 – 36

ʿḥʿ.n sš.n=f pȝ ỉf ṭ ḥr pȝ smȝ-tȝ n(.ỉ) rʾ-wȝ.t
wn.ỉn ḫnn śṭb=f ḥr mw
npnp.t=f ḥr ỉt

‘Then he spread the sheet upon the river path,
and so its fringes came to lie *upon the water*,
its hem *upon the barley*.’

while another example paraphrases the STATIVE in order to emphasise the fact that an office had lawfully come to its present owner and is thus legally his to bequeath.



2. ZwZt : 65, 14

wnn tȝy=ỉ ỉȝw.t ḥȝ.t(ỉ)-ʿ nḫb ỉyỉ.t(ỉ) n(=ỉ) m ỉȝw.t n(.ỉ) ỉtỉ=ỉ ḥȝ.t(ỉ)-ʿ n(.ỉ) nḫb ỉyỉ-mrỉ
ỉrỉ.tỉ n=ỉ m ỉm.t-pr n(.ỉ) pȝy=ỉ ỉtỉ
m (ỉ)ḫ.t n.t śn=f n(.ỉ) mw.t=f ḥȝ.t(ỉ)-ʿ n(.ỉ) nḫb ỉy n.tỉ m ȝw nn ḫrṭ(.w)=f
‘My office [as] *ḥȝ.t(ỉ)-ʿ* of el-Kab has come to me
as the office of my father, the ḥȝ.t(ỉ)-ʿ ỉyỉ.mrỉ,
transferred to me by will of my father
out of the property of his mother’s brother, the ḥȝ.t(ỉ)-ʿ of el-Kab, ỉy,
who – at the time of death – had no children.’

38.1.8.2. VIRTUAL FOCALISATION OF AN ADVERBIAL PHRASE

The focalisation of the adverbial phrase is not necessarily marked by the topicalisation of the predicate, but examples that employ a sentence core form of the suffix conjugation with contrasted adverbial phrases, and parallel versions of a text section that show the emphatic construction in parallel with a regular verbal clause, suggest that the adverbial phrase could also be focalised by mere intonation.



n ỉrỉ(=ỉ) (ỉ)ḫ(.w)t n šrr nb HTBM I, pl. 54

ỉrỉ.n(=ỉ) (ỉ)ḫ(.w)t n ḥȝ.t(ỉ)-ʿ [EA 1372], bottom, 1

‘I did not handle the affairs *for any unimportant one*;
I handled the affairs *for the ḥȝ.t(ỉ)-ʿ*.’



ỉnn.tw ʿḳ wn ȝḥ.w Ptah L2 5.15

‘A close friend is brought *when there is misery*.’ [emphatic]

next to



ỉw ỉnỉ.t(w) ʿḳ(.w) wn ȝḳ Ptah Pr 11.4

‘Close friends are brought *when there is a disaster*.’ [generic]

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38.2. CLEFT SENTENCES

38.2.1. IN GENERAL

Cleft sentences allow for the focalisation of a particular constituent by splitting a hypothetical verbal sentence into an emphasised noun [equivalent] on one side and an embedded clause on the other.

English cleft sentences are typically structured as,

'It [to be] X – [embedded clause]'

in which *X* represents the emphasised part of the sentence, namely a noun [phrase], an adverb[ial phrase], or an adjective / an adjectival phrase. The sentence,

'NN kindly lent me his car last week.'

can thus be transformed into various cleft sentences, depending on the focalised constituent:

'It was *NN* who kindly lent me his car last week.'	[subject]
'It was *his car*, what NN kindly lent me last week.'	[dir. object]
'It was *I* whom NN kindly lent his car last week.'	[ind. object]
'It was to kindly lend me his car what NN did last week.'	[predicate phrase]

Note
Further possible English cleft sentences correspond with the Egyptian emphatic construction or adjective clauses with subject noun clause.

'It was *last week* that NN kindly lent me his car.'	[emphatic]
'It was *kind* that NN lend me his car last week.'	[adjectival clause]

Middle Egyptian, on the other hand, employs two different kinds of cleft sentences, namely the  ***jn***-construction [*common*] and ***pw***-cleft sentences [*common only in the* ***šmi̯.t pw jri̯.n=f*** *formation*].

38.2.2. THE  ***jn***-CONSTRUCTION

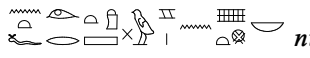
38.2.2.1. IN GENERAL

The ***jn***-construction lays strong emphasis on the performer of verbal action by splitting a hypothetical verbal clause of the active voice into the subject on the left side and an adjectival complement on the right side. While the agent is focalised by the particle  ***jn*** [during the New Kingdom also spelled ], which either precedes a nominal subject or is inherent to the independent personal pronoun, the hypothetical verb phrase is transformed into a perfective [completed / non-distributive] or an imperfective [unmarked / distributive] participle of the masculine singular, disregarding number and gender of the performer.

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*  *ỉw ỉrị.ỉ=f t3š.w n(.ỉ) śp3.t nb(.t)*

'He sets the boundaries of each city.'

→  *ntf ỉrr t3š.w n(.ỉ) śp3.t nb(.t)* IV : 1212, 16

'It is he who sets the boundary of each city.'

*  *ỉw gr.t ỉrị.n nn ḏḥw.tỉ m ḏbʿ(.w)=f*

'Thot did this with his fingers.'

→  *ỉn gr.t ḏḥw.tỉ ỉrị nn m ḏbʿ(.w)=f* BD 17, Nu 36

'It was Thot who did this with his fingers.'

COMPLETED [PAST]

 BD 112, Nu 3 – 4

ỉn rʿw rḏị n=f św r ỉśw ỉ3č.t m ỉr.t=f

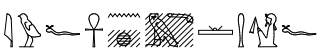
'It is Ra who gave it to him as a compensation for the injury in his eye.'

 Leyden V 4, 7

ỉn gr.t nśwt bỉ.tỉ ⸢*ḥpr-k3-rʿw*⸣ *ḏị wỉ m-m śmr(.w)=f n mnḫ(=ỉ) ḥr ỉb n(.ỉ) ḥm=f*

'It was the King of Upper and Lower Egypt, Kheperkare,
who placed me among his companions, as I was excellent upon His Majesty's heart.'

 *ỉnk šʿṭ ḏr.t=f* IV : 894, 1

 *ỉw=f ʿnḫ(.w) m-b3ḥ ḥm=f*

'It was I who cut off his [i.e., an elephant's] trunk
when he was [still] alive before His Majesty.'

UNMARKED [REPETITION / GENERIC]

 *ỉn nčr ỉrị ỉḳr.w* Ptah L_2 3.12

'It is god who creates virtue.'

 *(ỉ)ntk ḏḏ čʒw r fnḏ nb* pBln 3055, 21.1 – 2

r śʿnḫ ỉrị m ʿ.wỉ=k

'It is you who gives the breath to every nose
in order to keep alive whom your arms have created.'

 pEb 99.5 – 6

ỉw mt.w 4 *m mś(ʒ)ḏ.t(ỉ)=f* *ỉn* 2 *ḏḏ nšw.t*
ỉn 2 *ḏḏ snf*

'There are four vessels in his nostrils: two that issue slime,
and two that issue blood.'

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Note

The particle  ***ỉn*** once had a wider range of use and focalised the subject of clauses with nominal as well as verbal predicate [cf. the second note in sect. 14.3.4 and the note in 38.2.2.1.1]. The participle in the second noun position was originally variable and agreed with its referent in number and gender.

CT I : 144 b, B_4L [archaic]



ỉn wr.tỉ ḥkꜣ.w śwʿb.tỉ św

'It is the two *Great of Magic* who purify him.'

IV : 578, 10 [archaising]



ỉnk šṯỉ.t (mn-ḫpr-rʿw) m ỉrč.t ỉptn n.t ʿnḫ wꜣś

'It is I [i.e., Nut] who suckled [you], Menkheperre,
with this milk of life and domination.'

By the time of Middle Egyptian, however, the construction had long fallen out of use and only survived in the form of the focalised ***ỉnk***-sentence pattern [see sect. 14.3.4.] and the [grammaticalised] ***ỉn***-construction with an invariable form of the participle.

If the verbal event in the ***ỉn***-construction is evident from the context, for instance in answer to a question or after a topicalised adverb clause [cf. Siût I 294 –295, qu. p. 646, it is redundant and occasionally omitted.

BD 189, Nu 24 – 25



ỉn-m śkꜣ nꜥk śt *sic!*

ỉn śmś.w ỉm.ỉw nčr(.w) n(.ỉ)w p.t nčr(.w) n(.ỉ)w tꜣ

'"Who ploughs it for you?"'
"The eldest among the gods of heaven and the gods of the earth."'

38.2.2.1.1. The supplementary construction of the future tense

As the verbal adjective [see sect. 33.2.1.3.] is generically different from the perfective and imperfective participles, it cannot be employed in the ***ỉn***-sentence pattern, but a correspondent future tense is constructed with a focalised subject expression preceding the PROSPECTIVE / [SUBJUNCTIVE] form of the suffix conjugation. As with the ***ỉn***-construction, the particle  ***ỉn*** precedes a nominal subject, while a pronominal subject is constructed with the independent personal pronoun.

IV : 815, 1 – 2



ỉn nꜣ n(.ỉ) wḫʿ.w ꜣbḏ.w šṯỉꜥśn mr pn čnw rnp.t

'*The fishermen of Abydos* will cut the canal each year.'

IV : 1281, 18 – 19



tỉ św ḥr ḏṯ m ỉbꜥf

(ỉ)ntf ỉrỉꜥf nb n(.ỉ) tꜣ ⟨r⟩-ḏrꜥf

'Now he thought by himself,
"*He* [once] will make a [decent] lord of the entire land."'

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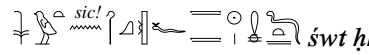
Exceptional examples that seem to employ the relative adjective can be explained as focalised *ỉnk*-sentences [see sect. 14.3.4.].

 IV : 221, 9 / 14

śwt ḥḳ3.t(ỉ)=ś(ỉ) t3(.wỉ) śšm=ś ʿnḫ.w nb.w

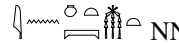
'She is the one who will rule the Two Lands, guiding all the living.'

in parallel with

 *śwt ḥḳ3=f t3.wỉ mỉ rʿw ḏ.t* IV : 1715, 16

'It is he who will rule the Two Lands like Ra eternally.'

Note
Different versions of the Pyramid Texts occasionally employ verbal clauses with a focalised subject in parallel with the  *ỉn*-construction.

 NN *ỉn nw.t mśḫ.t NN pn* PT 1428 e, P

'Nut is the one who gave birth to this NN.'

next to

 NN *ỉn Nw.t mśḫ.n=ś NN* '*Nut* gave birth to [this] NN.' PT 1428 e, M

By the time of Middle Egyptian, however, the construction was obsolete, and apart from the *ỉn* [NOUN] [PROSPECTIVE]-formation, it is only found in archaising texts.

 *ỉn hm.t=ś m33=ś nn ḏś=ś mỉ-ḳṭ* IV : 245, 13

'Her Majesty herself saw all of this.' [archaising]

38.2.2.2. NEGATION OF THE *ỉn*-CONSTRUCTION

The *ỉn*-construction is negated by means of the discontinuous negation  […]  *n* […] *ỉś* embracing the focalising particle *ỉn* or the independent personal pronoun, respectively. Middle Egyptian examples, however, are rare.

 PT 1324 a, P

n ỉn ỉś (ppy) pn ḏṭ nn ỉr=ǯn nčr(.w) *ỉn ḥḳ3 ḏṭ nn*

'It is not this Pepi who says this to you, [o] gods; it is Heka who says this.'

 CT I : 302 e – f, Sq3C

n ỉnk ỉś ḏṭ n=k nw *ỉn gbb ḏṭ n=k nw ḥnʿ wśỉr*

'It is not I who says this to you; it is Geb and Osiris who say this to you.'

Examples for the negation of the supplementary construction in reference to the future are unattested; Middle Egyptian instead employs the regular *ỉn*-construction.

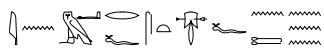
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pWest 9.6 – 8  […]

m≠k n ỉnk ỉś ỉnn n≠k śỉ […]
ỉn śmś.w n(.ỉ) pȝ ḫrṯ 3 *n.tỉ m ḫ.t n(.ỉ) rwḏ-ḏṭ.t*
ỉnỉ≠f n≠k śỉ
'Behold, it is not I who can fetch it for you […]
It is the eldest of these three children who are in the womb of Rudjdjedet
who will fetch it for you.'

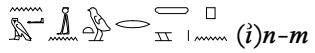
38.2.2.3. THE INTERROGATIVE PRONOUN  *m* 'WHO', 'WHAT'

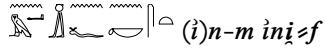
In addition to the predicative force of interrogative pronouns in non-verbal sentence patterns and the focalisation of an interrogative adverbial phrase by means of the emphatic construction, Middle Egyptian employs the *ỉn*-construction to focalise the interrogative pronoun  *m*, asking for the performer of a verbal event.

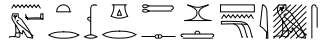
Letters, pl. 3 A, 4  *ỉn-m r≠f śtỉ≠f n≠č mw*
'Who will poor water for you?'
The third singular masculine is employed in reference to both a masculine and a feminine referent, see sect. 2.4.1.2.

Contracted spellings such as  *ỉn-m* [PT][1] or [2] / [3] / [4] / [5] [CT] *(ỉ)n-m*, however, indicate that even during the Old Kingdom the construction was perceived as a prosodic unit that eventually developed into the Coptic interrogative pronoun **ⲛⲓⲙ**.

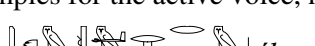
1 E.g., PT 1565 c, N 3 E.g., CT VI : 194 o, BH3C 3 E.g., CT I : 15 c, B2Bo 4 E.g., CT VII : 392 b, B12C.
5 E.g., CT V : 397 d, Sq1Sq.

Sailor 84  *(ỉ)n-m ỉnỉ čw r ỉw pn*
'Who has brought you to this island?'

CT III : 137 c, T_2Be  *(ỉ)n-m ỉnỉ≠f n≠k śt* 'Who will bring it to you?'

CT IV : 240 b, B_1P  *(ỉ)n-m tr gr(.t) čsỉ šnỉ ỉm(.ỉ)≠ś*
'But who lifted the hair that was in it?'

The pronoun  *m* itself can alternatively serves as the subject in a verbal clause.; examples for the active voice, however, are rare.

pRhind 22  *śkm m* $^{2}/_{3}$ $^{1}/_{30}$ *m* 1 'What fills $^{21}/_{30}$ up to one?'

The passive voice, on the other hand, can only be constructed as a verbal clause, as the *ỉn*-construction is limited to the active voice.

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Peas B_1, 229 – 230

ỉn ỉw t3 mḥn.t sˁḳ.t(ỉ) *śḏ̌3ỉ̯(.w)=tw ỉr=f m*

'Has the ferry entered, and who is to be crossed over?'

38.2.2.4. REMARKS ON THE *ỉn*-CONSTRUCTION

38.2.2.4.1. OMISSION OF THE PARTICLE

In a series of equally constructed clauses, the particle *ỉn* usually precedes only the first clause.

IV : 1230, 3 – 4



ỉn 3ḫ.t=f śḫr(.t) n=f št

nśr.t=f ṯr.t ḫft.ỉw=f

'It is his glorious one that overthrows them for him,

his fiery one that repels his enemies.'

IV : 1236, 11 – 12



ỉn ḥḏ̌=ỉ śḫr ˁ3m.w

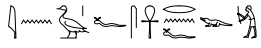
3mś=ỉ ḥwỉ̯ pḏ̌(.w)t pśḏ̌(.w)t

'It was my *ḥḏ̌*-mace that felled the Asiatics,

my *3mś*-mace that smote the *nine-bows*.'

38.2.2.4.2. ABSENCE OF THE PARTICLE

Formulaic wordings occasionally omit the particle *ỉn*. This is particularly true for the introduction of a pious son in funerary inscriptions,



ỉn s3=f śˁnḫ rn=f śbk-nḫt(.w) CG 20384, e

'It is his son who revives his name, Sobeknakhte.'

next to



Ø s3=f śˁnḫ rn=f ỉmny CG 20398, c

'[It is] his son who revives his name, Imeny.'

but also negated phrases are occasionally found to omit the focalising particle.



CT III : 336 f – g, S_1C

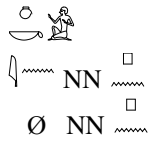
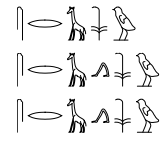
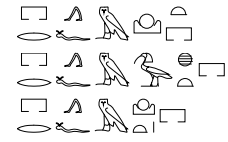
n Ø ỉś ỉtỉ̯=ỉ rḏ̌ỉ̯ n=f *n Ø ỉś mw.t=ỉ rỉ̯ n=ỉ*

'Not my father gave it [i.e., the throne] to me, and not my mother gave it to me'

The frequent omission of the particle in the Coffin Texts, however, can be explained by a later revision of the corpus, as the independent personal pronoun *ỉnk* was often blindly replaced with the name of the deceased when the spells were rephrased from the first singular to the third singular.

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CT I : 320 d – 322 a,
S1C / B1Bo / B1P

NN
Ø NN

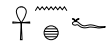
ỉnk *śr św* *prỉ=f m ꜣḫ.t*
ỉn NN pn *śr św* *prỉ=f m ꜣḫ.t*
⟨ỉn⟩ NN pn *śr św* *prỉ=f m ꜣḫ.t*
'It is I / this NN who foretells him when he comes forth from the horizon.'

38.2.2.4.3. MULTIPLE PERFORMERS AND MULTIPLE VERB PHRASES

If the subject noun of the hypothetical verbal clause is constructed with an apposition, both the subject and its apposition can be focalised by  *ỉn*;

CT II : 33 b, B1C





ỉn gbb *ỉn sꜣ=ỉ* *ʿnḫ=f*
'It is Geb, it is my son, who will live.'

a hypothetical compound predicate, however, is constructed as a compound participle phrase following the focalised subject.

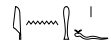
CT I : 320 b, B1Bo




NN

ỉn NN pn *śgr n=f p.t*
śỉṯṯ n=f tꜣ
'It is this NN who silences the sky for him
and who pacifies the land for him.'

IV : 1246, 16 – 17




ỉn ḥm=f *wpỉ mčn(.w)=ś*
śčˇ wꜣ.t=ś nb.t n mšʿ=f
'It was His Majesty who opened its trails
and who cleared all its roads for his army.'

38.2.2.5. THE SYNTACTIC ENVIRONMENT OF THE  *ỉn*-CONSTRUCTION

The *ỉn*-construction is treated as a regular main clause sentence pattern, i.e., it can

α. be constructed with a non-enclitic particle,

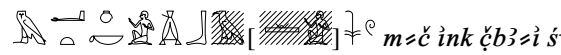
IV : 1294, 13



NN

ỉšč ỉn ḥm=f śnfr ḥw.t-nčr tn ỉrỉ.t.n ỉtỉ=f NN
'Now, it was His Majesty who decorated this temple,
which his father NN had built.'

pWest 6.6 – 7



m=č ỉnk čbꜣ=ỉ św
'Behold, I will replace it.'

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pWest 11.25 – 26

ʿḥʿ.n ḫṯ.n rwḏ-ḫṯ.t *hꜣi ỉnỉ ỉm=f*
kꜣ ỉn rʿw-wśr(.w) *rḫỉ=f n=śn ḫbꜣ.w ỉr.ỉ m-ḫt ỉwỉ=f*

‘Then Rudjdjedet said, and it is Rauser’ ‘Go and fetch [it, i.e., the barley] from there, who will reimburse them when he returns.’

Note

An enclitic particle follows the particle  *ỉn*, unless the particle merges with the interrogative pronoun  *m* [cf. Letters, pl. 3 A, 4 and CT IV : 240 b, B_1P, qu. p. 642].

CG 20520, d 27 – 28



ỉn ḥm nfr.t-nr n(.ỉ) NN ḫỉ=ś tʾ n NN *ỉrỉ=ś n=f nfr.t m hrw pn*

‘It is the mistress of NN who will give bread to this NN, who will do good for him on this day.’



ỉn gr.t ḫḥw.tỉ ỉrỉ nn m ṭbꜣ(.w)=f

BD 17, Nu 36

‘It was Thot who did that [i.e., the filling of the *wḏꜣ.t*-Eye] with his fingers.’

β. follow a marked or unmarked topicalised constituent,

Hat Gr 49, 10 – 12

sic!



ỉr ḥm.tỉ nb śḳṯ.w nb r(m)ḏ(.t) nb.t fꜣi.t(ỉ)=śn ʿ=śn n twt(=ỉ) pn
ỉn ḫḥw.tỉ ḥsi=f św
ỉr gr.t ḥḏ.tỉ=f(ỉ) rn=ỉ ḥr twt=ỉ
ỉn nḏr(.w) n(.ỉ)w wn.t ḫśf=śn ⟨n⟩ ḫrṭ(.w)=f m ỉꜣw.t=f m-śꜣ m(w)t=f

‘As for any craftsman, any traveller,
or anyone who will raise his arm for this statue,
Thot will praise him.
But as for anyone who should harm my name and my statue,
the gods of the Hermopolite Nome will punish his children regarding his office even after he will have died.’

IV : 257, 14 – 15



ṯwꜣ.t(ỉ)=f(ỉ) śỉ) *śwt ʿnḫ=f*
ḫṯ.t(ỉ)=f(ỉ) (ỉ)ḫ.t ḫw(.t) m wꜣ ḥm.t=ś *śwt m(w)t=f*

‘One who will praise her, he will live;
one who should say anything bad, defying Her Majesty, he will die!’

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γ. be constructed with a topicalised adverb clause,

Siût I 294 – 295



ỉr ỉp.t(w) n3 n(.ỉ) ḳᶜb(.w)t
m=ǩn ỉn ḥ3.t(ỉ)-ᶜ ỉm.ỉ h3w=f

'If the charcoal is allotted,
behold, it is the *ḥ3.t(ỉ)*-ᶜ on duty [who will allot it].'

Peas B1, 199 – 200



ỉr ḥbś=k ḥr=k r nḫt-ḥr *(ỉ)n-m ỉr=f ḫśf=f bw-ḥwr.w*

'If you are lenient with impertinence, who shall fight turpitude?'

δ. be qualified by an adverb clause,

IV : 1550, 3 – 5



ỉśǩ ỉn ḥm=f śnfr tḫn wᶜ.tỉ ᶜ3 wr.t m ỉnị.n (ỉ)tị=f NN
m-ḫt gmị.t ḥm=f tḫn pn km.n=f 35 *n(.ỉ) rnp(.t) w3ḥ(.w) ḥr gś=f*

'Now, it was His Majesty who decorated this single and very large obelisk,
brought by his father NN,
after His Majesty had found that this obelisk had spent 35 years
lying on its side.'

ε. be embedded as a noun clause,

Siût I 315 – 317



m=ǩn wnn t3 ỉ3ḥ.t ǩị.t.n=ỉ n=f n (ỉ)m(.ỉ) rᵓ ḫr.t-nčr nb […]
ḥr-n.t(ỉ)t (ỉ)ntśn ỉrị=śn n=ỉ p3w.t ḥ(n)ḳ.t hnᶜ wnn=ǩn m-śᶾ ḫn.tỉ=ỉ

'Behold, this field that I have given to him
shall belong to every [future] overseer of the necropolis […],
as it is they who will prepare the bread and beer for me
and you [pl.] will take care of my statue.'

CT VI : 184 d, B4C



ỉčị.n wśỉr NN tn ỉ3ḥ.w wr.w n-n.t(ỉ)t (ỉ)ntś ỉś ᶜpr.t ḥḥ=ś m ḥk3(.w)

'This Osiris NN *[fem.]* has seized the magic power of the Great Ones,
as it was she who equipped her millions with magic.'

CT VII : 492 h, B5C



ǩị=ỉ rḫ=f ỉnk ỉś mśị ǩn

'I shall have him know that it was I who fashioned you.'

ζ. or be embedded into a *pw*-sentence [see under 3, pp. 437 f].

IV : 257, 9 – 10



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šwt ḥm pw ḥmśi̯=ś ḥr ḫnṯ.w=i̯ pw bi̯3.i̯
wč̬=ś mṯw n rḫ.yt m ś(.w)t nb(.w)t n(.w)t ʿḥ
'It is indeed she who will sit upon my valuable throne,
who will command the underlings in all places of the palace.'

38.2.3.  *pw*-CLEFT-SENTENCES

38.2.3.1. IN GENERAL

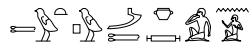
In a pattern known as '*pw*-cleft-sentence', a hypothetical verbal sentence is cleft into a noun or pronoun on the left side, and an adjectival phrase on the right side. While the focalised constituent takes the predicate position in a tripartite *pw*-sentence, the adjectival phrase is nominalised in order to fill the syntactic position of the subject. *pw*-cleft sentences thus allow for the focalisation of any possible part of a verbal sentence, including the grammatical subject of the passive voice, by means of different adjectival conversions of the verb, namely by

α. a participle phrase [if the subject of a hypothetical verbal clause is focalised],

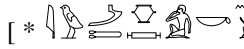
NN  CT VI : 389 i, B_1P

NN [P] *pw* [copula] {*m3* [PART.] *mśw.t=č̬n* [O]} [S]
'It is NN who saw your birth.'

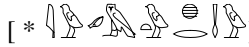
[*  NN]
i̯w [N.-E. P.] *m33.n* [P] *NN* [S] *mśw.t=č̬n* [O]
'NN saw your birth.'

 CT VI : 237 f, B_3Bo

č̬wt [p] *pw* [COPULA] {*m3č̬* [PART.] *n=i̯* [d]} [S]
'It is you who proclaims me.'

[* ] *i̯w* [N.-E. P.] *m3č̬=k* [P + s] *n=i̯* [d]
'You proclaim me.'

 *ḫrw* [P] *pw* [COPULA] *śč̬m.w* [PART.] [S] CT VII : 496 d, B_1P
'It is a voice that is heard.' [inverted]

[* ] *i̯w* [N.-E. P.] *śč̬m.tw* [$P_{IMP.}$] *ḫrw* [O]
'A voice is heard.'

β. a relative form without a resumptive pronoun [if the direct object of the hypothetical verbal clause is focalised],

 CT VI : 250 g, $S_{10}C^a$

i̯šśt [P] *pw* [COPULA] *i̯r=f* [E. P.] {*i̯ri̯.t=k* [REL. FORM] *n=i̯* [d] *m i̯św i̯r.i̯* [ADV. PHR.]} [S]
'What is it that you will give me in exchange for it?'

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[* ]

ỉrị̈(.w)=k [P + S]$_{\text{TOP}}$ *ỉr=f* [E. P.] *n=ỉ* [d] *ỉššt* [O] *m ỉśw ỉr.ỉ* [ADV. PHR.]

'What will you give me in exchange for it?'

Peas B$_1$, 51 – 52 

ỉnk [P] *pw* [COPULA] {*mṯwị̈* [PART.] *n=k* [d]} [S]

(ỉ)m(.ỉ)-rʾ pr wr [P] *pw* [COPULA] *śḫʒ.y=k* [REL. FORM + S]

'It is I who is talking to you,

but it is the high steward to whom you are referring!'

[* ]

{*mṯwị̈=k* [P + S] *n=ỉ* [d]}$_{\text{TOP}}$ *śḫʒ=k* [P + S] *(ỉ)m(.ỉ)-rʾ pr wr* [O]

'Although I am talking to you, you refer to the high steward.'

γ. a relative form with a resumptive pronoun attached to a noun or a preposition [if a part of a genitive phrase or the object of a preposition is focalised].

CT VI : 403 n, T$_1$L  *śwt* [P] *pw* [COPULA] {*wnn tʾ-ḥḳ̌=f* [REL. FORM = S]

'It is he who possesses white bread.'

[* ] *ỉw* [N.-E. P.] *wn* [P] *tʾ-ḥḳ̌=f* [S]

'He possesses white bread.'

38.2.3.2. THE SUPPLEMENTARY CONSTRUCTION OF THE FUTURE TENSE

Correspondent to the *ỉn*-construction, *pw*-cleft sentences employ the PROSPECTIVE if the verbal event is yet to occur at the reference point in time, i.e., the entire verbal clause is embedded into a bipartite *pw*-sentence [see sect. 35.2.3.2.].

CT VI : 403 p, T^{1}L 

śwt pw prị̈=f r ḥw.t-ḥr.w

'He will indeed go forth to Hathor.'

[*]

prị̈=f r ḥw.t-ḥrw

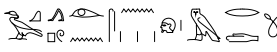
'He will go forth to Hathor.'

38.2.3.3. THE *šmị̈.t pw ỉrị̈.n=f* / *šmị̈.t pw ỉrị̈.y*-FORMULA

In order to focalise the predicate of a hypothetical verbal clause, Middle Egyptian literature frequently employs a construction that structurally corresponds to a *pw*-cleft sentence. While the hypothetical predicate, in the form of an INFINITIVE, takes the syntactic position of the predicate, the subject position in the tripartite *pw*-sentence is filled with the relative perfect [in case of a concrete subject] or the passive participle [in case of an impersonal passive] of the auxiliary verb  *ỉrị̈*. A possible adverbial phrase qualifying the predicate of the hypothetical verbal clause follows the subject of the *pw*-sentence.

The construction is primarily found with verbs of motion, introducing a new paragraph in narrations.

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 *ʿḳ pw ỉrị̈.n=śn tp-m rwḏ̌-ḏ̌ṭ.t* pWest 10.6

'Entering to Rudjdjedet is what they did.'

 Peas B_1, 16 – 18

šmị̈.t pw ỉrị̈.n śḫ.tỉ pn m ḫntị̈.t r nn-nśwt
śpr pw ỉrị̈.n=f r w n(.ỉ) pr-ffỉ

'Travelling southward to Herakleopolis is what this peasant did.
Arriving in the area of Per-Fefi is what this peasant did.'

 pWest 3.10 – 11

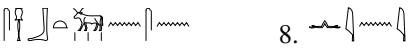
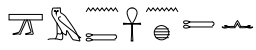
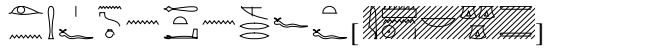
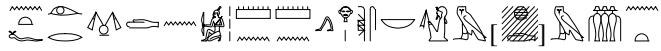
ḫr m-ḫt mšr.w ḫpr(.w) ỉwị̈.t pw ỉrị̈.n pꜣ nḏ̌śś

'Once night had fallen, coming is what the commoner did.'

 *ỉwị̈.t pw ỉrị̈.y r bꜣk-ỉm* Sin B 236

'Coming is what one did to this humble servant.

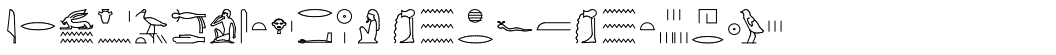
EXERCISE

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21.  [*read* ***rmm=śn wỉ***]
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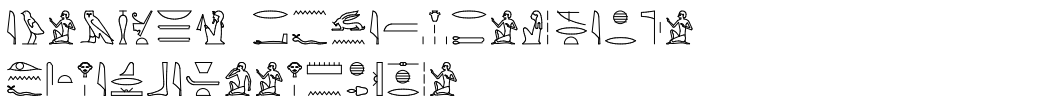
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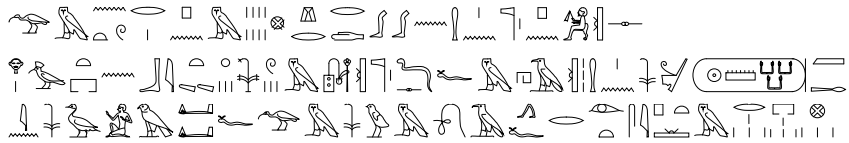
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47. 

48. 

Notes

6. Read: *ỉrị̂⟨.n⟩=k*

REFERENCES

1 IV : 132, 12.
2 pWest 7.11 – 12.
3 pWest 6.6 – 7.
4 pWest 6.5.
5 pEb 100.19 – 20.
6 BD 99, P.b. 21.
7 CT VI : 209 h, pGard II.
8 CT VII : 241 k, pGard II.
9 V : 168, 15.
10 Dispute 103.
11 2. ZwZt : 83, 9.
12 CG 20450, d.
13 CT VI : 380 e – f, B_4C.
14 Sin R 58.
15 Merikare E 117.
16 Amduat : 351, Th III, 3.
17 Cat. Abydos no. 774.
18 BD 190 [rubric], Nu 111.
19 CT II : 39 i – 40 a, B_1C.
20 IV : 750, 17.
21 CT IV : 182 g, G_1T.
22 CT III : 126 j – k, B_1Bo.
23 IV : 1708, 10.
24 IV : 1112, 12 – 13.
25 CT II : 146, d – e, G_2T.
26 BD 29, Nu 2 – 3.
27 Neferti Pet 2.
28 BHC verses 261 – 263, S I 79.
29 BD 149, Nu 9 – 10.
30 pWest 11.3 – 4.
31 IV : 1113, 6 – 7.
32 2. ZwZt : 25, 13 – 14.
33 BD 17, A.a. 28.
34 Sin B 50.
35 BD 183, A.g. 30 – 31.
36 CT VI : 209 h, pGard II.
37 Peas B_1, 246 – 248.
38 V : 52, 14 – 16.
39 Bln 7272, C 2 – 3.
40 IV : 1852, 17 – 1853, 4.
41 IV : 132, 15 – 133, 2.
42 IV : 1776, 8 – 11.
43 JEA 31 [1945], pl. 3A [EA 10752.2], 13 – 14.
44 Siût I 322 – 324.
45 CT VI : 353 l – m, B_3Bo with corrected pronouns.
46 IV : 428, 16 – 429, 5.
47 IV : 1417, 20 – 1418, 3.
48 BD 30 B, l.g. [rubric].

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CHAPTER 39

MARKERS FOR SPEECH AND STATEMENTS

39.1. PARENTHETIC CONSTRUCTIONS MARKING THE DIRECT SPEECH

39.1.1. IN GENERAL

Middle Egyptian has three parenthetic markers for direct speech, which were either inserted into a complete sentence or used at the end of an entire quotation.

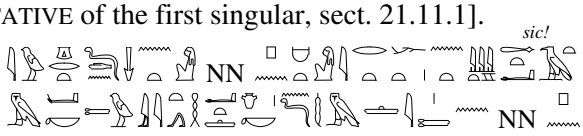
39.1.2. THE DIFFERENT PARENTHETICS

39.1.2.1. THE VERB  *ỉ*

The parenthetic /  / *ỉ* shows clear verbal features and represents the only uniliteral Egyptian verb. Although commonly used in either the STATIVE or the PERFECT, it is often best rendered by a generalised present.

39.1.2.1.1. STATIVE

Archaic religious texts employ  *ỉ*(*.w*) [masc. sing.; pl. comm.] and  / *ỉ.t*(*ỉ*) [fem. sing.] as a bare STATIVE with active meaning [cf. the archaic use of the STATIVE of the first singular, sect. 21.11.1].



CT II : 200 a – c, B_2P

ỉw gr.t čṯ.n śn.t NN pn ḥm.t ỉr.t-ḫt n(*.ỉ*) *śḫ.t-ʿ3*
m≠k čw ỉyỉ.t(*ỉ*) *ḥʿỉ.t*(*ỉ*) *ỉb≠k nčm*(*.w*) *ỉ.t*(*ỉ*) *n NN pn*

'The sister of this NN, the woman who is in charge of the Great Field, has said,
"Behold, you have come joyfully and happily," so she said to this NN.'

The pronominal use of the verb form, however, is rare, as the STATIVE is usually followed by a nominal subject introduced by the particle  *ỉn*. Verb and particle are usually spellings  / / / *ỉ*(*.w*) *ỉn* for the masculine, and *ỉ.tỉ ỉn* for the feminine gender;

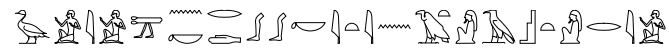
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CT I : 141 f – 142 d, B_4L



ỉ.bsị́ św ḥr=ỉ kf ị́ n=f bꜣg=ỉ čị́ mꜣ=f śḳr(.w)=ỉ
ỉ(.w) ỉn wśỉr
ỉwị́=f r=f mỉ ỉššt ꜣḥ pn mꜣw.tỉ ỉ.t(ỉ) ỉn ỉmn.t nfr.t
‘“Introduce him to me, reveal my helplessness to him,
and let him see my wounds,”
so he says, namely Osiris.
“But in which fashion shall he come, this renewed *akh*?”
so she says, namely the beautiful West.’

CT VII : 191 h – i, pGard III



sꜣ=ỉ ỉčị́ n=k rṭ(.wỉ)=k ỉ.t(ỉ) ỉn mw.t(=ỉ) ỉśs.t r=ỉ
‘“My son, take your legs,” so she says, namely my mother Isis, to me.’

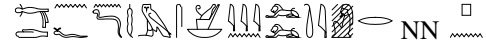
CT I : 141 a – e, B_3Bo



šsp ś(ỉ) čị́ ꜥḳ=ś ḥr=ỉ ỉ(.w) ỉn wśỉr n ỉmn.t nfr.t
rnn n=č ś(ỉ) mꜣč n=č ś(ỉ) čị́ n=č ś(ỉ) m ḫnw ꜥ.wỉ=č
čr-wn.t=ś ỉyị́.t(ỉ) ꜣḫ.t(ỉ) ꜥpr.t(ỉ) m ỉw nśrśr
‘“Receive her, and let her enter to me,” so he says, namely Osiris,
to the beautiful West,
“nourish her, proclaim her, and embrace her,
since she has come glorious and equipped from the Isle of Fire.”’

due to the close connection between both elements, however, either gender is also attested in contracted spellings such as  *ỉ(.w) (ỉ)n* for the masculine, and  *ỉ.tỉ (ỉ)n* for the feminine gender.

CT IV : 79 g – h, B_6C



šṭị́ n=f nmś ỉ(.w) ỉn rw.tỉ r NN pn
‘“Take the *nemes* out for him,” so Ruty says concerning this NN.’

CT II : 166 k – 167 a, B_2L



ỉw nčr(.w) mṭwị́=śn ỉm ỉ.tỉ ỉn ỉr.t ḥr.w ꜥꜣ.t
‘“The gods talk about [it],” so says the great Eye of Horus.’

Note
The construction can be regarded as an old variant of the rear extra position of a subject, which is occasionally found with verbal clauses.

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śmn=ś wỉ ỉn ȝś.t ḥr ȝkr CT V : 27 e, B_1C

'She has established me, namely Isis, upon Aker.'

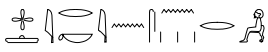
As the verb phrase *śmn=ś-wỉ* forms a prosodic unit, the introduction of the nominal subject can only follow the object pronoun.

39.1.2.1.2. PERFECT

By the time of Middle Egyptian, the STATIVE  *ỉ(.w)* /  /  *ỉ.t(ỉ)* had largely been replaced with the PERFECT  /  *ỉ.n* with either a nominal or pronominal subject. In the latter case, a specifying nominal subject may follow in rear extraposition


ḏḍ.t n=ỉ rn=ỉ ỉ.n mỉn.t V : 203, 10

'"Tell me my name," says the mooring post.'


wnm ỉr=k ỉ.n=śn r=ỉ CT III : 48 e, B_1C

'"Eat", so they say to me.'


CT III : 62 f – g, B_1C

ỉyỉ nčr m ḥtp.w ỉ.n=śn ỉm.ỉw ỉʿḥ wr

'"May the god come in peace," so they say, the gods who are in the full moon.'


PT 476 a, W

nfr.w(ỉ) ȝ mȝw ḥtp.w(ỉ) ȝ ptr ỉ.n=śn ỉn nčr(.w)

'"How beautiful this sight is, how pleasant this vision is," so they say, the gods.'

The postposed nominal subject is constructed with the focalising particle *ỉn*.

The PERFECT  /  *ỉ.n* syntactically behaves like any other verbal predicate, and can thus

- be omitted if it is evident from the context;

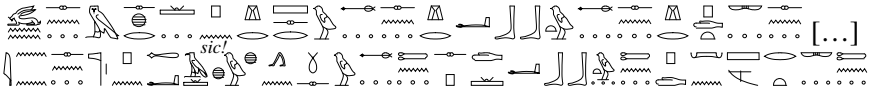
  BD 15 A II, L.a. 5 – 6

  
  ṯwȝ św ỉ.n hčt(.w)
  ỉȝ.w n=k ʿw.t nb(.w)t m bw wʿ

  '"Worship him," so the *screamers* say;
  "Praise thee," [so] *the cattle* [say] concordantly.'

- serve as a main verb so as to introduce a direct speech;

  Amduat : 725 – 727, Th I 30 – 41

  […]
  wnn=śn m śḫr pn ḫr šśr(.w)=śn ḫr ʿbb.wt=śn ḫr pḳ̌(.w)t=śn […]
  ỉ.n n=śn nčr pn ʿȝ ḫȝḫ n šśr.w=čn śpṯ n ʿbb.wt=čn pḳ̌ n šmr(.w)t=čn

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‘They are in this condition with their arrows,
with their spears, and with their bows. […]
This great god says to them, “Speed for your arrows, sharpness for your spears,
and tension for your bows.”’

- be constructed with a compound nominal subject;

IV : 1843, 17 – 1844, 3

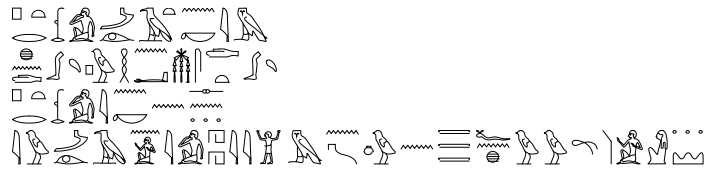


n kꜣ=k ỉmn-rᶜw ỉw wᶜb(.w) sp 2
śśnb=k pꜣ (ḫkꜣ) ᶜ.w.ś. nfr čẖ=k wnn ḥᶜ-m-ḥꜣ.t m ḥsw.t=f rᶜw-nb
ỉ.n śčm-ᶜš n(.ỉ) ỉm(.ỉ)-rᵓ šnw.tỉ ḥᶜ-m-ḥꜣ.t mḥy
śčm-ᶜš n(.ỉ) ỉm(.ỉ)-rᵓ šnw.tỉ ḥᶜ-m-ḥꜣ.t nb=ỉ-m-ỉb=ỉ
śčm-ᶜš n(.ỉ) ỉm(.ỉ)-rᵓ šnw.tỉ ḥᶜ-m-ḥꜣ.t pꜣ-ḥkꜣ-m-nḫ.w(=ỉ)

‘“For your *ka*, Amun-Ra; [it] is pure, [it] is pure.
May you graciously keep the ruler, l.p.h., in good health,
and may you keep ***ḥᶜ-m-ḥꜣ.t*** be in his favour every day,”
so say
the servant of the overseer of the two granaries of ***ḥᶜ-m-ḥꜣ.t***, Mehy,
the servant of the overseer of the two granaries of ***ḥᶜ-m-ḥꜣ.t***, Nebiemibi
the servant of the overseer of the two granaries of ***ḥᶜ-m-ḥꜣ.t***,
Paheqaemnekhu.’

- or be used as a relative form.

BD 125 [Schluss.], Nu 84 – 85



pty mꜣ.n=k ỉm
ḫnṯ pw ḥnᶜ mśṯ.t
pty ỉ.n=k n=ś(n)
ỉw mꜣ.n=ỉ ỉhhy m nw n(.ỉ) tꜣ(.w) fnḫ.w

‘“What did you see there?”
“It was a calf and a haunch.”
“What did you say to them?”
“I have seen jubilation in the lands of the Phoenicians.”’

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39.1.2.2. *ḫrų* AND *kꜣ*

The parenthetic *ḫrų* is likely related to the noun *ḫrw*, 'voice', 'sound', and also occurs in spelling such as , , or *ḫrų*. The spelling of the parenthetic *kꜣ* coincides with the spelling of the desiderative particle, with which it might be identical. Both *ḫrų* and *kꜣ* are exclusively found with a pronominal subject [including the impersonal pronoun *tw*], which can be specified by a subject noun in apposition. While *kꜣ* marks direct speech that consecutively or consequentially arises from the occurrence of a prior event,



pKah, pl. 3, 32 – 34

m-ḫt čṯ=f n=k śi ky sp ḫr=k čṯ=k n=f
ỉw ḳśn(.w) r=ỉ […] *nn rmnỉ pḥ.tỉ=ỉ pḥ.tỉ=k* *kꜣ=k n=f*
'When he should say this to you another time, you have to say to him:
"[It] is [too] difficult for me […] My strength cannot carry your strength,"
so you shall say to him.'



ỉšśt pw n.tỉ ỉm=k kꜣ=tw Peas B_1, 160

'"What is wrong with you," so one will say.'
Lit.: 'What is it [i.e., the problem] that is in you?'



[…] CT I : 92 c – 94 c, B_1P

čṯ=śn r=f ỉ.sỉ ḫnỉ=k r śḫ.t-ỉꜣr.w r ḫnw ỉw(.w) ḫr.t p.t […]
kꜣ=śn nčr(.w) r wśỉr NN pn
'They will speak to him:
"Quick, row to the Field of Jaru into the midst of the islands of the sky,"
so the gods will speak to this NN.'

ḫrų is attested in reference to a generalised present as well as to the past.



IV : 1092, 4 – 5

m=k čṯ=t(w) r sḫꜣ.w wr n(.ỉ) čꜣ.tỉ mnhč mꜣᶜ.t *ḫrų.tw r=f*
'Behold, one calls the chief scribe of the vizier *The palette of Ma'at*,
so one calls him.'



IV : 1075, 9 – 10.

čṯ.tw n=ỉ ṯwꜣ.w *mỉ ḫrų.tw r śrwč mḫr.w ỉṭb(.wỉ)*
'In the morning one said to me,
"Come", so one said, "to let the affairs of the Two Riverbanks flourish."'

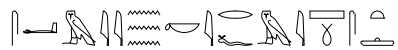


wnm=k čnỉ ḫrų=śn nčr(.w) r=ỉ CT VI : 406 k – l, $S_{10}C$

'"Where will you eat," so they say, [namely] the gods, to me.'

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There seems to be no semantic difference between  ***ḫrų*** and the STATIVE / the PERFECT of  ***ỉ***. Parallel versions not only employ either construction, but merely for variation, both forms are even found side by side in the same meaning.

CT III : 86 g, B_9C 

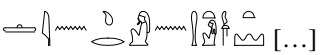
śᶜm.y≠k ỉr≠f m ỉššt ***ỉ.n≠śn nčr(.w)***

next to

CT III : 86 g, B_3Bo 

śᶜm≠č ỉr≠f m ỉššt ***ḫrų≠śn nčr(.w)***

‘“What do you intend to swallow,” so the gods say.’

CT I : 107 b – 108 a, B_1P […]  […] 

[…] ***ỉ(.w) ỉn wśỉr n ḥm.t ỉmn.t*** […] ***ḫrų≠ś ỉmn.t nfr.t r wśỉr NN pn***

‘[…] so Osiris says to the Majesty of the beautiful West.
[…] so the beautiful West says to this Osiris NN.’

From the Middle Kingdom on,  / / ***ḫrų.fỉ*** is attested as a side form of the parenthetic ***ḫrų***, which may be constructed with a subject noun, a dependent pronoun with a specifying subject noun, or a pronominal subject in the form of a dependent pronoun.

BD 78, Nu 26 

šṭỉ n≠f nmś ḫrų.fỉ rw.tỉ r≠ỉ

‘“Take the *nemes* out for him,” so Ruty says concerning me.’

BD 189, Nu 4 

ᶜnḫ≠k ỉr≠k m m ḫrų.fỉ śn nčr(.w) ȝḫ(.w) r≠ỉ m b(w) pn ỉnỉ.y≠k ỉm

‘“Whereon will you live,” so the gods and the *akhs* say to me,
“at this place, to which you have been brought?”’

JEA 31 [1945], pl. 3 a, [EA 10752, 2], 9 – 13 

pȝ ᶜḥȝ.wtỉ 2 […] ***ỉwỉ(.w) r śmỉ.t n≠ỉ*** […]
ỉnỉ.n≠śn mčȝ.y 3 […] ***r čṭ***
gmỉ.n≠n śt ḥr rś.ỉ pȝ ᶜč ḥr ḫr.w tȝ ḥtỉ.t šmw […] ***ḫrų.fỉ śt***

‘Those two guards […] came to report to me […],
having brought three Medjay-men […], saying:
“We found them on the south of the desert edge,
under the inscription of ***šmw*** (?) […],” so they said.’

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39.2. MARKERS FOR SPEECH AND STATEMENTS

39.2.1. *m-ḏṯ* AND *r-ḏṯ*

Non-religious texts commonly introduce direct speech by *ḏṯ*, which either serves as the main verb of an introductory clause



Sin B 37 – 38

ḏṯ.n=ỉ św.t m ỉwmś *ỉyỉ.n=ỉ m mšʿ n tȝ-ḥmḥ.w*

‘I, however, spoke a lie, “I came [here] on a campaign to Libya.”’



IV : 1281, 18 – 19

tỉ św ḥr ḏṯ m ỉb=f *(ỉ)ntf ỉrỉ=f nb.w n(.ỉ) tȝ ḳr=f*

‘Now, he thought by himself, “He will cut a [decent] master of the entire world!”’



Sin B 22 – 23

nčb.kw ḫḫ=ỉ ḫm.w *ḏṯ.n=ỉ ṯp.t m(w).t nn*

‘I was parched, and my throat was dry; I said, “This is the taste of death!”’


ỉwỉ.tw r ḏṯ n ḥm=f IV : 1545, 10 – 11

nḥś.ỉ hȝỉ.w m hȝw wȝwȝ.t

‘One came to report to His Majesty:
“The Nubian has descended from the area of Wawat.”’


VII : 1, 11 – 15

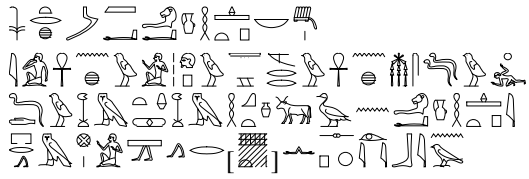
ỉmȝḫ.y ḫr ỉnp.w sȝ-rnp.wt ỉrỉ.n sȝ.t-čnỉ
ḏṯ⟨=f⟩ ỉ ʿnḫ.w tp.ỉ(w) tȝ śwȝỉ.t(ỉ)=śn ḫr ỉs pn m ḫt m ḫśfỉ.t
m mrỉ=čn nčr(.w)=čn ỉw=čn ṭwȝ nčr r pr.t-ḫrw ỉḥ ȝpṯ nb
n kȝ n(.ỉ) ỉmȝḫ.w ḥȝ.t(ỉ)-ʿ sȝ-rnp.wt
ḏṯ⟨=f⟩ ỉnk mḥ ỉb n(.ỉ) nśwt m ḫw.t-nčr rᵓ nḫn m pr śč.t nḫb.y m pr nsr

‘The provided one with Anubis, Sarenput, whom Zat-tjenj has born.
He says, “O [you] living who are [still] upon the earth,
who will pass by this tomb, going north or south:
If you love your gods,
you will call upon the god for a funeral offering, all oxen and birds,
for the *ḥȝ.t(ỉ)*-ʿ Sarenput.”
He says, “I was the confidant of the king in the temple,
the *mouth of Hierakonpolis* in the temple of Neith,
the *Nekhbite* in the sanctuary of Lower Egypt.”’

Note
Following the name of the deceased, not only the subject pronoun, but the entire verb form is occasionally omitted.

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VII : 11, 11 – 16



rḫ nśwt mɜᶜ ḥɜ.t(i)-ᶜ ḫnm-ḥtp(.w) nb ỉmɜḫ.w
⟨čṭ≠f⟩ ỉ ᶜnḫ.w tp.ỉw tɜ mrr.w ᶜnḫ mśčč.w m(w)t
čṭ.w ḫɜ m tᵓ ḫɜ m ḥ(n)ḳ.t ỉḥ ɜpṭ n ḥɜ.t(i)-ᶜ ḫnm-ḥtp.w
⟨čṭ≠f⟩ prỉ(≠i) m nỉwt≠ỉ šmỉ(≠i) r śpɜ.t(≠i) n-sp ỉrỉ.y(≠i) bỉn
'The true acquaintance of the king, the *ḥɜ.t(i)*-ᶜ Khnumhotep,
the possessor of provisions.
[He says,] "O you living who are [still] upon the earth,
who love to live and hate to die,
speak: One thousand of bread and one thousand of bear, oxen,
and birds for the *ḥɜ.t(i)*-ᶜ Khnumhotep."
[He says,] "I came forth from my city, I departed from my nome,
never having done any evil."'

or follows a verb that implies the act of speaking in the form of a prepositional phrase  ***m-čṭ***, 'by saying' [often implying the exact wording of a quote], or by  ***r-čṭ***, 'so as to say'.

pKah, pl. 13, 27



ỉw≠tw r rčỉ.t ᶜrḳ pɜ s 2 m čṭ *ỉw≠n hr.wyn*
'One shall have both men swear an oath, "We are content."'

pWest 3.5 – 3.7



ᶜḥᶜ.n hɜb.n tɜ ḥm.t wbɜ-ỉnr n pɜ ḥr.ỉ-pr n.tỉ m-śɜ pɜ š r-čṭ
ỉmỉ śśpṭ.tw tɜ šsp.t n.t(ỉ)t m pɜ š
'Then the wife of Webaoner sent for the housekeeper,
who was in charge of the garden, [so as to say,]
"Has the pavilion in the garden been prepared."'

As early as the Middle Kingdom, however,  ***m-čṭ*** and  ***r-čṭ*** had developed into mere particles marking the beginning of direct speech, and either phrase is even attested to follow the main verb  ***čṭ*** tautologically.

BD 145 B, P.g. 5



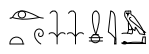
čṭ.ỉn ỉr.ỉ-ᶜɜ pn m-čṭ *(ỉ)n-m čṭ*
'Then this door-keeper says, "Who is speaking?"'

Siût I 294



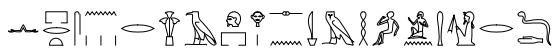
ᶜḥᶜ.n čṭ.n≠f n≠śn r-čṭ *ỉr ỉp.t nɜ n(.ỉ) čᶜb(.w)t* […]
'Then he said to them, "As for the ration of charcoal […]."'

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Sin B 201 – 202

ṯbn.n=ỉ ꜥf3.y=ỉ ḥr nhm r-čṭ *ỉrị.tw nn mỉ m*

‘I encircled my encampment, rejoicing, “How could this be done?”’


IV : 1234, 19 – 1235, 1



n prị.t=śn r ḥ3 ḥr śnmḥ n ḥm=ỉ r čṭ ‘before they came out, besieging My Majesty,

ỉmị n=n č3w=k nb=n “Grant us your breath [of life], our Lord!”’

In fewer cases,  ***m-čṭ*** is found to introduce an apposition, a name, or even the entire content of a document.


Grabsteine II, pl. II 18

ỉw nčḳ.t(w) n=ỉ ỉ3w.t ꜥḥ m-čṭ (ỉ)m(.ỉ)-rꜥ ḥm(.w)-nčr ỉm.ỉ-ḫnt ꜥ3 m 3bḳ.w

‘Offices of the palace were bestowed upon me,
namely that of an overseer of the priests and the great chamberlain of Abydos.’

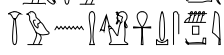

IV : 1297, 6 – 8

bỉk n(.ỉ) ḥm=f n.tỉ rn=f m čṭ (ꜥ3-ḫpr(.w) rꜥw) śmn t3.wỉ

‘His Majesty’s ship, the name of which was as follows:
Aakheperure-Establishes-the-Two-Lands’


IV : 1618, 5 – 9


NN



NN

rnp.t ḥśp 6

wčḳ.t 3wị.yt m ḥm n(.ỉ) śtp-śꜣ ꜥ.w.ś. m hrw pn n NN

t3 wčḳ(.t) m čṭ

wčḳ.n ḥm=ỉ ꜥ.w.ś. šsp ỉ3w.t nfr.t m ḥsw(.t) n.t ḫr nśwt ỉw ỉrị.t(w) ḫr.t n(.ỉ) NN

‘Sixth regnal year.
Decree which was handed to NN in the Majesty of the palace, *l.p.h.,* on this day.
The [content of the] decree was as follows:
“My Majesty, l.p.h., has commanded: Reaching a nice old age
in the favour as it is with the king
while the requirements of NN are taken care of.”’

In later Egyptian, the circumstantial particle  is often spelled as  , as both the preposition and the particle were pronounced as ‘e’, e.g., **ϵⲡⲁⲓ** [M.E. ***r p3y***] ‘against this one’, **ϵⲓⲟⲛϩ** [ME. *ỉw=ỉ ꜥnḫ(.w)* ‘when I was alive’].

39.2.2. *r-n.t(ỉ)t*

Verbs that imply speech or thought can alternatively be constructed with ***r-n.t(ỉ)t***, which is usually best rendered by an object clause.

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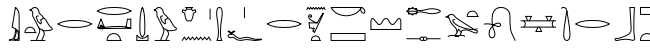
2. ZwZt : 73, 9 – 13



m=čn ỉnį.tw n=čn wč.w pn r rčį.t rḫ=čn
r-n.t(ỉ)t rčį.n ḥm=ỉ ˁ.w.ś. ỉwt NN r ỉrį.t śỉp.tỉ m ḥw.t-nčr n.t mn.w
r-n.t(ỉ)t wnw.t ḥw.t-nčr n.t ỉtį=ỉ mn.w śpr(.w) r ḥm=ỉ ˁ.w.ś. r-čṯ
ḫn bỉn w3į(.w) r ḫpr m p3 rˀ-pr […]

‘Behold, this decree is brought to you to let you know:
My Majesty, *l.p.h.*, has NN come to conduct a revision in this temple of Min,
as the hourly priesthood of the temple of my father Min
had approached My Majesty [as follows:]
“A vile deed is about to happen in this temple […].”’

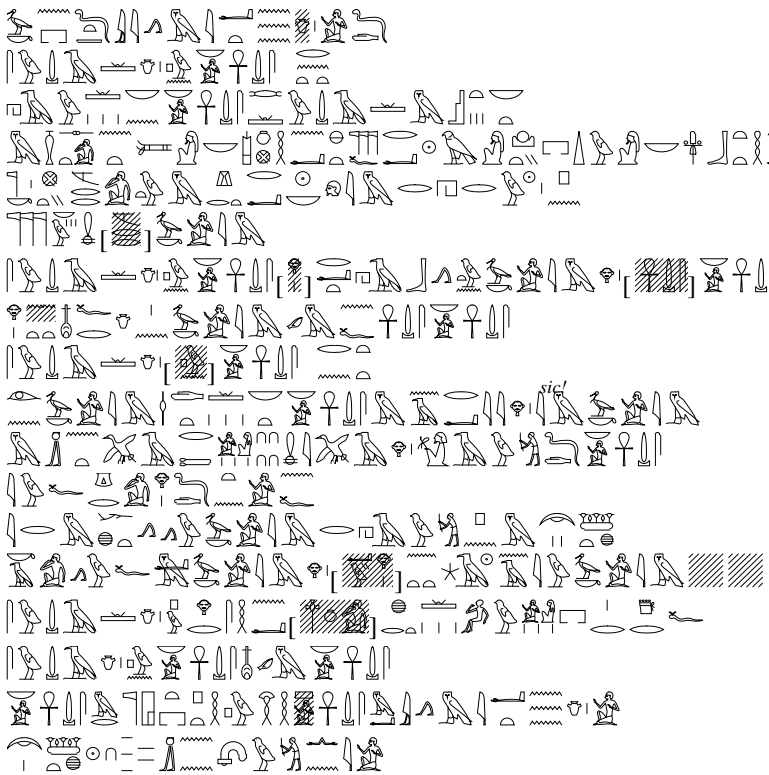
IV : 138, 12 – 13



ỉyį.tw r rčį.t wč3 ỉb n(.ỉ) ḥm=f r-n.t(ỉ)t k(3)š ḫs.t w3į.tỉ r bšč
‘One came to inform His Majesty that the vile Kush
had fallen into conspiracy.’

Letters employ the particle to introduce the subject matter or the main content of the communication, which follows the introductory greetings.

pKah, pl. 29, 1 – 15



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bꜣk n(.i) pr-ḏ.t ỉyi̯-m-ỉˁ.t-ỉb ḏṯ⟨≠f⟩
śwḏꜣ-ỉb pw n nb≠ỉ ˁ.w.ś. r-n.t(ỉ)t
hꜣw nb(.w) n(.ỉ) nb≠ỉ ˁ.w.ś. ˁḏ(.w) wḏꜣ(.w) m ś(.w)t≠śn nb(.w)t
m ḥsw.t n.t ỉtm.w nb ỉwn.w ḥnˁ pśḏ.t≠f rˁw-ḥr.w-ꜣḫ.tỉ śpṯ.w nb ỉꜣb.t(ỉ)t ḥnˁ pśḏ.t≠f
nḏr≠k nỉw.tỉ mrr ḏw m ḫr.t rˁw-nb tp-ỉm r [?] *hrw pn*
nḏr(.w) nb.w mỉ mrr bꜣk-ỉm
śwḏꜣ-ỉb pw n nb≠ỉ ˁ.w.ś. ḥr rḏi̯.t hꜣb.tw n bꜣk-ỉm ḥr ˁnḫ wḏꜣ śnb nb≠ỉ ˁ.w.ś.
ḥr-n.t(ỉ)t nfr ỉb n(.ỉ) bꜣk-ỉm śḏm.n≠f ˁnḫ wḏꜣ śnb nb≠ỉ ˁ.w.ś
śwḏꜣ-ỉb pw n nb≠ỉ ˁ.w.ś. r-n.t(ỉ)t
ỉri̯.n bꜣk-ỉm wḏ.t nb.t nb≠ỉ ˁ.w.ś. m nꜣ rḏi̯.y m ḥr [?] *bꜣk-ỉm*
m ỉni̯.t pꜣ r(m)č 40 *mỉ pꜣ ḥr sꜣw ḏṯ nb≠ỉ ˁ.w.ś.*
ỉw≠f gr(.w) ḥr ḏṯ.t.n≠ỉ n≠f
ỉr m-ḫt ỉwi̯ bꜣk-ỉm r hꜣw pn m ꜣbṯ 2 *ꜣḫ.t*
kꜣ ỉwi̯≠f m-ˁ bꜣk-ỉm ḥr-ˁ.wỉ ḥr-n.t(ỉ)t ṯwꜣ.w nꜣ ỉw bꜣk-ỉm […]
śwḏꜣ-ỉb pw ḥr≠ś ḥnˁ nḏ-ḫr.t ḫrṯ.w pr r-ḏr≠f
śwḏꜣ-ỉb pw n nb≠ỉ ˁ.w.ś. nfr śḏm nb≠ỉ ˁ.w.ś.
nb≠ỉ ˁ.w.ś. (ỉ)m(.ỉ)-rꜥ ḥw.t-nḏr ptḥ-pw-wꜣḥ ˁ.w.ś. m-ˁ ỉyi̯-m-ỉˁ.t-ỉb
ꜣbṯ 1 *ꜣḫ.t św* 15 *ỉni̯(.w) ⟨m-ˁ⟩ śḏꜣ.wtỉ nnỉ*

‘The servant of the funerary foundation, Iyemiatib, says: [introduction]
This is a communication for my master, l.p.h.:

All affairs of my master, l.p.h., are safe and sound, wherever they are. [greeting]
In the favour of Atum, Lord of Heliopolis, and his ennead,
of Ra-Horakhty-Sopdu, Lord of the East, together with his ennead,
and of your city god, who loves you daily, beginning from today,
and of all the gods, according as the humble servant wishes.
This is a communication for my master, l.p.h., about having the humble servant informed about life, prosperity and health of my master, l.p.h.,
as the heart of the humble servant will be pleased
once he has heard that his master, l.p.h., is alive, prospering, and healthy.

This is a communication for my master, *l.p.h.*: [content]
The humble servant has done everything my master, *l.p.h.*, had commanded,
[namely that] what the humble servant has been charged with,
[namely] the bringing of the 40 [*?*] people in accordance with the charge,
lest my master, *l.p.h.*, might say,
“He is negligent concerning what I have told him!”
Once the humble servant will have come to the corvée worker
in the second month of the *akhet*-season,
he shall return with the humble servant immediately, as tomorrow is here,
and the humble servant […]
This is a communication about it,
and greetings of the children of the entire household.
This is a communication for my master, *l.p.h.*
It is good if my master, *l.p.h.* takes notice.

[To] my master, the overseer of the temple, Ptahpuwah, *l.p.h.,* [adddress]
by the hand of Iyemiatib.

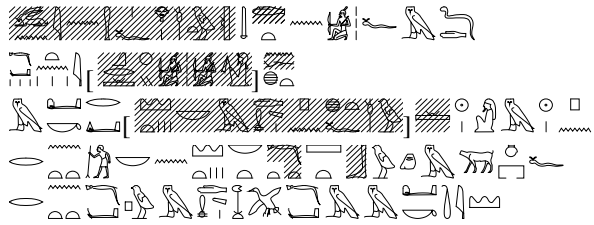
First month of the *akhet*-season, 15th day, [date]
brought [by] the seal bearer [*?*] Neni.’

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Similar to a colon in English,  ***r-n.t(ỉ)t*** is further found to separate or emphasise a statement that explicates, reasons, or summarises the preceding context.

IV : 660, 4 – 8

[explicative]



wn.ỉn ḥm=f ḥr wḏ mṭw.t n mšᶜ(.w)=f m-ḏṭ
mḥ(.w) ḏn ỉḳr sp 2 mšᶜ(.w)=ỉ nḫt(.w)
m=k rḏi(.w) ḫ3ś(.w)t nb(.wt) m ṭmỉ pn ḫft wḏ(.t.n) rᶜw m hrw pn
r-n.t(ỉ)t wr nb n(.ỉ) ḫ3ś.t nb.t mḥ.t(ỉ)t bšḏ.w m-ḫnw=f
r-n.t(ỉ)t mḥ pw m ṭmỉ ḫ3 p3 mḥ m mktỉ

‘Then His Majesty gave order to his soldiers, saying,
“Endeavour doughtily, my brave soldiers!
Behold, all foreign lands are given into this city today,
according to what Ra has commanded:
Every chief of every rebellious northern land is in it,
and the sacking of Megiddo is the sacking of a thousand cities!”’

IV : 656, 1 – 4

[reasoning]



grg(.w) ḏn śśpṭ(.w) ḫᶜ.w=ḏn
r-n.t(ỉ)t ỉw=tw r ḏḥn r ᶜḥ3 ḥnᶜ ḫr.w pf ḫs m ṭw3.w

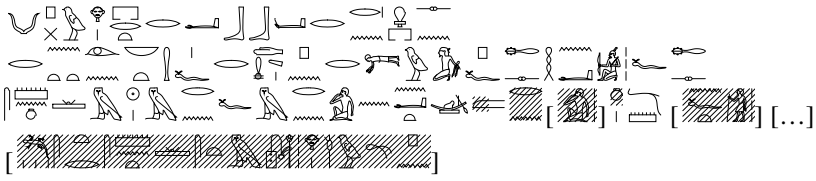
‘Prepare yourselves and have your arms at ready,
as in the morning, one will advance to fight with that vile enemy.’

IV : 657, 5 – 662, 2

[summarising]



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wḏ͗ hm=f ḥr wrry.t n.t ḏ͗ᶜm […]
p͗ ṯb rś.ỉ n(.ỉ) p͗ mšᶜ n(.ỉ) ḥm=f r ḏ͗w rś.ỉ […] *ḳṯn͗*
p͗ ṯb mḥ.tỉ r mḥ.tỉ ỉmm.tỉ mktỉ […]
ᶜḥᶜ.n śḫm.n ḥm=f r=ś ḫr ḥ͗.t mšᶜ=f
m͗.ỉn=śn ḥm=f ḥr śḫm r=ś ỉw=śn ḥr ỉfṯ m gbgb.yt r mktỉ […]
ᶜḥᶜ.n ḥ͗ḳ(.w) śśm(.w)t=śn wrry.t=śn
ỉšḏ͗ ḥ͗ḳ(.w) ỉm.w n(.ỉ) ḫr.w pf ḫs […]
ḫ͗ỉ.n=śn ṯmỉ pn
ỉḥ(.w) m šṯ.y ỉnḥ(.w) m ḫt(.w) w͗ḏ͗(.w) n(.ỉw) ḫt(.w)=śn nb nḏ͗m(.w)
tỉ ḥm=f ḏ͗ś=f ḥr ḫtm ỉ͗b.tỉ n(.ỉ) ṯmỉ pn […]
ỉšḏ͗ ḥm=f […]
nn rḏ͗ỉ.t prỉ wᶜ-ỉm=śn r bnr ḫr-ś͗ śb.tỉ pn
wp.w-ḥr prỉ.t r ᶜbb r rᵓ n(.ỉ) ḫtm=śn
r-n.t(ỉ)t ỉrỉ(.t).n nb.t ḥm=f r ṯmỉ pn r ḫr.w pf ḫs ḥnᶜ mšᶜ=f ḫs
śmn.w m hrw m rn=f m rn n(.ỉ) nᶜ.t m rn(.w) n(.ỉ)w (ỉ)m(.ỉ)-rᵓ mnf͗.t […]
ᶜš͗ śt r śmn.t śt m sḫ͗.w ḥr wḏ͗ pn

‘His Majesty proceeded in his chariot of electron […].
The southern wing of His Majesty’s army was at the mountain […] of Qina,
the northern one in the north-west of Megiddo.
Then His Majesty was mighty against it [i.e., Megiddo] at the head of his army,
and as they [i.e., the enemies] saw His Majesty prevailing over them,
they were heedlessly fleeing towards Megiddo […].
Then their horses and chariots were captured […].
Now, the tent of that vile fallen one was plundered […].
They [i.e., the generals of the Egyptian army] measured this city,
enclosed with a trench and walled about with fresh wood from their fruit trees.
Meanwhile, His Majesty himself was in a fortress to the north of Megiddo […].
Now, His Majesty […]
without permitting that any of them would come forth beyond this wall,
except for coming to knock at the door of their fortress [*to surrender*].
All that His Majesty did against this city, that vile fallen one, and his vile army
is recorded by the day and its name, the name of the [troop] movement,
and the name of the generals […], but it is too much to copy it in this inscription.’

Note

As early as the eighteenth dynasty,  ***r-ḏ͗ṯ*** and  ***r-n.t(ỉ)t*** were likely not distinguished anymore, but  ***r-ḏ͗ṯ*** is occasionally found to introduce an object clause after ***rḫ***,

 ***ỉw=ỉ rḫ.kw r ḏ͗ṯ ḫn.w=f pw*** IV : 736, 16

‘as I know that this [i.e., a temple] is his resting place’

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while a 'superfluous'  ***r-n.t(ỉ)t*** sometimes follow the verb ***čṭ*** or the particle  ***r-čṭ***.

IV : 1386, 19 – 20



čṭ.ỉn ḥm=f n wr(.w) ʿḥ šps.w (?) ***nśwt wnn.w m-ḫt=f***
r-n.t(ỉ)t wč.n=ỉ čṯ.tw ḳn-ỉmn r (ỉ)m(.ỉ)-rʾ pr m pr.w-nfr

'Thereupon, His Majesty said to the great ones of the palace
and the nobles of the king, who were with him,
"I have decreed that Qenamun shall be appointed steward in Perunefer."'

HTBM VIII : 12, 14 - 15

[EA 103, pedestal]



(ỉ)r(.ỉ)-pʿ(.t) ḫ3.t(ỉ)-ʿ ỉr.tỉ n(.ỉ) nśwt
ʿnḫ.wỉ n(.ỉ) bỉ.tỉ sḫ3.w nśwt ỉmn-ḥtp(.w) m3ʿ-ḫrw
čṭ=f r-n.t(ỉ)t ỉrṯ.n=ỉ m3ʿ.t n nb m3ʿ.t rḫ.kw ḥʿʿ=f ỉm=ś r tr nb

'The *(ỉ)r(.ỉ)-pʿ(.t)* and *ḫ3.t(ỉ)-ʿ*, the eyes of the King of Upper Egypt,
the ears of the King of Lower Egypt,
the royal scribe Amenhotep, justified, says:
"I did *ma'at* for the Lord of Ma'at,
as I know that he rejoices at it at all times."'

pBM 10102,
vs 1 – 2



'Another matter:
I shall have the height of the house brought to you, and likewise its width.'

IV : 649, 4 – 6



wč ḥm=f nč.wt-rʾ ḥnʿ mšʿ=f n(.ỉ) nḫt.w r-čṭ r-n.t(ỉ)t
ḫr.w pf ḫs n(.ỉ) ḳṭš.w ỉwṯ(.w) ʿḳ(.w) r mktỉ

'His Majesty consulted with his strong army,
"That vile fallen one of Kadesh has come and entered Megiddo."'

39.3. ELLIPTIC CONSTRUCTIONS

The beginning of a direct speech act is occasionally entirely unmarked. This is particularly true for interrogative text passages, which allow for easy distinction between the different speakers, as a question is usually answered by a complete sentence.

CT VI : 250 o – q, $S_{10}C^a$

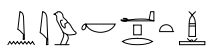
[A]  ***ʿnḫ=k ỉr=f m ỉššt*** 'Whereon will you live?'

[B]  ***ʿnḫ=ỉ m ḫśbčˇ*** 'I shall live on lapis-lazuli,

 ***ʿnḫ=ỉ m ḥrś.t*** and I shall live on carnelian.'

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CT V : 108 f – k, T_1C

[A] 
[B] 

[A] 
[B] 

[A] 
[B] 

[A] *ỉn ỉw=k ꜥpr.t(ỉ)*
[A] *ỉn ỉw śrwḫ.n=k ꜥ.tỉ*
[A] *s(y) ty ȝ pw ꜥ.tỉ ỉptf*

[B] *ỉw=ỉ ꜥpr.k(w)*
[B] *ỉw śrwḫ.n=ỉ ꜥ.tỉ*
[B] *ḳꜥḥ pw ḥnꜥ wꜥr.t*

[A] ‘Are you equipped?’
[A] ‘Have you treated the limbs?’
[A] ‘Which were these limbs?’

[B] ‘I am equipped.’
[B] ‘I have treated the limbs.’
[B] ‘It was a shoulder and a leg.’

If the verbal action, however, is evident from the question, the answering phrase is occasionally constructed without any verb, leaving only the emphasised adverbial phrase or the emphasised agent.

BD 189, Nu 17 – 18

[A] 
[B] 

[A] *wnm.n=k čnỉ*
[B] *ḥr wḏ̈b pwy wꜥb*

[A] ‘Where did you eat?’
[B] ‘On this pure river bank.’

CT III : 137 f – 138 d

[A] 
[B] 
sic!

[A] 
[B]  […]

[A] 
[B] 

[A] *ꜥnḫ=k tr m (ỉ)ḫ.t ky ḫr.t rꜥw-nb*
[A] *ỉn-m r=f śkȝ=f n=k śt*
[A] *wnm=k śỉ čnỉ*

[B] *ỉw śkȝ n=ỉ ȝḥ.t m ỉȝ⟨r⟩.w*
[B] *ỉn wr.w n(.ỉ)w nčr(.w) ỉm.ỉw p.t tȝ* […]
[B] *ḫr śmȝ(.w) n(.ỉ)w ḥsw.t nfr.t*

[A] ‘Will you live off the things of somebody else?’
[B] ‘A field will be ploughed for me in Jaru.’
[A] ‘Who will plough it for you?’
[B] ‘The eldest of the gods in the heaven and the earth.’ […]
[A] ‘Where will you eat it?’ [B] ‘Under the twigs of the *ḥsw.t-nfr.t*-tree.’

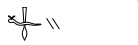
In far fewer cases, also regular dialogues omit the quotation markers so that and the respective speaker has to be determined from the context.

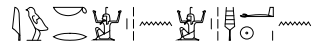
BD 175, Ani 12 – 16

[A] 
[B] 
[A] 
[B] 
sic!

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[A]   […]

[B]  

[A] 

[A] ***rčẖi̯.n=i ỉ3ḫ.w m ỉšw mw čỉ3w ḥnᶜ nčḥmm.t***
ḥtp.w ỉb m ỉšw tᵓ ḥ(n)ḳ.t ***ḫrw.fỉ św ỉtm.w***

[B] ***m mỉ3ỉ3 ḥr=k***

[A] ***nn gr.t wḫṭ=i̯ g3u̯=k***

[B] ***ỉw nčr nb h3i̯.n=f ⟨r⟩ nś.t=f m n̲nt ⟨n(.ỉ) wỉ3 n(.ỉ)⟩ ḥḥ.w***

[A] ***ỉw nś.t=k n s3=k ḥr.w*** ***ḫrw.fỉ ỉtm.w*** […]

[B] ***ỉššt pw ᶜḥᶜ.w m ᶜnḫ*** ***ḫrw.fỉ ⟨wśỉr⟩***

[A] ***ỉw=k r ⟨ỉri̯.t⟩ ḥḥ(.w) n(.ỉ) ḥḥ(.w) ⟨m rnp(.w)t⟩ ᶜḥᶜ.w n(.ỉ) ḥḥ(.w)***

[A] ‘I gave glorification as a substitute for water, air, and lust,
and the peace of heart as a substitute for bread and beer.’ says Atum.

[B] ‘But beholding your face?’

[A] ‘I shall not suffer you being in need.’

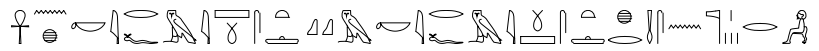
[B] ‘[But] every [other] god has descended [to] his seat
in the front [of the barque of] the million!’

[A] ‘Your throne will belong to your son Horus.’ says Atum. […]

[B] ‘And what about the lifetime?’ says Osiris.

[A] ‘You will spend millions of millions of years, a life time of millions of years!’

EXERCISE

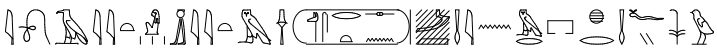
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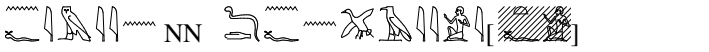
16. 

17. […] 

18. 



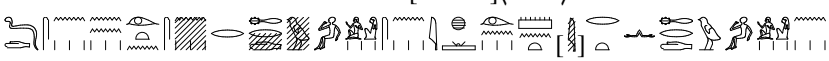
19. 





20. 





21. 





22. 









REFERENCES

1 CT II : 248 b, S_1P.
2 CT III : 81 a – c, B_1L.
3 CT IV : 87 b, B_5C.
4 2. ZwZt : 7, 9 – 10.
5 CT VI : 249 d – e, $S_{10}C^a$.
6 IV : 1075, 10.
7 BD 6, A.a. 6.
8 CT IV : 88 f – g, B_5C.
9 CT I : 121 a – b, B_1P.
10 CT IV : 88 l – m, B_5C.
11 CT II : 61 b, B_2Bo.
12 CT II : 115 g – h, G_2T.
13 IV : 181, 9 – 11.
14 BD 52, Nu 4.
15 BD 71, Nu 3.
16 BD 125 [Schluss], Nu 100.
17 IV : 1543, 9 – 10.
18 pBln 10030, A 3 – 7.
19 pKah, pl. 13, 20 – 22.
20 pRam III B 26 – 28.
21 CT VI : 249 o – t, $S_{10}C^a$.
22 CT I : 151 b – 154 b, B_3Bo.

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CHAPTER 40

AUXILIARY VERBS AND CONSTRUCTIONS CORRESPONDENT WITH ENGLISH MODAL VERBS

40.1. AUXILIARY VERBS CONSTRUCTED WITH THE INFINITIVE

40.1.1. *ỉrỉ*

Middle Egyptian employs the verb *ỉrỉ* not only to derive verbal action from abstract nouns or nomina actionis,


nśwt ỉrỉ.t(ỉ)≠fỉ nśw.yt pWest 10.13

'A king who will exercise the kingship.'


Sin B 250

mś.w nśwt ʿḥʿ(.w) m wmt ḥr ỉrỉ.t ḫśf.w≠ỉ

'The royal children were standing in the door jamb, meeting me.'

Lit.: 'making the meeting me'.

but *ỉrỉ* also allows for the periphrasis of a main verb, namely by the respective form of the auxiliary verb as the carrier of the grammatical information, followed by the INFINITIVE of the main verb as the carrier of the verbal information. The construction originally laid emphasis on the verbal event;


ỉrỉ n≠k ỉwỉ.t r km.t 'Do come back to Egypt!' Sin B 188


č̉ỉ(≠ỉ) n≠k rṭ(.wỉ)≠k ỉrỉ≠k šmỉ.t CT I : 266 b, $B_{10}C^{a}$

'I shall give you your feet so that you might walk.'


CT I : 59 f – 60 b, T_9C

ỉrr≠k šmỉ.t ḥr rṭ(.wỉ)≠k *n ỉrỉ≠k šmỉ.t ỉś ⟨ś⟩ḫṭḫṭ.t(ỉ)*

'You do walk *upon your feet*; you do not walk *upside down*.'

The discontinuous negation […] *n* […] *ỉś* embraces the entire predicate phrase; cf. the negation of the *pw*-sentence in CT VII : 237 f – j, pGard II, qu. p. 584.

non-literary texts of the eighteenth dynasty, however, provide early examples for the periphrasis of verbs of motion as well as verbs with three and more radicals, which gradually lost their grammatical variability.

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IV : 606, 2  *ỉśḏ ỉrị.y śnfr twt pn m rnp.t-ḥśp* 22

'This statue was decorated in the 22nd regnal year.'

40.1.2.  *pꜣ.wn*

The auxiliary verb *pꜣ.wn* denotes the occurrence of an event in the [distant] past. It is grammatically variable and attested in various constructions of the past tense.

PERFECT

CT II : 5 a – b, G_1T 

ỉnk pw šw ỉtị nḏr(.w)
pꜣ.n ỉtm.w ḥꜣb wʿ.t=f m ḥ(ỉ)ḥ(ỉ)=ỉ ḥnʿ śn.t=ỉ tfnw.t

'I am, indeed, Shu, the father of the gods.
Atum once sent his Sole Eye, searching for me and my sister, Tefnut.'

pSm 3.13 – 14  […]

ỉr śwt gmị=k s pf śḥḏ.n=f pꜣ.n=f wṭị.t nht […]

'But if you find that that man has gone pale
and that earlier he had [shown signs of] exhaustion, […].'

NEG. PERFECTIVE

CT I : 82 a – 84 c, B_1P 

prị śbḥ m rʾ wr.w […] *mꜣꜣ=śn nr.w r ḥr(.w)=śn*
ỉw.t pꜣ.n=śn mꜣꜣ mỉ.t(ỉ)t ỉr.t

'A cry will issue from the mouth of the Great Ones […]
when they see the terror on their faces,
never having seen the like thereof.'

The negating particle is replaced with the negative circumstantial particle  *ỉw.t*.

IV : 1326, 7 

sp ḳn n pꜣ.n.tw śḏm=f ḏr h(ꜣ)w r(m)ḏ(.w) nḏr(.w)

'a heroic deed that has not been heard since the time of men and gods'
[i.e., the primeval time when gods and men lived together upon earth]'

śḏm=f: INFINITIVE with pronominal subject, see sect. 11.1.3.1.2.

Note 1

Middle Egyptian also employs the NEG. PERFECTIVE of *pꜣ.wn* to denote a strong negation of an event ever to have occurred.

Ptah L_2 2.8  *n pꜣ.wn nḏ.yt m(ỉ)nị sp=śn*

'Not ever has baseness moored its [evil] deeds.' [i.e., succeeded].'

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THE SUBJUNCTIVE AFTER  ***n sp***

 I : 101, 4

n sp pꜣu mỉ.tw(=ỉ) śḏm śšt3 n(.ỉ) ỉp.t nśwt ḳr-bꜣḥ

'Never before did a peer of mine hear the secret of the royal women-quarters.'

A PARTICIPLE OR A RELATIVE FORM

 IV : 584, 17

śᶜꜣi mn.w=f r ỉri.t.n ḳr.tỉw ỉm.ỉ(w)-ḥꜣ.t m ḫnỉ.t r pꜣu.t ḫpr

'who enlarged his monuments in respect of what earlier ancestors had done, distinguishing [it] before [everything] that had come about'

 ***pꜣu.n=k ḥśi(.t) sḫꜣ.w ḥnᶜ=f*** Merikare E 51

'someone with whom you have sung the writings'

Note 2
As not the main verb but the auxiliary is constructed as a relative form, a direct object in reference to the antecedent / the referent has to be constructed with a coreferential pronoun.

 VII : 30, 12 – 13

n ḫpr mỉ.t(ỉ)t n bꜣk(.w) pꜣu.n nb=śn ḥsỉ.t śt

'The like has not happened to [other] servants whom their master had praised.'

40.2. AUXILIARY VERBS REPLACING A SEMANTIC PARTICLE

In order to convey a particular semantic notion with a clause,  ***prỉ***,  ***ỉyỉ***, and  ***ḳr*** as well as  ***śḳr*** and ***wršu*** can be employed as auxiliary verbs. While the members of the first group mark an event as the outcome or the consequence of a preceding event, the latter verbs are used to convey the notion of 'to spend the night / the day, doing [sthg.]'.

α. Correspondent to  ***ᶜḥᶜ.n*** [+ PERFECT]

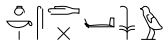
CT IV : 279, b – d, BH1Br [parallel with ***ᶜḥᶜ.n***: CT IV : 278 b – d, Sq1C]

 ***gmỉ.n=f bꜣ ỉm n(.ỉ) rᶜw***

 ***prỉ.n ḫpt.n ky ky***

'There he found the *ba* of Ra,
and that is how it came that one embraced the other.'

IV : 895, 1 – 5

 […] 

ỉnk śḳ św […] ***prỉ.n ỉnỉ=ỉ mryn s 2 m śḳr-ᶜnḫ***

'It was I who burst it […]
and that is how it came that I brought two knights as prisoners.'

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pWest 6.3 – 4

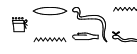



ʿḥʿ.n=ś gr.tì nn ḫnỉ.t *ỉyỉ.n ḥčỉ.n=ś pȝy=ś rmn*

‘Then she was still and did not row,
and that is how it came that she spoiled her side.’

Kagemni Pr 2.3 – 4


[…] *m-ḫt ʿrḳ=f śḫr r(m)čˁ(.w)* […]


[…] *čˁr.n čṭ.n=f n=śn* […]

‘After he had gained full knowledge of the manner of men, […]
he eventually said to them, […].’

Sin B 127 – 128





śčˁr.n
ḳȝś.n=ỉ pčˁ.t=ỉ *wṭỉ.n=ỉ ʿḥȝ.w=ỉ*
čỉ.n=ỉ sš n bȝgś.w *śḫkr.n=ỉ ḫʿ.w=ỉ*

‘I spent the night
stringing my bow and shooting my arrows,
giving an edge [?] to my dagger and polishing my weapons.’

β. Correspondent to  *ʿḥʿ.n* [+ STATIVE]

CT IV : 281 a, M_1N_4


[…] *čˁr.n ḫpr(.w) m bȝ(.wỉ)=f*

parallel with *ʿḥʿ.n*:
CT IV : 281 a, BH_1Br

‘[…] and eventually they became his double-ba’

CT V : 97 g, T_1C



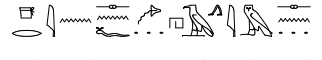
śčˁr.n ỉḥ(.w)=ś rḫś(.w) śmn=ś npčˁ(.w)

‘Her oxen spent the night butchered, her goose slaughtered.’ ≈
‘At night, her oxen were butchered and her geese were slaughtered.’

γ. Correspondent to  *wn.ỉn* [+ STATIVE]

BD 18, Nu 28


ʿḥʿ.n sfč.w m-bȝḥ-ˁ nčr(.w) ỉpn


čˁr.ỉn snf hȝỉ.w ỉm=śn

‘Then they were slaughtered in the presence of these gods,
and so the blood flowed down from them.’

δ. Correspondent to  *wn.ỉn* [+ adverbial predicate]

pWest 6.10 – 12



ỉśč r=f ỉr pȝ mw ỉw=f m mḥ 12 *ḥr ỉȝ=f*
čˁr.ỉn=f ⟨m⟩ mḥ 24 *r-śȝ wčb=f*

‘Now, as for the water, it was 12 cubits [high] at its surface;
then it was 24 cubits [high] after it had been folded over.’

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ε. Correspondent to  ***wn.ỉn*** [+ pseudo verbal predicate]

 pKah, pl. 30, 18 – 19

ỉr pꜣ ḏṯ wršṯ=ỉ ḥr rmỉ̯(.t) ḥr=ś

'As for what has been said, I spend all day crying over it.'

 […] pWest 6.13 – 15

wrš.n ḥm=f ḥr ⟨ỉrỉ̯.t⟩ hrw nfr […]

prỉ̯.n fḳꜣ.n=f ḥr(.ỉ)-ḥ(ꜣ)b ḥr.ỉ ḏꜣḏꜣ-m-ᶜnḫ

'His Majesty spent a nice day […]

and that is how it came that he rewarded the chief lecturer priest Djadjaemankh.'

ζ. Correspondent to  ***wn=f ḥr śḏm*** [habitual]

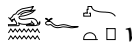
 West 7.6 – 7.7

wrš ḥm n(.ỉ) nśwt-bỉ̀.ỉt (ḫwỉ̯=f-wỉ̀) mꜣᶜ-ḫrw

ḥr ḥ(ỉ)ḥ(ỉ) n=f nꜣ n(.ỉ) ỉp(.w)t n(.ỉw)t wn.t ḏḥw.tỉ

'The Majesty of the King of Upper- and Lower Egypt, Khufu, justified,

used to spend the day searching for the chambers of the sanctuary of Thot.'

η. Correspondent to  ***wnn=f śtp(.w)*** [+ STATIVE]

 ***wrš=ś śḏr.t(ỉ) ḫḳr.t(ỉ)*** pKah, pl. 5, 4

'She shall spend the day laying down and fasting.'

40.3. Constructions correspondent to English modal verbs

40.3.1. Faculty and incapability

While the generic modality denotes the inevitability [see sect. 25.4.3.1.] / impossibility [see sects. 25.7.1.1. and 25.7.1.2.] of a verbal event to occur as well as the [generalized] subject's natural ability / disability, Middle Egyptian employs  ***rḫ***, 'to know', with an object infinitive to denote the subject's faculty to perform a verbal action.

 pWest 7.4 – 5

ỉw=f rḫ(.w) ḏ(ꜣ)s tp ḥśḳ(.w)

ỉw=f rḫ(.w) rḏỉ̯.t šmỉ̯ mꜣỉ̀ ḥr-śꜣ=f

'He knows to / he can tie a severed head,

and he even knows to / can let a lion walk on his back.'

Its negated counterpart,  ***ḫm***, 'to know not', originally served to denote impossibility as well as incapability. Standard Middle Egyptian, however, usually

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constructs either case with the negated generic modality, denoting the impossibility of an event to occur by the NEG. PERFECT of the main verb.

CT I : 284 c – d, T_1C 

t᾽ ≠k ḫm ḫśḳḳ.w *ḥ(n)ḳ.t≠k ḫm.t ʿm3(.w)*

‘your bread, which does not mould, and your beer, which does not go sour’

next to

CT I : 285 c – d, T_2C 

t᾽ ≠k n ḫśḳḳ.n≠f *ḥ(n)ḳ.t≠k n ʿm3.n≠śn*

‘your bread, which does not mould, and your beer, which does not go sour’

The subject’s incapability to act in a certain manner is constructed with the NEG. PERFECT of the verbs  ***rḫ***, ‘to know’, or  ***gmi̯***, ‘to find’, followed by either a finite object clause or by the NEG. PERFECT of the verb  ***ḫpr***, ‘to happen’, which is constructed with a subject infinitive and a dative object in reference to the performer.

CT VII : 447 b – c, B_3C 

ś.t ȝḫ nw rḫ ʿḳ m ḫ.t wbȝ kk.w ỉw.t(ỉ) rḫ≠f pri̯.t r p.t

‘This is the place of an *akh* who knows how to enter the fire
and how to open the darkness,
but who does not know how to / cannot go forth to the sky.’

pSm 2.4 – 5 

n gmi̯.n≠f ṯgȝ≠f n rmn(.wỉ)≠f ḥnʿ ḳȝb.t≠f

‘He cannot look at his shoulders or his chest.’

Lit.: ‘He cannot find that he looks at his shoulders or at his breast.’

pEb 51.21 – 22 

n ḫpr.n n≠f ṯgȝ.t n ḫ.t≠f *ỉw ḳśn r≠f*

‘He cannot look at his belly because it is painful for him.’

Lit: ‘Looking at his belly does not happen for him […].’

The spelling of the INFINITIVE of the verb *ṯgȝ* reflects the change from an original VERB 3-RAD into a VERB 3AE INF.

40.3.2. PERMISSION AND PROHIBITION

Besides the causative formation  ***rčḳi̯*** [SUBJUNCTIVE] expressing facilitation and prevention,

CT I : 287 b, Sq_3C  ***n rčḳi̯≠ỉ m(w)t≠č m(w)t.t***

‘I will save you from dying a[n eternal] death.’

CT I : 287 f, T_2C  ***n rčḳi̯(≠ỉ) bnu̯≠k m rn≠k bn.w***

‘I will save you from departing [*bnu̯*] in [this] your name *Phoenix* [*bn.w*].’

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Middle Egyptian constructs the verb  *wḏ̌*, ‘to order’, with an object clause to express the permissive modality, ‘it is allowed [aff.] / forbidden [neg.] to’. This construction largely refers to an unspecific or impersonal subject constructed as an object infinitive, while a finite object clauses employ the PROSPECTIVE, serving as a nominalised verb form. In affirmative clauses, however, the regular use of  *wḏ̌*, ‘to command’, with an object infinitive cannot be clearly distinguished from the permissive modality.

 *wḏ̌.t(w) n bꜣk-ỉm ỉrỉ̯.t mṯw-ỉꜣw* Ptah Pr 5.2 – 3

‘May the humble servant be commanded / allowed
to appoint a *staff of old age* [i.e., *an assistant*].’

  CT VII : 463 f – 464 a, B3C

ỉw ỉrỉ̯.n≠ỉ s nb mỉ śn.nw≠f *n wḏ̌(≠ỉ) ỉrỉ̯≠śn ỉsf.t*

‘I have created each man equal to his fellow,
and I did not allow that they should do evil.’

 pKah, pl. 30, 8 – 11

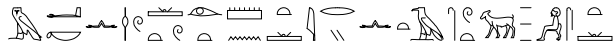
(ỉ)n-ỉw wḏ̌(.w) śḏ̌m ỉčꜣ ỉn r(m)č.t nb.t wp.w-ḥr (ỉ)m(.ỉ)-rʾ šnč

‘Is it commanded / allowed that a thief is interrogated by anybody but the sheriff?’

Lit.: ‘Has interrogating a thief been commanded’.

The INFINITIVE with a passive notion is employed as the subject of the PASSIVE [PERFECT].

The negation of the permissive modality, however, is constructed in the same way as the causative formation  *rḏ̌ỉ̯* [SUBJUNCTIVE], i.e., not the object clause but the governing verb is negated,

 pWest 8.17

m≠k n wḏ̌.tw ỉrỉ̯.t mn.t ỉr.ỉ n ʿw.t šps.t

‘Behold, it is forbidden to do the like to the precious cattle.’

and thus contrasts with the NEG. PROSPECTIVE as the negation of regular clauses as the object of  *wḏ̌*.

  CT III : 171 j – k, T1C

ỉw wḏ̌.n gbb (ỉ)tỉ̯ wśỉr *tm≠ỉ wnm(.w) ḫś*

‘Geb, the father of Osiris, has commanded that I shall not eat excrement.’

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APPENDIX

I. OVERVIEW OF THE DIFFERENT FORMS OF THE SUFFIX CONJUGATION

II. SIGN LIST

III. WORD LIST

IV. TEXT EDITIONS AND REFERENCE BOOKS

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	PERFECT	PASS. PERFECT	PERFECT	PRESENT	AORIST	SUBJUNCT.
2-RAD	*rḫ.**n***	*wn**(.w)** / šᶜ.**w***	*wḳ̌*	*gr*		*ḳ̌ṭ*
2AE GEM	*ʾmm.**n*** [*ʾm.**n***]	*šb**b***	*ḳb**b*** [*ḳb*]	*ḳb**b***	*šm**m***	*gn*
3-RAD	*śḳ̌m.**n***	*šsp**(.w)** / wbʾ.**w***	*śẖm*	*nḥm*	*šsp*	*pśš*
3AE INF	*śkḭ.**n***	*ʾrḭ**(.w)** / ʾrḭ.**w** mśḭ.**y***	*ẖbḭ*	*gmḭ*	*hʾʾ*	*mśḭ* [*ʾrḭ.**y***] ***ʾnt***
3AE GEM	*špśś.**n***	*ẖśḳ̌ḳ̌*		*špśś*	*pḥrr*	*śnb**b***
4-RAD	*śkśk.**n***	*gmgm**(.w)***	*śiʾʾč*	*nḳ̌nḳ̌*		*wśčn*
4AE INF	*śẖntḭ.**n***	*nḳ̌rḭ**(.w)** / ẖwśḭ.**w***	*ᶜwʾḭ*	*mśḳ̌ḭ*	*mśḳ̌ḳ̌* *ḥmśḭ*	*ḥmśḭ* [*bʾgḭ.**y***]
5-RAD			*śmtmt*			
CAUS 2-RAD	*śmn.**n***	*śmn**(.w)***	*śmr*	*śmn*		*śẖm*
CAUS 2 GEM	*śḳb**b**.**n***	*śẖm**m***		*śgn**n***	*śšr**r***	*śḳb**b***
CAUS 3-RAD	*śrwḳ̌.**n***	*šmnẖ**(.w)***	*śnḥm*	*śwᶜb*		*śmʾᶜ*
CAUS 3AE INF	*śmśḭ.**n***	*śḥrḭ**(.w)** / śḫᶜḭ.**w** śḥrḭ.**y***	*śčnḭ*	*śḥrḭ*	*śḳṭṭ*	*śḳʾḭ* [*śḳʾḭ.**y***]
CAUS 4-AD				*śẖntḭ*		
CAUS 4AE INF	*śhʾbḭ.**n***	*śmʾwḭ**(.w)** / śẖntḭ.**w***				*šẖntḭ*
CAUS 5-RAD		*šnfẖfẖ*				*wn*
wnn	***wn***			*wn*	*wn**n***	*mʾ**n*** *mʾ*
mʾʾ	*mʾ.**n*** [*mʾʾ.**n***]	*mʾ**(.w)*** [*mʾʾ*]	*mʾʾ / mʾ*	*mʾʾ*	*mʾʾ* [*mʾ*]	*ʾwt*
ʾwḭ	*ʾyḭ.**n*** [*ʾwḭ.**n***]		*ʾyḭ* *ʾwḭ*	*ʾwḭ*	*ʾwḭ* [*ʾw**w** / ʾy**y***]	*ṭḭ* ***wṭḭ***
wṭḭ	*wṭḭ.**n*** *ṭḭ.**n*** *[perform.]*	*wṭḭ**(.w)***			*ṭṭ*	*ḳ̌ḭ* [*ḳ̌ḭ.**y***]
rḳ̌ḭ	*rḳ̌ḭ.**n*** *ḳ̌ḭ.**n*** *[perform.]*	*rḳ̌ḭ**(.w)** / rḳ̌ḭ.**w** rḳ̌ḭ.**y** ḳ̌ḭ**(.w)** / ḳ̌ḭ.**w***	*rḳ̌ḭ* *ḳ̌ḭ*	*ḳ̌ḭ* [*rḳ̌ḭ*]	*ḳ̌ḳ̌*	

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	PROSP.	PASS. PROSP.	*śčm.t≂f*	*śčm.ỉn≂f*	*śčm.ḫr≂f*	*śčm.k3≂f*
2-RAD	*pḥ*	*pḥḥ*	*mr.t* [*rṭ(.t)*]	*čṭ.ỉn*	*gś.ḫr*	*3m.k3*
2AE GEM	*ḳbb*	*3mm*	*ḫnn.t*			
3-RAD	*ḥw3.w*	*ḥ3mm*	*ʿnḫ.t* *wčt(.t)* *ḳm3.yt*	*ỉnỉ.ỉn*	*pnʿ.ḫr*	*nḥm.k3*
3AE INF	*h3i.w* *sbi.y*	*ỉri.w* *ỉči.y*	*ỉri.t* *ỉri.yt*	*ḳ3i.ỉn*	*ỉri.ḫr*	*pri.k3*
3AE GEM						
4-RAD	*snsn.w*	*ḳnḳn(.w)*		*ḥbhb.ỉn*	*ḫ3ḫ3.ḫr*	*sḥsḥ.k3*
4AE INF	*nčri.w* *nčri.y*	*nčrr*	*ḫmśi.t*		*nčri.ḫr*	*ḥmśi.k3*
5-RAD	*nḫrḫr.w*					
CAUS 2-RAD	*śčṭ.w* *śnm.y*	*śḫṭ.w* [*śḫṭṭ*]		*šʿḳ.ỉn*	*śmn.ḫr*	*śḥč.k3*
CAUS 2 GEM		*śšmm(.w)*			*śšmm.ḫr*	
CAUS 3-RAD	*śḫtp.w* *śčf3.y*	*śnwḫ.w* [*śnʿʿ*]	*śšwi.t*		*šrwḫ.ḫr*	*św3č.k3*
CAUS 3AE INF	*śḫri(.w)*	*śḫri.y*				*śḳti.k3*
CAUS 4-RAD	*śḫtḫt.w* *śḫtḫt.y*	*śḫtḫt.w* *śḫtḫt.y*				
CAUS 4AE INF		*śḫnti*				
wnn	*wnn*		*wn.t*	*wn.ỉn*	*wn.ḫr* *wnn.ḫr*	*wn.k3*
m33	*m33*	*m33*	*m3n.t*	*m3.ỉn*	*m33.ḫr*	*m3.k3*
ỉwi	*ỉwi(.w)* [*ỉwi.y*] [*ỉyi.y*]		*ỉwi.t* *ỉyi.t* *ỉyi.yt*	*ỉwi.ỉn* [*ỉyi.ỉn*]	*ỉwi.ḫr*	*ỉwi.k3*
wti	*wti(.w)* *ti(.w)*	*rči.w* *ti.w*				*wti.k3*
rči	*rči(.w)* *rči.w*	*rči(.w)*	*rči.t* *rči.yt*	*rči.ỉn* [*či.ỉn*]	*rči.ḫr*	*rči.k3*

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	STATIVE	NEGATIVE COMPL.	IMPERATIVE	INFINITIVE
2-RAD	*mḥ.tỉ*	*ʒṭ.w*	*čr* [*ỉ.ms*]	*wn*
2AE GEM	*gn.w* / *gnn.tỉ*	*šmm*	*rnn*	*šmm*
3-RAD	*fkʒ.kw*	*twʒ.w*	*wčᶜ* *śḫʒ(.w)* *[pl.]*	*śčm*
3AE INF	*ḥsi̯.kw* *ḫᶜi̯.y* *[3rd]*	*hʒi̯.w*	*ỉᶜi̯* *rmi̯.y* *[pl.]*	*ḥsi̯.t*
3AE GEM	*špśś.kw*	*ḫśčč.w*		*špṭṭ*
4-RAD	*wśčn.kw*	*šfḫḫ.w*	*ḫnmś*	*wśčn*
4AE INF	*nčri̯.kw* *wʒśi̯.y* *[3rd]*	*nčri̯.w*	*mśči̯*	*ḥmśi̯.t* *mśči̯*
5-RAD		*nbỉbỉ.w*	*šfḫfḫ(.w)* *[pl.]*	
CAUS 2-RAD	*śʒḫ.tỉ*	*śwḫ.w*	*śwč* *śfḫ(.w)* *[pl.]*	*śḫr.t* *śmn(.t)*
CAUS 2 GEM	*śgnn.tỉ*			*śḳbb*
CAUS 3-RAD	*śrwč.tỉ*	*śḥčn.w*	*śḥtm*	*śᶜnḫ*
CAUS 3AE INF	*śčni̯.kw*		*śᶜʒi̯* *śḥri̯.y* *[pl.]*	*šḫpi̯.t* *śhʒy.t* *śmśi̯(.t)*
CAUS 4-RAD	*śmnmn.tỉ*			*śbʒḳḳ*
CAUS 4AE INF	*śḫnti̯.kw*		*śḫnti̯*	*śḫnti̯*
wnn	*wn.kw*			*wnn* *wn≠*
mʒʒ	*mʒ.tỉ* *mʒʒ.tỉ*	*mʒʒ*	*mʒʒ* / *mʒ* *mʒ(.w)* *[pl.]*	*mʒʒ* *mʒ≠* *mʒn*
ỉwi̯	*ỉwi̯.kw* *ỉyi̯.kw*	*ỉwi̯(.w)*	*mỉ* / *mỉ.y* *[pl.]* [*ỉwi̯*]	*ỉyi̯.t* *ỉwi̯.t*
wṭi̯	*wṭi̯.kw* *wṭi̯.y* *[3rd]*		[*ṭi̯.y*]	*wṭi̯.t* *ṭw*
rčči̯	*rčči̯.tỉ* [*čči̯.tỉ*] *čči̯.y* *[3rd]*	*rčči̯(.w)*	*ỉmi̯* [*čči̯* / *rčči̯*] [*čči̯(.w)* / *rčči̯.y (pl.)*]	*rčči̯.t* *čči̯.t*
ỉmi̯ *[neg. v.]*			*m*	
šsp			*mi̯* / *m-n≠k* [*šsp*]	

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	PERFECTIVE PARTICIPLE.	IMPERFECTIVE PARTICIPLE	VERBAL ADJECTIVE
2-RAD	*ʒḳ [act. pl.]* ***rḫḫ*** *[pass. sing.]* ***wčč.t*** *[pass. sing. fem.]*	***čṭ.w*** *[pass. sing.]* ***čṭ.t*** *[pass. sing. fem.]*	***fḫ.tḭ≠fi***
2AE GEM	***hn*** *[act. sing.]*	***čkk.w*** *[act. sing.]* ***wrr.t*** *[pass. sing. fem.]*	***nśś.tḭ≠fi***
3-RAD	***śčm*** *[act. sing.]* ***hʒb*** *[pass. sing.]*	***ʒnḫ.y*** *[act. sing.]* ***śḫʒ.w*** *[pass. sing.]*	***gmḥ.ti≠fḭ***
3AE INF	***prḭ*** *[sing. act.]* ***šwḭ.y*** *[sing. act.]* ***ḥsḭ.yw*** *[act. pl.]*	***ỉrr*** *[act. sing.]* ***ḫtṭ.y*** *[act. sing.]* ***prr.t*** *[act. sing.]*	***štḭ.t(i)≠śn*** ***hʒw.t(i)≠f(i)***
3AE GEM	***pḥrr*** *[sing. act.]*	***śpṭṭ*** *[act. sing. fem.]*	
4AE INF	***śšmḭ*** *[act. sing.]* *ʿwʒḭ [act. sing.]*	***mśčč.w*** *[act. sing.]* ***mśčč.t*** *[act. sing. fem.]*	***śwʒḭ.t(i)≠śn***
CAUS 2-RAD	***śḥč*** *[act. sing.]* ***śwč.t*** *[pass. sing. fem.]*	***śrṭ*** *[act. sing.]* ***śʿḳ.yw*** *[act. pl.]*	
CAUS 2 GEM		***śgnn*** *[act. sing.]*	
CAUS 3-RAD	***śnčm*** *[act. sing.]* ***śḫkr.w*** *[act. sing.]*	***śwṭʒ*** *[act. sing.]*	***śrwč.t(i)≠f(i)***
CAUS 3AE INF	***śʒwḭ.w*** *[act. sing.]*	***śḳnn*** *[act. sing.]*	
CAUS 4AE INF	***śmʒwḭ*** *[act. sing.]* ***śḫwḭ.y*** *[act. sing.]*	***śḫntḭ.w*** *[act. pl.]*	
CAUS 4-RAD	***śmnmn.t*** *[act. sing. fem]*		
wnn	***wn.w*** *[act. pl.]* ***wn.yw*** *[act. pl.]*	***wnn.w*** *[act. pl.]* ***wnn.yw*** *[act. pl.]*	***wnn.t(i)≠f(i)***
mʒʒ	***mʒ.t*** *[act. sing. fem.]* ***mʒ.w*** *[act. pl.]*	***mʒʒ.w*** *[pass. sing.]* ***mʒʒ*** *[act. pl.]*	***mʒʒ.t(i)≠śn***
ỉwḭ / ỉyḭ	*ỉwḭ [act. sing.]* ***ỉwḭ.w*** *[act. sing.]* *ỉyḭ [act. sing.]* ***ỉyḭ.y*** *[act. sing.]*	***ỉyḭ.y*** *[act. pl.]*	***ỉwḭ.t(i)≠śn***
wṭḭ	***wṭḭ*** *[act. sing.]*	*ṭṭ [act. sing.]* *ṭṭ.yw [act. pl.]*	***wṭḭ.t(i)≠f(i)***
rčḭ	***rčḭ / čḭ*** *[act. sing.]* ***rčḭ.yt*** *[pass. sing. fem.]*	*čč [act. sing.]*	***rčḭ.t(i)≠f(i)***

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	REL. PERFECT	PERFECTIVE RELATIVE.	IMPERFECTIVE RELATIVE
2-RAD	*ʿm.t.n≈f [fem. sing.]* *wčˇ.t.n≈f [fem. pl.]*	*čˇṭ.t≈ỉ [fem. sing.]*	*čˇṭ.w N [sing.]*
3-RAD	*śb3.n N [sing.]* *čˇṭ.t.n≈f [fem. sing.]*	*č3s(.w) [pl.]*	*wḥʿ≈ỉ [sing.]* *ḳm3.t N [fem. sing.]*
3AE INF	*čnị̂.n≈f [sing.]* *k3ị̂.t.n≈f [fem. sing.]* *h3ị̂.w.n≈f n≈f [pl.]*	*mśị̂≈ś [sing.]* *ỉrị̂.y≈ỉ [sing.]* *gmị̂.t(≈ỉ) [fem. sing.]*	*ḥʿʿ.w.n≈f [sing.]* *prr.y≈ś ỉm≈f [sing.]* *mrr.t N [fem. sing.]*
4-RAD	*šʿśʿ.t.n≈f [fem. sing.]*		
4AE INF	*mṭwị̂.t.n≈ỉ [fem. sing.]*	*ʿw3ị̂(≈ỉ) [sing.]*	*mśčˇčˇ.t N [fem. sing.]*
CAUS 2-RAD	*ś3ḫ.w.n≈f [pl.]*	*śwčˇ N [sing.]*	*ššn.t≈ś [fem. sing.]*
CAUS 3-RAD	*ššpṭ.n≈k [sing.]* *śḫpr.w.n N [pl.]*	*śm3ʿ N [sing.]*	*šḫpr≈f [sing.]*
CAUS 3AE INF	*śʿ3ị̂.n N [sing.]*		
CAUS 4AE INF	*śḫntị̂.n≈čn [sing.]*		*śḫntị̂ N [sing.]*
wnn		*wn≈k ỉm*	*wnn.w N≈f [pl.]*
m33	*m3.t.n N [fem. sing.]*		*m33.t≈k [sing.]*
ỉwị̂ / ỉyị̂	*ỉyị̂.n≈śn ỉm [sing.]*	*rčˇị̂≈k [sing.]* *čˇị̂.t N [fem. pl.]*	*ỉww n≈f N [sing.]* *ỉyị̂.t n≈f N [fem. sing.]*
rčˇị̂	*čˇị̂.n≈f [sing.]* *rčˇị̂.t.n≈f [fem. sing.]* *rčˇị̂.w.n N [pl.]*		*čˇčˇ.t N [fem. sing.]* *čˇčˇ.y.t≈f [fem. sing.]*

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II. Sign List

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A. Man and his Occupations

A1		seated man	SEM.: ***s***, ‘man’ DET.: MAN, PERSON DET.: SUFFIX 1ST SING;
A2		man with hand at mouth	DET.: ACTIONS WITH THE MOUTH, SENSE, PERCEPTION ABBR.: ***zwr***, ‘drink’
A3		man sitting on heal	DET.: SIT
A4		man with hands raised	DET.: WORSHIP, HIDE
A5		man hiding behind wall	DET.: HIDE
A6		man receiving purification	SEM. / DET.: ***wꜥb***, ‘pure’
A7		fatigued man	DET.: WEAK, WEARY
A8		man performing ***ḥn.w***-gesture	DET. in ***ḥn.w***, ‘jubilation’
A9		man with basket on the head	SEM. / DET.: ***ꜣčp***, ‘load’, ***fꜣi̯***, ‘carry’, ***kꜣ.t***, ‘work’
A10		man with oar	DET.: SAIL, ROW
A11		man with sceptre and crook	DET.: FRIEND
A12		soldier	SEM. / DET.: ***mšꜥ***, ‘soldier’; *with pl. strokes:*, ‘army’, ‘expedition force’
A13		prisoner	DET.: ENEMY
A14		wounded man, lying	DET.: ENEMY, DIE
A14 a		wounded man, seated	Var. of A14
A15		falling man	SEM. / DET.: ***ḫr***, ‘fall’
A16		bowing man	DET.: BOW
A17		child	SEM.: ***ḫrṯ***, ‘child’ PHON.: ***nnỉ*** in ***nnỉ-nsw***, ‘Herakleopolis’ DET.: YOUNG; hieratic also SIT
A17 a		child	Hieratic var. of A17 DET. in ***ḥmsỉ***, ‘sit’ [VAR. of A3]
A18		child with Red Crown	DET. in ***ỉnp***, ‘young king’
A19		old man with staff	SEM. / DET.: ***ỉꜣw***, ‘old’, ***śmś.w***, ‘eldest’, ***wr***, ‘magnate’, ‘chief’ PHON.: ***ỉꜣk*** in ***ỉ(ꜣ)kw***, ‘miner’ *[through ỉꜣk, ‘age’]* DET.: OLD, DISTINGUISHED Hieratic sometimes for A25
A20		old man with forked staff	SEM. / DET.: ***śmś.w***, ‘eldest’ Var. of A19

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A21		man with staff and	SEM. / DET.: ***śr***, 'official', 'magistrate' DET.: DIGNITARY Var. of A11 and A22 In hieroglyphic not always distinguished from A19 and A20
A22		statue of man with stick and *ꜥb3*-sceptre	DET.: STATUE
A23		king with stick and club	DET.: KING
A24		man striking	SEM.: ***nḫt***, 'strong', 'victory' DET.: FORCE, EFFORT
A25		man striking	DET. in ***ḥwi̯***, 'strike', 'hit' [often ***ꜥs***]
A26		man beckoning	SEM. / DET.: ***i̯***, 'oh'; ABBR.: ***ꜥš*** in ***sḏm-ꜥš***, servant'
A27		man running	PHON.: ***i̯n*** in ***i̯n***, 'by' *[through **i̯n**, 'messenger']*
A28		excited man	DET.: HIGH, JOY, MOURN
A29		man upside down	DET.: UPSIDE-DOWN
A30		man worshipping	DET.: PRAISE, WORSHIP, RESPECT, PLEA
A31		man shunning	DET.: TURN AWAY
A32		man dancing	DET.: DANCE
A33		man with stick and bundle	SEM. / DET.: ***mni̯.w***, 'herdsman' DET.: WANDER, STRANGER
A34		man pounding	DET.: POUND, CONSTRUCT
A35		man building a wall	SEM. / DET.: ***ḳṭ***, 'build'
A36		man brewing	SEM. / DET.: ***ꜥft.i̯***, 'brewer'
A37		man in vat	Var. of A36
A38		man holding necks of two animals	SEM.: ***ḳi̯ś***, 'Qus'
A39		man holding necks of two giraffes	Var. of A38
A40		seated god	DET.: DIVINITY, KING VAR. of A1 *[in reference to a god or the king]*
A41		seated king	DET.: KING VAR. of A1 with king
A42		seated king with flagellum	VAR. of A41
A43		king with White Crown	SEM. / DET.: ***nśw***, 'King of Upper Egypt' DET.: OSIRIS
A44		king with White Crown and flagellum	VAR. of A43
A45		king with Red Crown	SEM. / DET.: ***bi̯t***, 'King of Lower Egypt'
A46		king with Red Crown and flagellum	VAR. of A45
A47		shepherd, seated	SEM.: ***mni̯.w***, 'herdsman' SEM. / DET.: ***s3u̯***, 'guard' VAR. of A48 *[by confusion]*

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A48		beardless man	SEM. / DET.: *ỉr.ỉ*, ‘belonging to’
A49		Syrian seated holding a stick	DET.: FOREIGNER
A50		noble on chair	DET.: DIGNITY, DECEASED VAR. of A1 *[when speaker is deceased]* In Dyn. 18 usually replaced with A51 / A52
A51		noble on chair with flagellum	SEM. / DET.: *špsỉ* / *špśś*, ‘noble’ DET.: NOBLE PERSON, ANCESTOR
A52		noble squatting with flagellum	DET.: DIGNITY, DECEASED
A53		mummy standing	DET.: MUMMY, STATUE, FORM
A54		mummy lying	DET.: DEAD
A55		mummy on bed	ABBR.: *śčr*, ‘sleep’, ‘spend the night’ DET.: LIE, DEAD
A59		man threatening	DET.: DRIVE OFF

B. WOMAN AND HER OCCUPATIONS

B1		seated woman	DET.: WOMAN, FEMALE PERSON
B2		pregnant woman	DET.: PREGNANT
B3		woman giving birth	SEM. / DET.: *mśỉ*, ‘give birth’
B4		B3 with F 31	VAR. of B3 ABBR.: *msỉ*, ‘give birth’
B5		woman suckling a child	DET.: NURSE
B6		woman with child on her lap	DET.: FOSTER, REAR
B7		queen with diadem an flower	DET.: NAME OF A QUEEN

C. ANTHROPOMORPHIC DEITIES

C1		god with sun-disk	SEM. / DET.: *rˁw*, ‘Ra’
C2		falcon headed god with sun-disk	VAR. of C1
C3		ibis-headed god	SEM. / DET.: *čḥwtỉ*, ‘Thot’
C4		ram-headed god	SEM. / DET.: *ḫnm.w*, ‘Khnum’
C5		ram headed god with *ˁnḫ*-sign	Var. of C4
C6		god with jackal-headed god	SEM. / DET.: *ỉnp.w*, ‘Anubis’, *wpỉ-wꜣ(.w)t*, ‘Upuaut’
C7		god with head of the Seth-animal	SEM. / DET.: *śtš*, ‘Seth’
C8		ithyphallic god	SEM. / DET.: *mnw*, ‘Min’

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C9		goddess with sun-disk and horns	SEM. / DET.: ***ḥw.t-ḥr.w***, ‘Hathor’
C10		goddess with feather	SEM. / DET.: ***mꜣꜥ.t***, ‘Ma’at’
C11		god with raised arms	SEM. / DET.: ***ḥḥ***, ‘Heh’ PHON. ***ḥḥ*** in ‘uncountable’, ‘million’
C12		god with high feather crown	SEM. / DET.: ***ỉmn.w***, ‘Amun’
C17		falcon-headed god with feather crown	SEM. / DET.: ***mnč.w***, ‘Month’
C18		squatting god with feather crown and sun-disk	SEM. / DET.: ***Tꜣ-čnnỉ***, ‘Tatenen’
C19		standing god with cap and ***wꜣś***-sceptre	SEM. / DET.: ***ptḥ***, ‘Ptah’
C20		as the last in a chapel	VAR. of C20

D. PARTS OF THE HUMAN BODY

D1		head in profile	SEM.: ***tp***, ***ḏꜣḏꜣ***, ‘head’ DET.: HEAD DET. in ***mkḥꜣ***, ‘neglect’ *[through* ***mkḥꜣ****, ‘back of the head’]*, ***ḥꜣ***, ‘behind, around’ *[through* ***ḥꜣ****, ‘back of the head’]*, ***dhn***, ‘appoint’ *[through* ***dhn.t****, ‘forehead’]*
D2		face	SEM.: ***ḥr***, ‘face’ PHON.: ***ḥr***
D3		hair	ABBR.: ***wš***, ‘defective’, ‘damaged’ in ***gmỉ wš*** DET.: HAIR, SKIN, COLOUR; DET. in words associated with hair: MOURN, WIDOW, BOLD
D4		eye	SEM.: ***ỉr.t***, ‘eye’ PHON.: ***ỉr*** DET.: ACTIONS ASSOCIATED WITH THE EYE
D5		eye toughed up with paint	DET.: ACTIONS / CONDITIONS OF THE EYE
D6		later alternative of the	VAR. of D5
D7		eye with painted lower lid	DET.: ADORN, SEE [rare] PHON. DET.: ***ꜥn*** in ***ꜥn.w***, ‘Tura’ [*through* ***ꜥn****, ‘beautiful’]*
D8		enclosed eye	VAR. of D7 as PHON. DET. in ***ꜥn.w***
D9		eye weeping	SEM. / DET.: ***rmỉ***, ‘cry’
D10		eye with falcon markings	SEM. / DET.: ***wḏꜣ.t***, ‘the sound Eye of Horus’
D11		part of D10	SEM..: ½ ***ḥḳꜣ.t*** *[a measure of grain]*

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D12		part of D10	SEM.: ¼ *ḥḳ3.t [a measure of grain]* DET. in *ḫfḫ*, ‘pupil’ and *m333*, ‘see’ Distinct from N33 und Z8
D13		part of D10	SEM.: 1/8 *ḥḳ3.t [a measure of grain]* DET.: EYEBROW
D14		part of D10	SEM.: 1/16 *ḥḳ3.t [a measure of grain]*
D15		part of D10	SEM.: 1/32 *ḥḳ3.t [a measure of grain]*
D16		part of D10	SEM.: 1/64 *ḥḳ3.t [a measure of garint]*
D17		part of D10	SEM. / DET.: *tỉ.t*, ‘image’
D18		ear	SEM. / DET.: *mśḫr*, ‘ear’
D19		nose in profile	SEM. / DET.: *fnḫ*, ‘nose’ PHON.: *ḫnt* DET.: ACTIONS ASSOCIATED WITH THE NOSE; FACE, HAPPY, MILD, DISOBEDIENT In hieratic sometimes confused with Aa32 and U31
D20		nose in profile, cursive	Var. of D19
D21		mouth	SEM.: *r3*, ‘mouth’ PHON.: *r*
D22		mouth with two strokes	SEM.: *r 3.wỉ*, ‘2/3’
D23		mouth with three strokes	SEM.: *ḫmt r3*, ‘¼’
D24		lip with teeth	SEM..: *śp.t*, ‘lip’
D25		two lips with teeth	DET. / ABBR.: *śp.tỉ*, ‘lips’
D26		liquid issuing from lips	DET.: SPIT, VOMIT, BLOOD
D27		smaller breast	SEM. / DET.: *mnḫ*, ‘breast’ DET.: NURSE
D27a		bigger breast	VAR. of the D27
D28		two arms	PHON.: *k3* SEM.: *k3*, ‘*ka*’
D29		two arms on standard	SEM. / DET.: *k3*, ‘*ka*’
D30		two arms and tail	DET. in *nḥb-k3.w*, ‘Nehebkau’
D31		D32 wit U36	SEM.: *ḫm-k3*, ‘mortuary priest’
D32		two arms embracing	DET.: EMBRACE, OPEN
D33		arms with oar	SEM.: *ḫnỉ*, ‘row’ PHON.: *ḫn*
D34		arms with shield and mace	SEM.: *ḥ3*, ‘fight’

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D35		arms in gesture of negation	SEM.: ***n*** / ***nn*** *[negations]*, ***ỉw.tỉ*** *[neg. rel. adj.]* PHON.: ***n*** *[only for N35]* DET.: NOT KNOW PHON. DET. ***ḫm***
D36		forearm	SEM.: ˁ, 'arm' PHON.: ˁ VAR. of D37 – D44]
D37		D36 with X8	PHON. ***ḳỉ*** / ***ḳ ỉn rḳỉ***, 'give' VAR. of D36, D38, D40, and D44
D38		D36 with X3	PHON.: ***mỉ*** or ***m*** DET. in ***ỉmị***, 'give!'
D39		D36 with W24	DET.: OFFER, PRESENT VAR. of D37 and D38
D40		forearm with stick	SEM. / DET.: ***nḫt***, 'strong' DET.: FORCED, EFFORT ABBR.: ***ḫ³ị***, 'measure', 'examine' VAR. of D37 [rare]
D41		forearm with palm down	ABBR.: ***rmn***, 'shoulder' PHON.: ***nỉ*** *[rare]* DET.: ARM AND ASSOCIATED ACTIONS
D42		forearm with bread	SEM. / DET.: ***mḫ***, 'cubit'
D43		D36 with S45	PHON.: ***ḫw***
D44		forearm with S42	SEM. /DET.: ***ḫrp***, 'administer', 'control'
D45		forearm with ***nḥbt***-wand	SEM. / DET.: ***ḏśr***, 'sacred', 'clear away'
D46		hand	SEM.: ***ḏr.t***, 'hand' PHON.: ***ṯ***
D46A		hand with water	SEM.: ***ỉṯ.t***, 'fragrance'
D47		hand with curved palm	DET.: ***ḏr.t***, 'hand' *[when spelled phonetically]*
D48		hand	SEM.: ***šsp***, 'palm' *[a measure of length]*
D49		fist	DET.: GRASP, SEIZE
D50		finger	SEM.: ***ḏbˁ***, 'finger' ABBR.: ***ḏbˁ***, '10.000'
-		D50 doubled [monogram]	DET.: ACCURATE VAR. of T14
D51		finger	SEM. / DET.: ***ˁn.t***, 'fingernail' PHON. DET.: ***dḳr*** ABBR.: ***ḳ³w***, 'flour' DET.: ACTIONS ASSOCIATED WITH THE FINGERS
D52		phallus	PHON.: ***mt*** DET.: PHALLUS, MALE
D53		phallus with fluid	SEM. / DET.: ***b³ḥ*** in ***m-b³ḥ***, 'in the presence of', ***r-b³ḥ***, 'before', ***ḏr-b³ḥ***, 'since' DET.: MALE, PHALLUS AND ASSOCIATED ACTIONS

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D54		legs walking	SEM.: *ỉwỉ*, 'come', *nmt.t*, 'step' DET.: MOTION
D55		legs walking backward	DET.: REVERSE
D56		leg	SEM. / DET.: *rṭ*, 'foot' PHON. DET. *wʿr [through wʿr.t, 'shin']*, *pṭ [through pꜣḏ, 'knee']*, *śbḳ [through śbḳ, 'leg']*, *gḥś* DET.: FOOT AND ASSOCIATED ACTIONS
D57		D56 with T30	PHON. DET.: *ỉꜣḏ* [*ỉꜣt*], *sỉꜣḏ* [*sỉꜣt*] ABBR.: *ỉꜣḏ.w*, 'place of execution' DET.: MUTILATE, VIOLATE
D58		foot	PHON.: *b* SEM.: *b(w)*, 'position', 'place'
D59		D58 with D36	PHON.: *ʿb*
D60		foot with purification vase	SEM. / DET.: *wʿb*, 'pure'
D61		stylised toes	SEM. / DET.: *śꜣḥ*, 'toe' PHON. DET. *śꜣḥ*
D62		less common variant of D61	VAR. of D61
D63		less common variant of D61	VAR. of D62

E. MAMMALS

E1		bull	SEM.: *kꜣ*, 'bull' *[often together with D52]*; otherwise usually *ỉḫ(.w)*, 'cattle' DET.: CATTLE
E177		two bulls joined	DET. in *ḫns*, 'go back and forth'
E2		aggressive bull	SEM.: *kꜣ* in *kꜣ-nḫt*, 'Victorious Bull' DET. in *śmꜣ*, 'wild bull'
E3		calf	DET.: CALF, SHORT HORNED CATTLE
E4		sacred cow	SEM. / DET.: *ḥśꜣ.t*, 'sacred cow'
E5		cow suckling calf	DET. in *ꜣms*, 'solicitous'
E6		horse	SEM. / DET.: *śśm.t*, 'horse'
E7		donkey	DET. in (*ỉ*)ʿꜣ, 'donkey'
E8		kid	PHON.: *ỉb [rare]* PHON. DET.: *ỉb* DET.: GOAT, CATTLE
E8 a		kid	Var. of E8
E9		new-born bubalis	PHON.: *ỉw*
E10		ram	SEM.: *bꜣ*, 'ram', *ḫnm.w*, 'Khnum' DET.: SHEEP
E11		OK variant of the last	VAR. of E10

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E12		pig	DET.: PIG
E13		cat	DET. in ***mỉw*** / ***mỉ.t***, ‘cat’
E14		greyhound	DET.: DOG
E15		recumbent jackal	SEM. / DET.: ***ỉnp.w***, ‘Anubis’ SEM..: ***ḥr.ỉ-śšt3***, ‘master of secrets’
E16		recumbent jackal on shrine	SEM. / DET.: ***ỉnp.w***, ‘Anubis’
E17		jackal	SEM. / DET.: ***ś3b***, ‘jackal’, ‘dignitary’
E18		jackal on standard	SEM. DET.: ***wpỉ-w3(.w)t***, ‘Upuaut’
E19		variant of the last	VAR. of as E18
E20		sitting Seth animal	SEM. / DET.: ***śtš*** / ***śtḫ***, ‘Seth’ DET.: TURMOIL, CHAOS VAR. of E7 and E27 *[in hieratic]*
E21		recumbent Seth-animal	VAR. of E20
E22		lion	SEM. / DET.: ***m3ỉ***, ‘lion’
E23		recumbent lion	SEM. ***rw***, ‘lion’ PHON.: ***rw*** VAR. of U13 *[by confusion in hieratic]*
E128		two lions joined	SEM. / DET.: ***3kr***, ‘Aker’
E24		panther	SEM. / DET.: ***3bỉ***, ‘panther’
E25		hippopotamus	DET.: HIPPOPOTAMUS
E26		elephant	SEM.: ***3bw***, ‘elephant’ PHON. DET. in ***3bw***, ‘Elephantine’
E27		giraffe	DET. in ***mmỉ***, ‘giraffe’ and ***śr***, ‘foretell’
E28		oryx	DET.: ORYX
E29		gazelle	DET.: GAZELLE
E30		ibex	DET.: IBEX
E31		goat with collar	SEM. / DET.: ***śʿḫ***, ‘privilege’
E32		baboon	DET.: MONKEY, BABOON DET. in ***ḳnṭ***, ‘rage’
E33		monkey	DET. in ***gỉf***, ‘monkey’
E34		hare	PHON.: ***wn***

F. PARTS OF MAMMALS

F1		head of an ox	ABBR.: ***ỉḫ***, ‘cattle’ *[in the offering formula]*
F2		head of a charging bull	DET. in ***ḫnṭ***, ‘rage’
F3		head of a hippopotamus	PHON. DET.: ***3t*** DET.: POWER, MOMENT *[by confusion with F9]*

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F4		forepart of a lion	SEM.: ***ḥ3.t***, 'front' PHON. DET. ***ḥ3t***
F5		head of a bubalis	PHON. DET.: ***šś3***, ***śš3***, ***bḫn***
F6		variant of the last	VAR. of F5
F7		head of a ram	PHON. DET.: ***šf*** *[through* ***šf.t****, 'ram']*
F8		variant of the last	VAR. as F7
F9		head of a leopard	SEM. / DET.: ***pḥ.tỉ***, 'strength' PHON. DET.: ***3t*** *[by confusion with F 3]*
-		F9 doubled [monogram]	SEM. / DET.: ***pḥ.tỉ***, 'strength'
F10		head and neck of an animal	DET.: NECK, THROAT AND ASSOCIATED ACTIONS
F11		OK variant of the last	VAR. of last
F12		head and neck of a jackal	SEM.: ***wsr.t***, 'neck' PHON.: ***wśr***
F13		horns	SEM.: ***wp.t***, 'brow' PHON.: ***wp ỉp*** PHON.: ***ỉp.t***, 'mission' and ***ỉpw.tỉ***, 'messenger'
F14		F13 with M4	ABBR.: ***wp.t-rnp.t***, 'New Year's Day'
F15		F13, M4, and N5	VAR. of F14
F16		horn	SEM. / DET.: ***dp***, 'horn' PHON.: ***ʿb*** *[rare, through* ***ʿb****, 'horn']* PHON. DET.: ***ʿb***
F17		horn and purification vase	SEM. / DET.: ***ʿb.w***, 'purification'
F18		tusk	SEM.: ***ỉbḥ***, 'tooth' PHON.: ***bḥ*** PHON. DET.: ***bỉ3***, ***ḥw*** DET.: TOOTH AND ASSOCIATED ACTIONS
F19		jawbone of an ox	DET. in ***ʿr.t***, 'jaw'
F20		tongue	SEM.: ***nś***, 'tongue' SEM.: ***ỉm.ỉ-rʾ***, 'overseer' *[by word play]* PHON.: ***nś*** DET.: ACTIONS ASSOCIATED WITH THE TONGUE VAR. of Z6
F21		ear of bovine	SEM.: ***mśčr***, 'ear', ***črč***, 'leaf' PHON. DET.: ***śčm***, ***śṭm***, ***ỉṭn*** DET.: EAR AND ASSOCIATED ACTIONS
F22		hindquarters of a feline	SEM.: ***pḥ.wỉ***, 'end' PHON.: ***pḥ*** PHON. DET.: ***kf3*** *[through* ***kf3****, 'bottom']* DET.: BOTTOM, END
F23		foreleg of an ox	SEM. / DET.: ***ḫpš***, 'foreleg', 'strong arm' DET.: ***mśḫt.w***, 'Urs major'
F24		variant of the last	VAR. of F23

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F25		leg of an ox	SEM.: ***wḫm.t***, ‘hoof’ PHON.: ***wḫm***
F26		goatskin	SEM.: ***ḫn.t***, ‘hide’, ‘skin’ PHON.: ***ḫn***
F27		cow’s skin	DET.: MAMMAL, HIDE
F28		cow’s skin	SEM.: ***ś3b***, ‘dappled’ PHON.: ***3b*** *[only as* VAR. *of U23]* DET.: ANIMAL
F29		cow’s skin with arrow	SEM. / DET.: ***śṯi***, ‘shoot’ PHON.: ***śt***, ***śḏ***
F30		water-skin	PHON.: ***šṯ***
F31		three foxes’ skins	SEM.: ***ms.t***, ‘apron of fox skins’ PHON.: ***mś***
F32		animal’s body from underneath	SEM.: ***ḫ.t***, ‘belly’, ‘body’ PHON.: ***ḫ***
F33		tail	SEM. / DET.: ***śṯ***, ‘tail’ PHON. DET.: ***sd***
F34		heart	SEM.: ***ỉb***, ‘heart’, ‘mind’ DET. in ***ḥ3.tỉ***, ‘heart’
F35		heart and windpipe	PHON.: ***nfr***
F36		lung and windpipe	SEM.: ***sm3***, ‘lung’ PHON.: ***sm3*** PHON. DET.: ***sm3***
F37		spine and ribs	SEM. ***ỉ3.t***, ‘back’ DET.: BACK PHON. DET.: ***sm*** *[by confusion with M21]*
F38		variant of the last	VAR. of F37
F39		spine and spinal cord	SEM.: ***ỉm3ḫ***, ‘spinal cord’ PHON.: ***ỉm3ḫ***
F40		spine and spinal cord	PHON.: ***3w***
F41		vertebrae	DET.: BACK, SLAUGHTER
F42		rib	SEM.: ***śpr***, ‘rib’ PHON.: ***śpr*** VAR. of D 24, N11, and N12 *[by confusion]*
F43		ribs	DET.: RIBS
F44		joint of meat	PHON.: ***ỉśw*** PHON. DET.: ***ỉwᶜ*** DET. in ***św.t***, ‘tibia’
F45		cow uterus	SEM.: ***ỉṯ.t***, ‘vulva’, ‘cow’
F46		intestine	SEM.: ***ḳ3b***, ‘intestine’ PHON. DET.: ***ḳ3b*** PHON.: ***pḫr*** *[through* ***pḫr****, ‘turn’]*, ***ṯbn*** *[through* ***ṯbn****, ‘go round’]* PHON. DET.: ***wḏb*** *[through* ***wḏb****, ‘turn’]*
F47		variant of F46	VAR. of F46

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F48		variant of F46	VAR. of F46
F49		variant of F46	VAR. of F46
F50		F46 with S29	ABBR.: ***śpḫr***
F51		piece of meat	SEM.: ***knś***, 'vagina' and [tripled] ***ḥ^{c}.w***, 'body' PHON.: ***ȝś*** / ***wś*** in ***ȝś.t***, 'Isis' and ***wśỉr***, 'Osiris' DET.: FLESH
F51A		variant of the last	VAR. of F51
F52		excrement	DET. in ***ḥś*** excrement

G. BIRDS

G1		Egyptian vulture	SEM.: ***ȝ***, 'vulture' PHON.: ***ȝ***
G2		two vultures [monogram]	PHON.: ***ȝȝ***
G3		G1 with U1	PHON.: ***mȝ***
G4		buzzard	PHON.: ***t(ỉ)w***
G5		falcon	SEM.: ***ḥr.w***, 'Horus'
G6		falcon with flagellum	DET. in ***bỉk***, 'falcon'
G7		falcon on standard	DET.: DIVINE VAR. of A1 *[in reference to a god or the king, usually in hieratic]*
G7a		falcon in boat	SEM.: ***nm.tỉ***, 'Nemti'
G7b		variant of last	VAR. of G7a
G8		G5 on S12	SEM.: ***ḥr.w -nbw***, 'Horus of the Sky'
G9		falcon with sun-disk	SEM.: ***r^{c}w-ḥr.w-[ȝḫ.tỉ]***, 'Ra-Hor[akhty]'
G10		falcon in Sokar-barque	DET. in ***śkr***, 'Sokar', ***ḥnw***, 'Sokar-bark'
G11		falcon image	DET. in ***^{c}ḥm***, ***^{c}šm***, ***^{c}ḥm***, 'divine image', ***šnb.t***, 'breast'
G12		falcon image with flagellum	VAR. of G11
G13		falcon image with feather crown	SEM.: ***ḥr.w nḫn.ỉ***, 'Horus of Hierakonpolis' DET. in ***śpṭ.w***, 'Sopdu'
G14		vulture	SEM.: ***nr.t***, 'vulture' PHON. DET.: ***nr*** PHON.: ***mt***, ***mỉwt***, ***mỉt***, ***mwt***
G15		vulture with flagellum	SEM.: ***mw.t***, 'Mut'
G16		vulture and cobra	SEM.: ***nb.tỉ***, 'the Two Ladies'
G16 a		vulture on a basket	DET. in ***nḫb.t***, 'Nekhbet'
G17		owl	PHON.: ***m***

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G18		two owls [monogram]	PHON.: ***mm***
G19		G17 and D37	PHON.: ***mỉ***, ***m***
G20		G17 and D36	VAR. of G19
G21		guinea-fowl	SEM.: ***nḥ***, ‘guinea fowl’ PHON.: ***nḥ***
G22		hoopoe	PHON.: ***ḫ̌b*** / ***ṯb***
G23		lapwing	PHON. DET. in ***rḫ.yt***, ‘***rḫ.yt***–people’, ‘subjects’
G24		variant of last	VAR. of G23
G25		crested ibis	PHON.: ***ȝḫ*** SEM.: ***ȝḫ***, ‘*akh*-spirit’
G26		ibis on standard	SEM.: ***ḫ̌ḥwtỉ***, ‘Thot’ DET. in ***hbỉ***, ‘ibis’
G26a		ibis	VAR. of G26
G27		flamingo	SEM.: ***ṯšr***, ‘red’ DET. in ***ṯšr***, ‘flamingo’
G28		black ibis	PHON.: ***gm***
G29		jabiru	PHON.: ***bȝ*** SEM.: ***bȝ***, ‘***bȝ***-soul’
G30		three jabirus [monogram]	SEM.: ***bȝ.w***, ‘power’
G31		heron	DET.: HERON
G32		heron on a perch	SEM. / DET.: ***bʿḥỉ***, ‘inundated’
G33		egret	SEM.: ***śṭȝ***, ‘egret’ PHON. DET.: ***śṭȝ***
G34		ostrich	DET. in ***nỉw***, ‘ostrich’
G35		cormorant	PHON.: ***ʿḳ***
G36		fork-tailed swallow	PHON.: ***wr*** DET. in ***mn.t***, ‘swallow’
G37		sparrow	DET.: SMALL, BAD
G38		goose	PHON.: ***gb*** in ***gbb***, ‘Geb’ DET.: BIRD, INSECT DET. in ***wfȝ***, ‘discuss’, ***wsf***, ‘idle’, ***wtfỉ*** ‘delay’, ***ḥtm***, ‘perish’, ‘destroy’ VAR. of G39 *[by confusion]*
G39		pintail duck	PHON.: ***sȝ*** DET. in ***sr*** / ***sr.t*** / ***sỉ*** / ***sỉ.t***, ‘pintail duck’
G40		pintail duck flying	SEM.: ***pȝỉ***, ‘fly’ PHON.: ***pȝ*** VAR. of G41
G41		pintail duck landing	PHON. DET.: ***ḥn***, ***ḳmyt***, ***sḥw***, ***ǩn*** / ***tn***, ***qmȝ*** DET.: BIRD VAR. OF G40

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-		G41 with T14	PHON. DET.: ***čn*** / ***tn***
G42		fattened bird	SEM. / DET.: ***wꜣš***, ‘fatten’ DET. in ***čfꜣ.w***, ‘food’
G43		quail chick	SEM.: ***w***, ‘chick’ PHON.: ***w***
G44		two quail chicks [monogram]	PHON.: ***ww***
G45		G43 with D36	PHON.: ***wᶜ***
G46		G43 with U1	PHON.: ***mꜣw***
G47		duckling	SEM.: ***čꜣ***, ‘duckling’ PHON.: ***čꜣ***
G48		ducklings in nest	SEM. / DET.: ***sš***, ‘nest’
G48 a		duckling in nest	VAR. of A48
G49		variant of last	VAR. of A48
G50		two plovers [monogram]	SEM.: ***rḫt.ỉ***, ‘fuller’
G51		bird and fish	DET. in ***ḥꜣm*** / ***ḥỉm***, ‘catch fish’
G52		bird picking up grain	DET. in ***śnm***, ‘feed’
G53		human headed bird	SEM.: ***bꜣ***, ‘***bꜣ***-soul’
G54		plucked bird	PHON.: ***śnḳ*** / ***śnṯ*** PHON. DET.: ***śnḳ*** DET. in ***wšn***, ‘wring the neck of birds’

H. PARTS OF BIRDS

H1		head of a bird	ABBR.: ***ꜣpṯ***, ‘bird’ *[in the offering formula]* DET. in ***wšn***, ‘wring the neck of birds’
H2		head of crested bird	PHON. DET.: ***wšm***, ***mꜣᶜ*** PHON. DET.: ***pḳ*** / ***pꜣḳ*** *[replacement for H 3]*
H3		head of spoonbill	PHON.: ***pꜣḳ***
H4		head of vulture	VAR. of G1 as DET. in ***nr.t***, ‘vulture’ PHON. DET.: ***nr*** ABBR.: ***rmč.t***, ‘people’
H5		wing	DET.: WING AND ASSOCIATED ACTIONS
H6		feather	SEM.: ***šw.t***, ‘feather’ PHON.: ***šw*** SEM. / DET.: ***mꜣᶜ.t***, ‘*ma’at*’
H6A		feather with two strokes	VAR. of H6
H7		claw	PHON.: ***šꜣ*** in ***šꜣ.t***, ‘Shat’ *[a place name]* DET. in ***ỉꜣf.t***, ‘claw’
H8		egg	SEM.: ***sꜣ***, ‘son’ *[with proper names]* DET. in ***śwḫ.t***, ‘egg’, ***pᶜ.t***, ‘***pᶜ.t***-people’

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I. AMPHIBIOUS ANIMALS, REPTILES, ETC.

I1		gecko	PHON.: *ꜥš3* DET. in *ꜥš3* LIZARD
I2		turtle	SEM. / DET.: *štì.w*, 'turtle'
I3		crocodile	SEM.: *mśḥ*, 'crocodile' DET.: CROCODILE, AGGRESSIVE
-		two crocodiles	SEM.: *ỉty*, 'sovereign'
I4		crocodile on shrine	SEM. / DET.: *śbk*, 'Sobek'
I5		crocodile with curved tail	DET. in *śȝḳ*, 'collect' ABBR.: *śȝḳ*, 'collect'
I5 a		crocodile	VAR. of I4
I6		crocodile scales	PHON.: *km*
I7		frog	ABBR.: *wḥm ꜥnḫ*, 'repeating life' DET. in *ḳrr*, 'frog', *ḥḳ.t*, 'Heket'
I8		tadpole	ABBR. *ḫfn*, '100.00' DET.: TADPOLE
I9		horned viper	PHON.: *f*
I10		cobra	SEM.: *ḏ.t*, 'cobra' PHON.: *ḏ*
I11		two cobras [monogram]	PHON.: *ḏḏ*
I12		erect cobra	DET. in *ỉꜥr.t*, 'uraeus' DET.: GODDESSES
I13		cobra on basket	DET. in *wȝḏy.t*, 'Wadjet' DET.: GODDESSES
I14		snake	DET.: SNAKE, WORM
I15		variant of last	VAR. of last

K. FISHES AND PARTS OF FISHES

K1		bulti	PHON.: *ỉn* DET. in *ỉn.t*, 'bulti'
K2		barbell	PHON. DET.: *bw*
K3		mullet	PHON.: *ḏ* in *ḏ-mr*, 'district administrator' DET. in *ꜥṯw*, 'mullet'
K4		oxyrhynchus	SEM.: *ẖȝ.t*, 'oxyrhynchus' PHON.: *ẖȝ*
K5		pike	PHON.: *bś* DET.: FISH, FISHY
K6		fish scale	SEM. / DET. in *nšm.t*, 'fish scale'
K7		blow fish	DET. in *šp.t*, 'angry'

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L. Invertebrates and Lesser Animals

L1		scarab beetle	SEM..: ***ḫprr***, ‘scarab beetle’ PHON.: ***ḫpr***
L2		bee	SEM.: ***bỉ.t***, ‘bee’, ‘honey’ PHON.: ***bỉt*** in ***bỉt***, ‘King of Lower Egypt’
L3		fly	DET. in ***ʿff***, ‘fly’
L4		locust	DET. in ***snḥm***, ‘locust’
L5		centipede	DET. in ***spꜣ***, ‘centipede’ PHON.: ***śpꜣ*** in ***śpꜣ***, ‘Sepa’ *[a place near Heliopolis]*
L6		shell	PHON.: ***ḫꜣ*** in ***ḫꜣw.t***, ‘offering table’
L7		scorpion	SEM. / DET.: ***śrḳ.t***, ‘Selket’

M. Trees and Plants

M1		tree	PHON.: ***ỉꜣm*** [***ỉꜣm***, ***ỉm***] DET.: TREE DET. in ***mʿr***, ‘fortunate’
M1 a		M1 with M3	VAR. of M1
M2		herb	PHON.: ***ḥn*** PHON. DET.: ***ỉś*** / ***ỉs*** *[through **ỉz.w**, ‘reed’]* DET.: PLANT VAR. OF A1 *[rare, through **ỉ**, ‘reed’]*
M3		branch	SEM.: ***ḫt***, ‘wood, stick, tree’ PHON.: ***ḫt*** DET.: WOOD DET. in ***ḳ̓ʿr***, ‘seek’ *[through the next]*
-		branch	PHON. DET.: ***ḳ̓ʿ***
M4		palm-branch	SEM.: ***rnp.t***, ‘year’ PHON. DET.: ***rnp*** DET.: TIME VAR. of M5 – 7 *[by confusion]*
-		M4 doubled	SEM.: ***snf***, ‘last year’
M5		M4 with X1	SEM.: ***tr***, ‘time’, ‘season’ PHON. DET.: ***tr***, ***tỉ*** VAR. of M6 *[by confusion]*
M6		M4 with D21	SEM.: ***tr***, ‘time’, ‘season’ PHON. DET.: ***tr*** / ***tỉ***, ***rỉ***
M7		M4 with Q3	SEM.: ***rnpi̯***, ‘young’ PHON. DET.: ***rnp***
M8		pool with lotus flowers	SEM.: ***ꜣḫ.t***, ‘***ꜣḫ.t***-season’; ***šꜣ***, ‘pool’ PHON.: ***šꜣ***
M9		lotus flower	SEM. / DET.: ***sššnỉ***, ‘lotus’
M10		lotus but	DET. in ***nḥb.t***, ‘lotus bud’

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M11		flower on stalk	SEM. / DET.: ***wṯn***, ‘dedicate’, ‘offer’
M12		lotus plant	SEM.: ***ḫ3***, ‘lotus’ PHON.: ***ḫ3*** ABBR.: ***ḫ3***, ‘1.000’
M13		papyrus	SEM.: ***w3ḏ***, ‘papyrus’, ‘papyrus column’ PHON.: ***w3ḏ*** / ***w3ṯ*** VAR. of M14: ***wḏ***
M14		M13 with I10	PHON.: ***wḏ***
M15		clump of papyrus with buds	SEM. / DET.: (***t3***)-***mḥ.w***, ‘delta’ PHON. DET.: ***w3ḫ*** PHON.: ***3ḫ*** in ***3ḫ-bỉt***, ‘Chemmis’ DET.: PAPYRUS, SWAMP
M16		clump of papyrus	PHON.: ***ḫ3*** VAR. of M15 in (***t3***)-***mḥ.w***, ‘delta’
M17		reed	PHON.: ***ỉ*** VAR. of A1 *[rare]*
-		M17 doubled	PHON.: ***y***
M18		M17 with D54	PHON.: ***ỉyỉ***, ‘come’
M19		emblem for offerings	SEM. / DET.: ***ʿ3b***, ‘offer’
M20		reeds seen from side	SEM. / DET.: ***śḫ.t***, ‘field’ VAR. of F21
M21		variant of the last	SEM. / DET. ***śm***, ‘grass’ PHON.: ***śm***
M22		rush	PHON.: ***nḫb***
-		M22 doubled	PHON.: ***nn***
M23		sedge	SEM.: ***św.t***, ‘sedge’ PHON.: ***św*** VAR. of M 24 and M26
M24		M23 with D21	PHON.: ***rś.ỉ*** *[only in words]* ‘south’
M25		M24 with D21	Var. of 24 and M26
M26		flowering sedge	SEM.: ***šmʿ.w***, ‘Upper Egypt’ PHON.: ***šmʿ***
M27		M26 with D36	VAR. of M26
M28		M26 with V20	ABBR.: ***mḏ.w šmʿ.w*** in ***wr mḏ.w šmʿ.w***, ‘chief of the tens of Upper Egypt’
M29		pod	SEM.: ***nḏm***, *[a kind of fruit tree]* PHON.: ***nḏm*** PHON. DET.: ***nḏm***
M30		root	SEM. /DET.: ***bnr***, ‘sweet’
M31		rhizome	DET. in ***rṯ***, ‘grow’, also in ***rwḏ***, ‘firm’
M32		variant of the last	VAR. of M31
M33		grains of con	SEM. / DET.: ***ỉt***, ‘grain’

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M34		sheaf of emmer	SEM. / DET.: ***bṯ.t*** / ***bṯỉ***, ‘emmer’
M35		heap of corn	DET.: HEAP
M36		bundle of flax	PHON.: ***ḏr*** DET. in ***ṯmȝ***, ‘bundle’
M37		bundle of flax stems	DET. in ***mḥʿ.w***, ‘flax’; ***ṯmȝ***, ‘bundle’
M38		OK variant of the last	VAR. of M37
M39		basket of fruit	DET.: VEGETABLES
M40		bundle of reeds	SEM.: ***ỉśś.w***, ‘reed’ PHON.: ***ỉśś*** / ***ỉss***
M41		log of wood	DET.: wood
M42		rosette	PHON.: ***wn*** ABBR.: ***wnm***, ‘eat’ In hieratic indistinguishable from Z11
M43		grapes on trellis	SEM.: ***ỉrp***, ‘wine’, ***kȝr.y***, ‘gardener’ DET.: VINE, WINE, FRUIT, GARDENER
M44		thorn	SEM. / DET.: ***śpṯ***, ‘sharp’ DET. in ***śr.t***, ‘thorn’; ***tʾ-ḥḏ***, ‘white bread’

N. SKY, EARTH, WATER

N1		sky	SEM. : ***p.t***, ‘sky’ PHON.: ***ḫrỉ̯***, ***ḫrụ*** *[rare]* PHON. DET.; ***ḫr.ỉ***, ***hrw*** *[rare]* DET.: SKY, ABOVE, OUTSIDE DET. in ***ḫȝy.t*** ceiling’, ***rw.t***, ‘portal’
N2		sky with sceptre	SEM.: ***grḥ***, ‘night’ DET.: NIGHT, DARKNESS
N3		variant of last	VAR. of last N2
N4		sky with rain	DET. / ABBR.: ***ỉȝṯ.t***, ‘dew’ DET.: RAIN, DEW
N5		sun-disk	SEM.: ***rʿw***, ‘sun’, ***rʿw***, ‘Ra’, ***hr.w***, ‘day’, ***św***, ‘day’ *[only in date]* DET.: TIME, DAY, SUN
N6		sun-disk with uraeus	SEM. / DET.: ***rʿw***, ‘Ra’
N7		N5 with T28	ABBR.: ***ḫr.t-hr.w***, ‘daily necessity’
N8		sunshine	SEM.: ***ȝḫ.w***, ‘sunshine’ PHON.: ***wbn*** *[through* ***wbn****, ‘rise’]* ABBR.: ***ḥnmm.t***, ‘***ḥnmm.t***-people’ DET.: SUNLIGHT
N9		moon with lower half obscured	SEM.: ***pśḏn.tỉw***, ‘new-moon festival’ ABBR.: ***pśḏ.t***, ‘ennead and
N10		variant of last	VAR. of N9

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N11		crescent moon	SEM. / DET.: *ỉʿḫ*, ‘moon’ ABBR.: *ȝbd*, ‘month’ ABBR. / DET.: *sšp*, ‘palm’ *[a measure of length]*
N12		variant of last	SEM. / DET.: *ỉʿḫ*, ‘moon’
N64		N11 with N14	SEM.: *ỉbd* / *ȝbd*, ‘month’
N13		half N11 with N14	SEM.: *śmṯ.t*, ‘half-moon festival’
N14		star	SEM. / DET.: *śbȝ*, ‘star’ PHON.: *śbȝ*, *ṯwȝ [through dwȝ, ‘morning’]* ABBR.: *wnw.t*, ‘hour’ DET.: TIME, STAR
N15		star in circle	SEM.: *ṯwȝ.t*, ‘duat’ *[the underworld]*
N16		strip of land with sand	SEM.: *tȝ*, ‘land’, ‘earth’, ‘world’ PHON.: *tȝ [rare]* DET. in *ḏ.t*, ‘eternity’, *ḏ.t*, ‘estate’
N17		variant of last	VAR. of N16
N18		strip of sand	SEM.: *ỉw*, ‘island’; *śḏȝ.t*, ‘aroura’ DET.: DESERT, [FOREIGN] LAND
N19		two strips of sand	ABBR. *ȝḫ.tỉ* in *ḥr.w-ȝḫ.tỉ*, ‘Horakhty’
N20		tongue of land	PHON.: *wḏb* / *wṯb* DET.: LAND DET. in *ḥȝb śṯ*, ‘*Sed*-Festival’
N21		tongue of land	SEM.: *ỉṯb*, ‘riverbank’; *[dual] ỉṯb.wỉ*, ‘Egypt’
-		N21 doubled	SEM.: *ỉṯb.wỉ*, ‘the Two Riverbanks’, ‘Egypt’
N22		OK variant of N 20	DET. in *wḏb*, ‘sandbank’, *sḥ.t*, ‘field’
N23		irrigation canal	DET.: LAND, BORDER VAR. of N21 [Dyn. 18]
N24		land with canal system	SEM. / DET.: *śpȝ.t*, ‘nome’; *ḏȝt.t*, ‘estate’ DET.: NOMES AND DIVISIONS OF EGYPT, DET. in *ḥsp*, ‘garden’
N25		mountain range	SEM.: *ḫȝś.t*, ‘desert cliff’, ‘foreign land’ DET.: DESERT, FOREIGN LAND
N26		mountain	SEM.: *ḏw*, ‘mountain’ PHON.: *ḏw*
N27		sun rising over mountain	SEM.: *ȝḫ.t*, ‘horizon’
N28		sun-rays above hill	PHON.: *ḫʿ [through ḫʿỉ, ‘appear’]*
N29		sandy slope	SEM. / DET.: *ḳȝȝ*, ‘hill’ PHON.: *ḳ*
N30		mound with shrubs	SEM. / DET.: *ỉȝ.t*, ‘mound’
N31		path with shrubs	SEM. / DET.: *wȝ.t*, ‘road’; PHON. DET.: *ḥr*, *wȝ* ABBR.: *ḥr.w*, ‘Horus’ DET.: ROAD, DISTANCE, POSITION

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N32		lump of clay	PHON. DET. in ***śỉn.w***, 'runner' *[through **śỉn**, 'clay']* VAR. of Aa2 and F52
N33		grain of sand	DET.: SAND, MINERAL, PELLET VAR. of signs with neg. connotation such as A14 *[rare]*
N33A		grains of sand	DET.: PLURAL
N34		ingot of metal	SEM.: ***ḥm.t***, 'copper', ***ḥsmn***, 'bronze' DET.: COPPER, BRONZE
N35		ripple of water	SEM.: ***n.t***, 'water' PHON.: ***n*** VAR. of D35
N35A		three ripples of water [monogram]	SEM.: ***mw***, 'water' PHON.: ***mw*** DET.: WATER AND ASSOCIATED ACTIONS, LIQUID
N36		canal	SEM.: ***mr***, 'canal' PHON.: ***mr*** / ***mỉ*** PHON. DET.: ***mr*** DET.: BODY OF WATER
N37		basin	SEM.: ***š***, 'basin', 'pool' PHON.: ***š*** VAR. of X4 as DET. in ***sn***, 'open' and ***snị***, 'pass' VAR. of N36 [esp. Amarna]
N38		variant of N 37	VAR. of N37
N39		variant of N 37	VAR. of N37
N40		N37 with D54	ABBR.: ***šmị***, 'go'
N41		well with water	PHON.: ***pḥ*** in ***pḥ.w***, 'outer limits'; PHON. DET.: ***bỉȝ*** tripled: SEM. / DET.: ***pḥ.ww***, 'outer limits'
N42		variant of last	VAR. of N41

O. BUILDINGS, PARTS OF BUILDINGS ETC.

O1		schematic house plan	SEM.: ***pr***, 'house' PHON.: ***pr*** DET.: HOUSE, BUILDING
O2		O1 with T 3	ABBR.: ***pr-ḥḳ̌***, 'treasury'
O3		O1 wit P8, X3 and W22	ABBR.: ***pr.t-ḫrw***, 'invocation-offering'
O4		reed shelter	SEM.: ***h*** [?], 'courtyard' PHON.: ***h***
O5		winding wall	PHON. DET.: ***nm***; ***mr*** DET. in ***mrr.t***, 'street'
O6		plan of enclosure	SEM.: ***ḫw.t***, 'estate' ABBR.: ***ḫt*** in ***ḫtt***, 'quarry'
		O6 with X1	VAR. of O6

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O8		O7 with O29	ABBR.: ***ḥw.t-ʿ3.t***, ‘Great Enclosure’ *[temple of Heliopolis]*
O9		V30 on O7	ABBR.: ***nb.t-ḥw.t***, ‘Nephthys’
O10		G5 inside O6	ABBR.: ***ḥw.t-ḥr.w***
O11		palace with battlements	SEM.: ***ʿḥ***, ‘palace’
O12		O11 with D36	VAR. of O11
O13		enclosure with battlements	DET. in ***śbḫ***, ‘wall’ [and related words]
O14		variant of last	VAR. of O13
O15		O13 with W10 and X1	SEM.: ***wśḫ.t***, ‘broad hall’
O16		cornice with cobras	SEM. / DET.: ***t3y.t***, ‘curtain’ VAR. of S22: PHON. DET. / ABBR.: ***t3 ỉn t3-wr***’ starboard’
O17		variant of last	VAR. of O16
O18		shrine in profile	SEM. / DET.: ***k3r***, ‘shrine’
O19		shrine with poles	DET. in ***pr-wr***, ‘Great House’ and ***ỉtr.t šmʿ.w***, ‘Shrine of Upper Egypt’
O20		shrine	DET.: SHRINE
O21		shrine facade	SEM. / DET.: ***sḫ***, ‘booth’
O22		booth with pole	SEM. / DET.: ***sḫ***, ‘tent’, ‘booth’ PHON. DET.: ***sḫ***
O23		double platform	SEM. / DET.: ***ḥ3b-śṯ***, ‘Heb-sed’
O24		pyramid	DET.: PYRAMID, PYRAMID CITY
O25		obelisk	SEM. / DET.: ***tḫn***, ‘obelisk’
O26		stela	SEM. / DET.: ***wḏ***, ‘stela’ DET.: STELA
O27		columned hall	SEM.: ***ḫ3***, ‘office’, ‘bureau’ PHON. DET.: ***ḫ3*** DET.: HALL
O28		column with tendon	SEM.: ***ỉwn***, ‘column’ PHON.: ***ỉwn***
O29		wooden column	SEM.: ***ʿ3***, ‘column’ PHON.: ***ʿ3***
O30		support	SEM. / DET.: ***sḫn.t***, ‘support’
O31		door leaf	SEM. / DET.: ***ʿ3***, ‘door [leave]’ PHON.: ***ʿ3*** *[rare]* DET.: OPEN
O32		gateway	SEM. / DET.: ***śb3***, ‘doorway’
O33		palace façade	DET. in ***śrḫ***, ‘serekh’

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O34		door bolt	SEM.: ***s***, ‘door bolt’ PHON.: ***s***
O35		O34 with D54	PHON. DET.: ***s*** *[in words with implied motion]*
O36		wall	SEM. / DET.: ***ỉnb***, ‘wall’ DET.: WALL
O37		wall falling	DET.: TOPPLE, TILT
O38		corner	ABBR.: ***tm*** in ***ḥr.ỉ*** (***n.ỉ***) ***tm***, ‘chief of the ***tm***’ PHON.: ***ḳnb*** in ***ḳnb.t***, ‘*qenbet*’, ‘council’ DET.: CORNER
O39		stone block	DET.: STONE, BRICK
O40		stairs	SEM.: ***rwṭ***, ‘stairs’ ***ḫt.w***, ‘terrace’ DET.: STAIRWAY, TERRACE
O41		double stairs	DET.: STAIRWAY, ASCEND
O42		fence	PHON.: ***šsś***, ***śšp***
O43		variant of last	VAR. of O42
O44		emblem of Min	SEM. / DET.: ***ỉ3.t***, ‘office’
O45		domed structure	SEM. / DET.: ***ỉp3.t***, ‘private quarters’
O46		variant of last	VAR. of O45
O47		enclosed mound	SEM.: ***nḫn***, ‘Hierakonpolis’; ***mḫn.t***, ‘jasper’
O48		variant of last	VAR. of O47
O49		area with intersections	SEM.: ***nỉw.t***, ‘town’ DET.: CITY, SETTLEMENT, POPULATE ARE
O50		threshing floor with grain	PHON.: ***sp*** in ***sp***, ‘occasion’, ***spỉ***, ‘be left over’ DET. in ***sp.t***, ‘threshing floor’
O51		pile of grain	SEM. / DET.: ***šnw.t***, ‘granary’

P. SIPS AND PARTS OF SHIPS

P1		boat on water	ABBR.: ***ṯp.t***, ***ḥ^{c}.w***, ***ỉm.w***, ***ḳ3ḳ3.w***, ‘boat’ DET.: BOAT, SAILING
P1A		boat capsize	DET. in ***pn^{c}***, ‘capsize’
P2		boat under sails	DET. in ***ḫntỉ***, ‘sail upstream’
P3		sacred boat	SEM. / DET.: ***wỉ3***, ‘sacred bark’ DET.: DIVINE BOATS
P4		variant of last	ABBR.: ***wḫ^{c}***, ‘fisherman’
P5		mast with sail	SEM. / DET.: ***ḏ3w***, ‘wind’ SEM.: ***nf.w***, ‘sailor’ DET.: AIR, SAIL
P6		mast	PHON.: ***^{c}ḥ^{c}***
P7		variant of last	VAR. of P6

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P8		oar	SEM.: ***ḫp.t***, ‘oar’ PHON.: ***ḫrw*** DET.: OAR
P9		O8 with I9	ABBR.: ***ḫr.fi̯***, ‘says’, ‘said’
P10		steering oar with rope	DET. in ***ḥmw***, ‘steering oar’; ***ḫm.y***, ‘steersman’
P11		mooring post	DET. in ***m(i̯)n(i̯)***, ‘moor’, ‘die’ In hieratic identical with T14

Q. Domestic and Funerary Furniture

Q1		seat	SEM.: ***ś.t***, ‘seat, place’ PHON.: ***śt***, ***ḥtm***; PHON.: ***wś*** in ***wśi̯r***, ‘Osiris’, ***ȝś i̯n ȝś.t***, ‘Isis’
Q2		portable seat	SEM.: ***ś.t***, ‘seat’ PHON.: ***wś*** in ***wśi̯r***, ‘Osiris’
Q3		stool	SEM.: ***p***, ‘stool’ PHON.: ***p***
Q4		headrest	DET. in ***wrś.w***, ‘headrest’
Q5		chest	DET.: CHEST, BOX
Q6		coffin	SEM. / DET.: ***ḳrś***, ‘burry’
Q7		brazier with flame	ABBR.: ***śrf***, ‘temperature’ DET.: FIRE, HEAT
-		Q7 doubled	ABBR.: ***nśrśr*** in ***i̯w-nśrśr***, ‘Isle of Fire’

R. Temple Furniture and Sacred Emblems

R1		table with loaves and jug	SEM. / DET.: ***ḫȝw.t*** / ***ḫȝy.t***, ‘offering table’
R2		variant of last	VAR. of R1
R3		four-legged table with loves and libation vase	SEM. / DET.: ***wṯḫ.w***, ‘table of offerings’
R4		loaf on a mat	SEM.: ***ḥtp***, ‘offering slab’ PHON.: ***ḥtp***
R5		censor for fumigation	SEM. / DET.: ***kȝp***, ‘fumigate’ PHON.: ***kȝp***, ***kp***
R6		variant of last	VAR. of last
R7		bowl with smoke	SEM. / DET.: ***śnčr***, ‘incense’ VAR. of W10A and Aa4
R8		cloth wound on a pole	SEM.: ***nčr*** PHON. DET.: ***nčr*** DET.: GOD *[rare]*
R9		R8 and V33	SEM. / DET.: ***bṯ***, ‘incense’
R10		R8 & T28 & N29	SEM.: ***ḫr.t-nčr***, ‘necropolis’

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R50		Variant of the last	VAR. of R10
R11		reed column	SEM.: *ḏṭ*, ‘*djed*-column / amulet’ PHON.: *ḏṭ*
-		R11 doubled	PHON.: *ḏṭ* in *ḏṭ.w*, ‘Busiris’
R12		carrying standard	DET. in *ỉ3.t*, ‘standard’
R13		falcon with feather on a standard	SEM.: *ỉmn.t*, ‘West’; *ỉmn*, ‘right [side]’
R14		variant of last	SEM.: *ỉmn.t*, ‘West’, *wnm.ỉ*, ‘right [side]’
R15		sear decked out of standard	SEM.: *ỉ3b*, ‘East, left’ PHON.: *3b* [by confusion with U23]
R16		sceptre with feathers	SEM. / DET.: *wḫ*, ‘*wḫ*-fetish’ [emblem of Qus]
R17		wig with feathers on pole	SEM. / DET.: *t3-wr*, ‘Thinte-Nome’
R18		variant of last	VAR. of R17
R19		*w3ś*-sceptre with feather	SEM.: *w3ś.t*, ‘Thebes’, Theban Nome’
R20		Seshat emblem	SEM.: *śš3.t*, ‘Seshat’
R21		variant of last	VAR. of R20
R22		Min emblem	SEM.: *mnw*, ‘Min’ PHON.: *ḫm* ABBR.: *ḫm*
R22 a		R22 with R12	SEM.: *mnw*, ‘Min’
R23		OK variant of R22	VAR. of R22
R23 a		R23 with R12	VAR. of R22a
R24		Neith emblem	SEM. / DET.: *nỉ.t*, ‘Neith’
R24 a		R24 with R12	VAR. of R24
R25		OK variant of last	VAR. of R24
R25 a		R25 with R12	VAR. of R24

S. CROWNS, DRESS, STAVES, ETC.

S1		White Crown	SEM. / DET.: *ḥḏ.t*, ‘White Crown’ DET.: WHITE CROWN
S2		variant of last	VAR. of S1
S3		Red Crown	SEM. / DET.: *ṯšr.t*, ‘Red Crown’ PHON.: *n* DET.: RED CROWN VAR. of L2 in the title *sḏ3w.tỉ-bỉt*
S4		variant of last	VAR. of S3

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S5		Double Crown	DET.: *śḫm.tỉ*, ‘Double Crown’
S6		variant of last	SEM. / DET.: *śḫm.tỉ* DET.: CROWN
S7		Blue Crown	SEM. / DET.: *ḫprš*, ‘Blue Crown’
S8		Atef Crown	SEM. / DET.: *ꜣtf*, ‘Atef Crown’
S9		double plumes	SEM. / DET.: *šw.tỉ*, ‘double plumes’
S10		headband	ABBR.: *mḳḥ*, ‘headband’ PHON.: *mḳḥ* DET. in *wꜣḥ.w*, ‘wreath’
S11		brad collar	SEM. / DET.: *wśḫ*, ‘broad collar’ PHON.: *wśḫ*
S12		broad collar	SEM.: *nbw*, ‘gold’ DET.: PRECIOUS METAL
S13		S12 with D58	ABBR.: *nbi̯*, ‘gild’
S14		S12 with T3	ABBR.: *ḥḳ*, ‘silver’
S14a		S12 with S40	ABBR.: *ḳʿm*, ‘electron’
S15		faience pectoral	SEM. / DET.: *ḫn*, ‘sparkle’ SEM.: *šsm.t*, ‘malachite’
S16		OK variant of S15	VAR. of S15
S17		OK variant of S15	VAR. of S15
S18		bead necklace	SEM. / DET.: *mnỉ.t*, ‘necklace’
S19		seal on necklace	SEM. / DET.: *ḫtm* / *śḳꜣ*, ‘seal’
S20		seal on necklace	SEM.: *ḫtm* / *śḳꜣy.t*, ‘seal’, and *šnʿ.tỉ*, ‘ring’ DET.: SEAL
S21		ring	DET.: RING
S22		shoulder knot	SEM. / DET.: *tꜣ* in *tꜣ-wr*, ‘starboard’ PHON.: *śḳ* / *śt [rare]*
S23		knotted cloth	PHON.: *ṯmḳ* / *ṯmṯ*
S24		knotted belt	SEM. / DET.: *ḳꜣs.t*, ‘knot’ PHON.: *ḳ(ꜣ)s*
S25		garment with ties	SEM.: *ỉʿꜣ.w*, ‘guide’, ‘interpreter’
S26		kilt	SEM. / DET.: *šnṯw.t* / *šnṯy.t*, ‘kilt’
N130 a		strip o cloth	SEM. / DET.: *ṯꜣỉ.w*, ‘cloak’
S27		cloth with two treats	SEM. / DET.: *mnḫ.t*, ‘cloth’
S116		cloth with four treats	SEM. / DET.: *ỉfṯỉ*, ‘four-ply linen’
S118		cloth with six treats	SEM. / DET.: *sỉsỉ*, ‘six-ply linen’
S28		cloth with fringes	DET.: CLOTH
S29		folded cloth	PHON.: *ś* ABBR.: *śnb*, ‘health’ in *ʿ(nḫ.w) w(ḳꜣ.w) ś(nb.w)*

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S30		S29 with I9	PHON.: ***śf***
S31		S29 with U2	PHON.: ***śmꜣ***
S32		cloth with fringes	SEM. / DET.: ***śỉꜣ.t***, ‘fringed cloth’ PHON.: ***śỉꜣ***
S33		sandal	SEM. / DET.: ***čb.t***, ‘sandal’ PHON.: DET.: ***čb*** / ***tb***
S34		sandal strap	SEM.: ***ʿnḫ***, ‘sandal strap’ PHON.: ***ʿnḫ***
S35		fan	SEM. / DET.: ***šry.t***, ‘fan’ SEM.: ***šw.t***, ‘shadow’
S36		variant of last	VAR. of S35
S37		fan	SEM. / DET.: ***ḫw***, ‘fan’
S38		crook	SEM. / DET.: ***ḥḳꜣ.t***, ‘sceptre’ PHON.: ***ḥḳꜣ*** VAR. of S39
S39		shepherd’s crook	PHON.: ***ʿw.t*** *[through* ***ʿw.t****, ‘flock’]*
S40		animal headed staff	SEM. / DET.: ***wꜣś***, ‘***wꜣś***-sceptre’ PHON.: ***wꜣś***, ***ḏʿm*** PHON. DET.: ***wꜣb***
S41		animal headed staff	PHON.: ***ḏʿm*** *[through* ***ḏʿm****, a staff of this shape; usually replaced with S40]*
S42		sceptre	SEM. / DET.: ***ʿbꜣ***, ‘sceptre’, ***ḫrp***, ‘manage’ PHON.: ***ʿbꜣ***, ***śḫm*** PHON. DET.: ***ʿbꜣ***
S43		staff	SEM.: ***mṯ.w*** ‘staff’ PHON.: ***mṯ***
S44		staff with flagellum	SEM. / DET.: ***ꜣmś***, ‘ames-staff’
S45		flagellum	SEM. / DET.: ***nḫꜣḫꜣ.w***, ‘flagellum’

T. WARFARE, HUNTING, BUTCHERY

T1		mace with flat head	PHON.: ***mn***
T2		T3 tilted	DET.: SMITE
T3		mace with round head	SEM. / DET.: ***ḥḏ***, ‘***ḥḏ***-mace’ PHON.: ***ḥḏ***
T4		variant of last	VAR. of T3
T5		T3 with I10	PHON.: ***ḥḏ***
T6		T3 with I10 and I10	PHON.: ***ḥḏḏ***
T7		axe	DET.: AXE, CARPENTER ABBR.: ***mḏḥ***, ‘carpenter’
T7A		younger variant of last	DET. in ***ꜣḳḥ.w***, ‘axe’

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T8		dagger	PHON.: ***tp*** DET. in ***mčpn.t***, ‘dagger’
T8A		OK variant of last	DET. in ***bꜣgś.w***, ‘dagger’
T9		bow	SEM. / DET.: ***pḏ.t***, ‘bow’ PHON.: ***pḏ*** / ***pṯ***
T9 a		OK variant of last	VAR. of T9
T10		variant of last	VAR. OF T9 DET.: BOW
Aa32		archaic bow	PHON.: ***sčỉ / stỉ*** in ***tꜣ-stỉ***, ‘Nubia’, ***stỉ***, ‘ochre’
T11		arrow	PHON. DET.: ***śšr***, ***śḫr*** PHON. DET.: ***swn***, ***sỉn*** DET.: ARROW
T12		bow-string	SEM. / DET.: ***rwḏ.t***, ‘bow-string’ PHON.: ***rwḏ***, ***rwṯ*** PHON. DET.: ***rwḏ***, ***rwṯ*** PHON. DET.: ***ꜣr***, ***ꜣỉ***
T13		pieces of wood	PHON. ***rś*** ABBR.: ***rś***, ‘wake’
T14		throw-stick	DET.: ***ḳmꜣ***, ‘create’ DET.: FOREIGN ABBR.: ***ꜥꜣm***, ‘Asiatic’, ***čḫn.w***, ‘Libya’ VAR. of M3 as det. in ***ḏꜥr***; of P11 ***ỉn m(ỉ)n(ỉ)***, ‘moor, die’; VAR. of S39 as phon. in ***ꜥw.r***, ‘flock’; of T13 and Aa6; doubled as var. of D50 as det. ACCURATE
T15		variant of last	VAR. of T14
T16		scimitar	DET. in ***ḫprš***, ‘scimitar’
T17		chariot	SEM. / DET.: ***wrry.t***, ‘chariot’
T18		crook with package	PHON.: ***šmś***
T19		harpoon	PHON.: ***ḳś***, ***ḳrś*** DET. BONE, TUBE PHON. DET.: ***twr***, ***twỉ*** PHON. DET.: ***gn***
T20		variant of last	VAR. of T19
T21		harpoon	SEM.: ***wꜥ***, ‘one’
T22		arrow-head	PHON.: ***śn***
T23		variant of last	VAR. of T22
T24		fishing net	PHON.: ***ꜥḥ*** / ***ỉḥ*** DET.: NET
T25		reed float	PHON.: ***ḏbꜣ*** / ***ṯbꜣ***
T26		bird trap	SEM. / DET.: ***śḫ.t***, ‘trap’
T27		OK variant of last	VAR. of T26
T28		butcher’s block	PHON.: ***ḫr***

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T29		T30 and T28	SEM. / DET.: ***nm.t***, ‘slaughtering place’
T30		knife sharpener	ABBR.: ***ṯm.t***, ‘knife’ DET.: KNIFE AND ASSOCIATED ACTIONS, SHARP
T31		variant of T30	PHON.: ***śšm***
T32		T31 with D54	PHON.: ***śšm***
T33		OK variant of T30	VAR. of T31
T34		butcher’s knife	SEM. / DET. ***nm***, ‘butcher’s knife’ PHON.: ***nm***
T35		variant of last	VAR. of T34

U. AGRICULTURE, CRAFTS, AND PROFESSIONS

U1		sickle	SEM.: ***mꜣ***, ‘stern *[of a boat]*’ PHON.: ***mꜣ*** DET.: REAP, CROOKED
U2		variant of last	VAR. of U1
U3		U1 and D4	PHON.: ***mꜣ*** in ***mꜣ***, ‘to see’
U4		U1 & Aa11	PHON.: ***mꜣᶜ*** in ***mꜣᶜ***, ‘true’ [and related words]
U5		variant of last	VAR. of U4
U6		hoe	PHON.: ***mr*** DET.: HACK VAR. of U8
U7		variant of last	VAR. of U6
U8		hoe without rope	SEM.: ***ḥnn***, ‘hoe’ PHON.: ***ḥn***
U9		grain measure with grain pouring out	SEM.: ***ḥḳꜣ.t***, ‘heqat’ and ***ỉp.t***, ‘oipe’ *[measures of grain]* DET.: GRAIN
U10		M33 with U9	SEM.: ***ỉt*** grain’, ‘barley’ DET.: variant of U9
U11		S38 & S9	ABBR.: ***ḥḳꜣ.t***, ‘heqat’
U12		U9 with D50	VAR. of U11
U109		pitchfork	SEM. / DET.: ***śḏḅb***, ‘obstacle’ DET. in ***ᶜbỉ***, ‘collect’ and ***ᶜb.t***, ‘pitchfork’
U13		plough	SEM.: ***pr.t***, ‘seed’, ‘fruit’ PHON.: ***šnᶜ***, ***ḥb*** DET.: PLOUGH
U14		OK variant of last	VAR. of U13
U15		sledge	PHON.: ***tm***
U16		loaded sledge with jackal’s head	PHON.: ***bỉꜣ***, ‘wonder’ PHON. DET.: ***bỉꜣ*** DET. in ***wnš***, ‘sled’

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U17		pick excavating a pool	SEM.: ***grg***, 'found' LOG.: ***grg***
U18		OK variant of last	VAR. of U17
U19		adze	PHON.: ***nw***
U20		OK variant of last	VAR. of U19
U21		adze with block of wood	PHON.: ***śtp*** / ***śčp*** PHON. DET.: ***śtp*** / ***śčp***
U22		chisel	DET. CARVE PHON. DET.: ***mnḫ***
U23		chisel	PHON.: ***ȝb***, ***mr***
U24		stone-worker's drill	SEM.: ***ḫm.t***, 'craft'
U25		OK variant of U24	VAR. of U24
U26		drill for beads	SEM.: for ***wbȝ***, 'open' PHON. DET.: ***wbȝ*** VAR. of U24 - 25
U27		OK variant of last	VAR. of U26
U28		fire drill	SEM.: ***ḫ̌ȝ***, 'fire drill' PHON.: ***ḫ̌ȝ*** ABBR.: ***wḫ̌ȝ*** in ***ʿ(nḫ.w) w(ḫ̌ȝ.w) ś(nb.w)***
U29		OK variant of last	VAR. of U29
U30		kiln	SEM.: ***tȝ***, 'kiln' PHON.: ***tȝ***
U31		baker's rake	SEM. / DET.: ***rtḫ.tỉ***, 'baker' PHON. DET.: ***rtḫ*** / ***ỉtḫ***, ***ḫnr*** / ***ḫnỉ***
U32		pestle and mortar	SEM. / DET.: ***ḫsmn***, 'natron, bronze' DET.: POUND, HEAVY PHON. DET.: ***śmn*** / ***smn*** *[through* ***śmn****, 'flatten']*
U33		pestle	SEM.: ***tỉ.t***, 'pestle' PHON.: ***tỉ*** / ***t*** / ***č***
U34		spindle	SEM.: ***ḫśf***, 'spin' PHON.: ***ḫśf***
U35		U34 with I9	VAR. of U34
U36		fuller's club	PHON.: ***ḫm***
U37		razor	DET. in ***ḫ̲ʿḳ̲***, 'shave'
U38		scale	SEM. / DET.: ***mḫȝ.t***, 'scale'
U39		upright of scale	DET. in ***wčs***, 'lift'; ***čsỉ***, 'lift up' PHON. DET.: ***wčs***, ***čs***
U40		variant of last	VAR. of U39
U41		plumb bob	DET. in ***tḫ***, 'plumb bob'

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V. ROPE, FIBRE, BASKETS, BAGS, ETC.

V1		coil of rope	PHON.: ***šn*** ABBR.: ***šnt***, '100' DET.: ROPE, TIE, COIL
V2		V1 with O34	PHON.: ***śčꜣ*** PHON. DET.: ***ꜣs***
V3		O34 with three V1	PHON.: ***śčꜣw*** in ***rꜥ-sčꜣ.w***, 'Rosetjau'
V4		lasso	PHON.: ***wꜣ***
V5		looped cord	ABBR.: ***śn.tỉ***, 'lay out' DET. in ***śn.tỉ***, 'lay out'
V6		cord with ends up	SEM. / DET.: ***šs***, 'cord' PHON.: ***šs*** PHON.: ***šsr***, ***sšr*** *[confusion with V33]* PHON.: ***g*** *[only in hieratic]* DET.: CLOTH
V7		cord with ends down	PHON.: ***šn***
V8		variant of last	VAR. of V7
V9		round cartouche	SEM. / DET.: ***šn.w***, 'circuit [of the sun]' DET. in ***šn.w***, 'cartouche'
V10		cartouche	DET. in ***šn.w***, 'cartouche'; ***rn***, 'name' DET.: NAMES OF KINGS AND QUEENS *[written in cartouche]*
V11		end of cartouche	PHON. DET.: ***pḫꜣ***, ***ṯnỉ***
V12		band of string	DET. in ***fḫ***, 'loosen', ***ꜥrp***, 'bind' PHON.: ***ꜥrḳ*** HON. DET.: ***fḫ***, ***ꜥrḳ*** DET. in ***šfṯ.w***, 'papyrus scroll', ***fnḫ.w***, 'Fenekhu' DET.: WORDS ASSOCIATED WITH STRING
V13		rope	PHON.: ***ḫ*** / ***t*** *[latter by wrongly assumed archaism]*
V14		variant of last	PHON.: ***ḫ***
V15		V13 and D54	ABBR.: ***ỉčỉ***, 'take possession'
V16		hobble for cattle	SEM.: *śꜣ [a kind of amulet]* PHON.: ***śꜣ*** / ***sꜣ***
V17		rolled up tent	SEM.: ***śꜣ***, 'protection'
V18		OK variant of V17	VAR. of V17
V19		hobble for cattle	SEM. / DET.: ***mḫ.t***, 'stable' PHON. DET.: ***čmꜣ*** / ***tmꜣ*** DET.: WATTLED OBJECT
V20		V19 without cross-bar	ABBR.: ***mḫ.w***, '10' PHON.: ***mḫ***
V21		V20 with I10	PHON.: ***mḫ***
V22		whip	PHON.: ***mḥ***
V23		OK variant of last	VAR. of V22

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V24		cord wound on stick	PHON.: ***wḏ*** / ***wṯ***
V25		variant of the last	VAR. of last
V26		spool with thread	SEM. / DET.: ***ꜥḏ***, ‘reel’ PHON. DET.: ***ꜥḏ*** / ***ꜥṯ***, ***ꜥnḏ***
V27		OK variant of last	VAR. of V26
V28		wick of twisted flax	PHON.: ***ḥ***
V29		swab	PHON.: ***wꜣḥ*** / ***śk*** PHON. DET.: ***wꜣḥ*** DET. in ***ḫśr***, ‘ward off’ VAR. of M1 in ***mꜥr***, ‘fortunate’
V30		basket	SEM.: ***nb.t***, ‘basket’ PHON.: ***nb***
V31		basket with handle	PHON.: ***k***
V31 a		variant of last	VAR. of V31 *[especially in hieratic]*
V32		wicker satchel	PHON.: ***msn*** in ***msn*** *[a city in the Delta]* DET. in ***gꜣw***, ‘lack’, thus also in ***ḏꜣr.w***, ‘need’ PHON. DET.: ***gꜣw*** DET. in ***mśn.w***, ‘harpooner’
V33		bag of linen	SEM. / DET.: ***śšr***, ‘linen’ PHON. DET.: ***śšr*** PHON.: ***sšr***, ***šs***, ***g*** *[rare]* DET. in ***ꜥrf***, ‘pack, envelope’; ***śčỉ***, ‘perfume DET.: LINEN
V34		variant of last	VAR. of V33
V35		OK variant of V34	VAR. of V33
V36		receptacle	SEM.: ***ḫn***, *[a container]* PHON.: ***ḫn***
V37		bandage	DET. in ***ỉṯr***, ‘bandage’ PHON.: ***ỉṯr*** PHON. DET.: ***ỉṯr*** VAR. of N41
V38		OK variant of last	DET. in ***w.t***, ‘wrapping’
V39		tie	SEM. ***tỉ.t***, ‘Isis-knot’ *[an amulet]*

W. VESSELS OF STONE AND EARTH WARE

W1		oil-jar	SEM.: ***mrḥ.t***, ‘oil’ DET.: OIL
W2		oil jar without ties	PHON.: ***bꜣś*** DET. in ***bꜣś***, ‘***bꜣś***-vessle’
W3		alabaster basin	PHON.: ***ḥ***(***ꜣ***)***b*** DET.: FESTIVAL ABBR.: ***ḥꜣb.t***, ‘ritual book’
W4		O22 with W3	SEM. / DET.: ***ḥꜣb***, ‘festival’

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W5		T28 & W3	ABBR.: ***ḫr.i̯-ḥ3b.t***, ‘lector priest’
W6		metal vessel	DET. in ***wḥ3.t***, ‘cauldron’
W7		granite bowl	DET. in ***m3ˁ***, ‘red granite’, thus also in ***m3ˁ*** DET. in ***3b.w***, ‘Elephantine’ *[origin of red granite]*, thus also DET. in ***3b.t***, ‘family’
W8		Dyn. 11 variant of last	VAR. of last
W9		stone jag	PHON.: ***ḫnm*** DET. in ***nḫnm***, ‘***nḫnm***-oil’
W10		cup	SEM. / DET.: ***wśḫ***, ‘wide’ PHON. DET.: ***wsḫ***, ***sḫw*** PHON.: ***ḥnw*** [rare] *[through **ḥn.t**, ‘cup’]* DET.: CUP VAR. of N41 in words with ***bi̯3***
W10 a		pot used as lamp	PHON.: ***b3*** *[in conjunction with E10 or G29]* PHON. DET.: ***b3***
W11		jar stand	SEM. / DET.: ***nś.t***, ‘seat’, ‘throne’ PHON.: ***g*** VAR. of W13 and O45.
W12		variant of last	VAR. of last
W13		pot	SEM. / DET.: ***ṯšr.t***, ‘red-ware’
W14		water jar	SEM. / DET.: ***ḥś.t***, ‘jar’ PHON.: ***ḥs*** / ***ḥś*** DET. in ***śnb.t***, ‘water jar’
W15		water jars with water	SEM. / DET.: ***ḳbḥ***, ‘cool water’ DET. in ***ḳbb***, ‘cool’
W16		variant of last	VAR. of W15
W17		water jars in rack	SEM.: ***ḫnt.w***, ‘jar-rack’ PHON.: ***ḫnt***
W18		variant of last	VAR. of W17
W19		milk jug with handle	DET. in ***mḥr***, ‘milk jug’ PHON.: ***mi̯*** / ***mr***
W20		milk jug with cover	DET. in ***i̯rˁ.t***, ‘milk’
W21		wine jars	DET. in ***i̯rp***, ‘wine’
W22		beer jag	SEM.: ***ḥnḳ.t***, ‘beer’ *[in the offering formula]* ABBR.: ***wṯp.w***, ‘waiter’ DET.: POT
W23		variant of last	VAR. of W22
W24		pot	PHON.: ***nw***, [also ***i̯n*** in ***i̯nk***] [variant of N33 in words with root ***ḳṭ***] DET. in ***ḏ3ḏ3.t***, ‘council’, ***nḫb.t***, ‘Nekhbet’ VAR. of W 22 - 23

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W24a		W24 with N35a	ABBR.: ***m-ḫnw***, ‘inside’
W25		W24 and legs	ABBR.: ***ỉnỉ***, ‘bring, fetch’

X. Loaves and Cakes

X1		flat loaf of bread	SEM.: ***t᾽***, ‘bread’ PHON.: ***t*** ABBR. for ***ỉrỉ***, ‘father’
X2		tall loaf of bread	SEM.: ***t᾽***, ‘bread’ *[in the offering formula]* ABBR.: ***ḏḥwtỉ***, ‘Thot’, ***ỉtỉ***, ‘father’ in ***ỉtỉ-nčr***, ‘god’s father’ DET.: BREAD, FOOD
X3		variant of last	VAR. of X2
X4		bread roll	DET.: BREAD, FOOD PHON. DET.: ***śn*** [***zn***] *[from* ***zn.w****, ‘food offering’]* PHON. DET.: ***fḳ᾽*** *[in certain words replaced with X5 or N37]* VAR. of W3
X5		semi-hieratic variant of last	VAR. of last
X6		round loaf of bread	DET. in ***p᾽.t***, ‘bread, offering cake’; PHON. DET.: ***p᾽t***
X7		half-loaf of bread	SEM.: [doubled] ***wnm***, ‘eat’ DET.: BREAD
-		X7 doubled	ABBR..: ***wnm***, ‘eat’ DET.: FOOD, EAT
X8		bread mould	PHON.: ***ḫ̓i/ ḫ̓*** in forms of ***rḫ̓ỉ***, ‘give’

Y. Writing, Games, and Music

Y1		papyrus roll	SEM.: ***mḫ᾽.t***, ‘scroll PHON. DET.: ***mḫ᾽*** ABBR.: ***ṯmḫ***, ‘sum, total’ DET.: WRITING, ABSTRACT CONCEPTS
Y2		OK variant of last	VAR. of Y1
Y3		scribes kit	SEM.: ***sḫ᾽***, ‘write’ PHON. DET.: ***nᶜᶜ***, ***śnᶜᶜ*** DET. in ***mnhṭ***, ‘scribe’s kid’
Y4		variant of last	VAR. of Y3
Y5		game board	PHON.: ***mn***
Y6		game piece	SEM. / DET.: ***ỉb᾽***, ‘game piece’ PHON. DET.: ***ỉb᾽*** ABBR.: ***ỉb᾽***, ‘dancer’
Y7		harp	DET. in ***bỉn.t***, ‘harp’
Y8		sistrum	SEM. / DET. in ***sšš.t***, ‘sistrum’ VAR. of S42

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Z. Strokes, Signs derived from Hieratic, Geometrical Figures

Z1		stroke	SEM. / DET.: ***w*ˁ**, 'one' ABBR. for numbers 1 to 9, dep. on repetition DET.: semogram-stroke, pron. 1st sing. [rare]
Z2		three strokes	DET.: PLURAL / COLLECTIVE NOUNS DET. in ***ḫmt***, 'think' *[through **ḫmt.w**, 'three']* PHON. DET.: ***w*** *[grammatical ending]*
Z3		variant of last	VAR. of Z2
Z4		two strokes	PHON.: ***y*** / ***i̯*** *[only as an ending]* DET.: DUAL
Z4 b		two horizontal strokes	Written two to nine times: ABBR. for numbers 1 to 9 in the date
Z5		diagonal stroke	Replaces a more complex or dangerous signs
Z6		hieratic variant of A 13 / 14	DET.: ENEMY, DIE
Z7		hieratic variant of G43	PHON.: ***w***
Z8		oval	DET.: ROUND, OVAL
Z9		two sticks crossed	PHON. DET.: ***sw*ꜣ**, ***sḏ***, ***ḫbś***, ***šbn***, ***wp***, ***wr*** *[rare]* DET.: BREAK, CROSS, NUMBER
Z10		OK variant of last	VAR. of Z9
Z11		crossed planks	PHON.: ***i̯mi̯*** *[variant of M42]*

Aa. Unclassified

Aa1		placenta (?)	PHON.: ***ḫ***
Aa2		pustule	SEM. / DET.: ***śrwḫ***, 'treat'; ***ḥśb***, 'count' DET.: SWELLING, UNHEALTHY ABBR.: ***ḥśb***, 'count', ***srwḫ***, 'treat', ***si̯n***, 'clay' VAR. OF OLDER SIGNS: F52 and N32 as det. EXCREMENT, CLAY; M41 in ***ˁš***, 'cedar', V32 as PHON. DET. ***gꜣw***, V38 as DET. in ***w.t***, 'bandage', W6 as DET. in ***wḥꜣ.t***, 'cauldron' and ***wḥꜣ.t***, 'oasis', W7 as DET. in ***mꜣḏ***, 'granite' and ***ꜣb.w***, 'Elephantine'
Aa3		Aa2 with liquid issued from it	VAR. of Aa2 as DET. SWELLING, UNHEALTHY
Aa4		pot	VAR. of W10a
Aa5		part of a ship	SEM.: ***ḥi̯p.t***, 'oar' PHON.: ***ḥ(i̯)p***
Aa6		unknown	DET. IN ***tmꜣ***, 'mat' PHON. DET.: ***tmꜣ*** / ***čmꜣ***
Aa7		unknown	ABBR.: ***śḳr***, 'smash' PHON. DET.: ***śḳr***

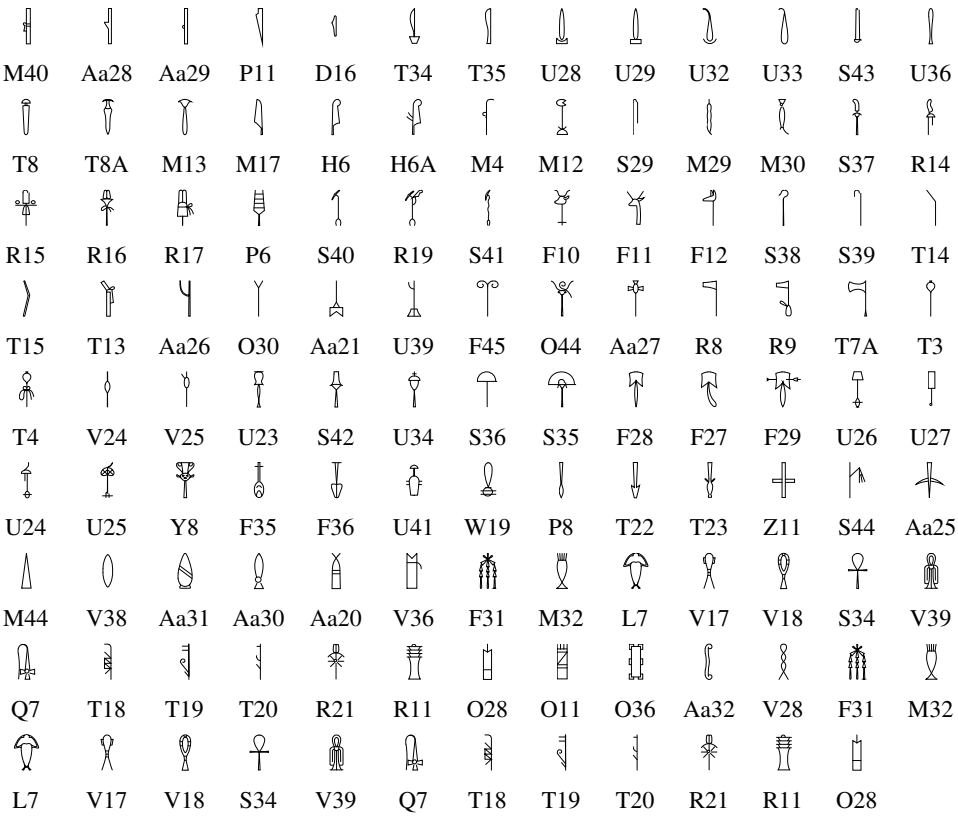
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			SEM. / DET.: *ḫ3t.t*, ‘estate
Aa8		irrigation canal (?)	PHON. DET.: *ḫ3t*, *ḫ3ḫ3t* PHON.: *ḳn* VAR. of N24: SEM. / DET.: *śp3.t*, ‘nome’, O34 as phon. *s* in *smỉt*, ‘desert’, V26 as PHON. *ʿḫ*
Aa9		unknown	DET. in *ḫwṭ*, ‘rich’
Aa10		unknown	DET. in *ṯrf*, ‘writing’
Aa11		platform	PHON.: *m3ʿ* DET. in *ḫnḫ3.t*, ‘platform’
Aa12		OK variant of last	VAR. of Aa11
Aa13		unknown	SEM. / DET.: *ỉm.w*, ‘side’ PHON.: *ỉm* / *m*, *gś* *[by confusion with Aa16]* VAR. of Aa 16
Aa14		OK variant of Aa13	VAR. of Aa13
Aa15		variant of Aa13	VAR. of Aa13
Aa16		front half of Aa13	SEM.: *gś*, ‘side, half’ PHON.: *gś*
Aa17		lid	SEM.: *ś3*, ‘back’ PHON.: *ś3*
Aa18		MK / NK variant of last	VAR. of Aa17
Aa19		unknown	PHON. DET. *ḥr* DET. in *ḫ3r*, ‘secure’
Aa20		bag for clothing	PHON.: *ʿpr*
Aa21		unknown	PHON.: *wḫʿ* ABBR.: *wḫʿ.w*, ‘judged one’ *[i.e. Seth]*
Aa22		Aa21 &D36	VAR. of Aa21
Aa23		warp between stakes	SEM. / DET.: *mḫṭ*, ‘puncture, press’ *[and related words]*
Aa24		variant of last	VAR. of Aa23
Aa25		unknown	SEM.: *sm3.tỉ* / *sm3*, ‘stolist’ *[priestly title]*
Aa26		unknown	DET. in *śbỉ*, ‘rebel’
Aa27		spindle	PHON.: *nḫ* *[often in conjunction with W24]*
Aa28		builder’s level	PHON.: *ḳṭ* PHON. DET.: *ḳṭ*
Aa29		OK variant of last	VAR. of Aa28
Aa30		frieze element	SEM. / DET.: *ḫkr*, ‘adorn’
Aa31		OK variant of last	VAR. of Aa30

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SELECTION OF SIGNS GROUPED ACCORDING TO SHAPE

TALL NARROW SIGNS

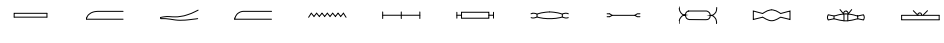


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LONG BROAD SIGNS



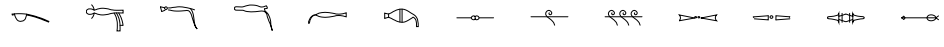
N1 N37 N38 N39 S32 N18 X4 X5 N17 N16 N20 Aa10 Aa11



Aa12 Aa13 Aa14 Aa15 N35 Aa8 Aa9 V26 V27 R24 W8 V32 Y1



Y2 R4 N11 N12 F42 D24 D25 D13 D15 F20 Z6 F33 T2



T7 F30 V22 V23 R5 R6 O34 V2 V3 S24 R22 R23 T11



O29 T1 T21 U20 U19 U21 D17 U31 T9 F32 V13 V14 F46



F47 F48 F49 M11 U17 U18 U14 Aa7 F18 D51 U15 U16 Aa24

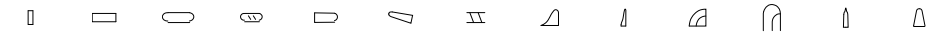


N31 O31 N36 D14 D21 D22 D23 T30 T31 T33 D48 V30 V31

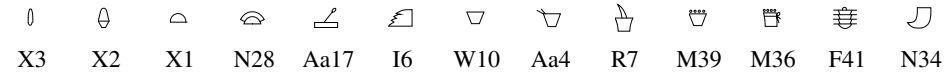


W3 S12 N30 O42 O3 V16

SMALL NARROW SIGNS



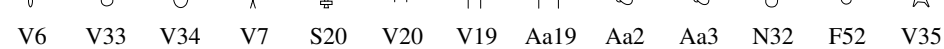
Q3 O39 Z8 O47 N22 N21 N23 N29 X7 O45 O46 Y6 M35



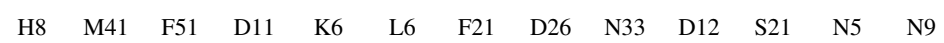
X3 X2 X1 N28 Aa17 I6 W10 Aa4 R7 M39 M36 F41 N34



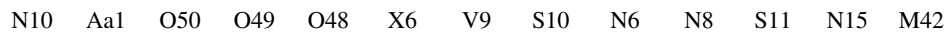
U30 W11 W12 W13 T28 N41 N42 V37 M31 F34 W6 W7 W21



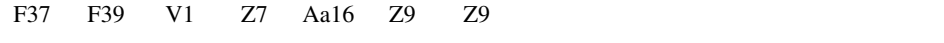
V6 V33 V34 V7 S20 V20 V19 Aa19 Aa2 Aa3 N32 F52 V35



H8 M41 F51 D11 K6 L6 F21 D26 N33 D12 S21 N5 N9



N10 Aa1 O50 O49 O48 X6 V9 S10 N6 N8 S11 N15 M42



F37 F39 V1 Z7 Aa16 Z9 Z9

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III. Word List

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ꜣ


ꜣ [encl. part.]


ꜣ [v/t] to tread [?] *[a place]*


ꜣ.t [n, fem.] strength


ꜣ.t [n, fem.] moment, instant

ỉrṯ ꜣ.t to spend time

m tꜣ ꜣ.t [adv.] at this time, at once

m ꜣ.t=f [adv.] in his moment *[of action]*


ꜣꜣ [n] mound of ruins


ꜣỉ.wỉ [n, dual] pair of bandages


ꜣᶜb.t [n, fem.] oppression


ꜣwḫ [v/adj., 3AE INF] [to be] long, [to be] wide *[of space or time]*

ꜣwḫ ỉb [nfr-ḥr] [to be] joyful, [to be] happy

ꜣwḫ ḳr.t [nfr-ḥr] [to be] generous


ꜣw [n] length *[of time and space]*

r-ꜣw [adv.] entire

r-ꜣw=[f] [adv.] entire


ꜣw.t [n, fem.] length

(m) ꜣw.t ḏ.t [adv.] eternally


ꜣw.t-ỉb [n] joy, happiness

m ꜣw.t-ỉb [adv.] joyfully


ꜣw.t [n, fem.] gift, offering


ꜣwḫ [v/t] to present, to hand over

ꜣwḫ ᶜ to extend the arm *[as a greeting or offering gesture]*


ꜣw.t-ᶜ [n] gift, offering


ꜣw [n] [case of] death

wṯḫ ꜣw to afflict a case of death *[r 'onto' sb.]*


ꜣb [2-LIT]* 1.** ***[v/t] to tarry *[ḥr 'at' a place / person]* **2.** ***[v/i]*** to cease *[with inf., 'doing sthg.']*


ꜣb.w [n] cessation


ꜣbḫ [v/t, 3AE INF] to desire, to wish *[with inf., 'to do sthg.']*


ꜣb.t [n, fem.] family


ꜣbỉ [n] panther


ꜣbw [n] elephant


ꜣbw [n] ivory


ꜣbw [n, loc.] Elephantine


ꜣbḫ [v/t, 3-LIT] to mix, to mingle *[m / ḥr 'with']*


ꜣbḏ [n] month


ꜣbḏ.w [n] a monthly festival *[first sight of the moon in a new month, old on the second day of the month]*


ꜣbḳ.w [n] *a kind of fish*


ꜣbḳ.w [n, loc.] Abydos


ꜣpṯ [n] duck, bird


ꜣfᶜ [n] glutton


ᶜff.t [n, fem.] yield


ꜣm [v/t, 2-LIT] to burn up


ꜣmỉ [v/t, 3-LIT] to mix *[ḥr 'with']*


ꜣmm [v/t, 2AE GEM] to seize, to grasp


ꜣmm.t [n, fem.] grip, fist


ꜣmś [n] ꜣmś-mace


***ꜣr [v/t, 2-LIT]* 1.** to oppress **2.** to drive away *[ḥr 'from']*


***ꜣḥ.w [n]* 1.** misery, suffering **2.** illness

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 ***ȝḫ.w [n]*** sufferer

 ***ȝḫ.t [n, fem.]*** **1.** field, arable land
2. *[pl.]* property, wealth
ỉm.ỉ-rʾ ȝḫ.t overseer of the field administration

 ***ȝḫ.t [n, fem.]*** *akhet*-season, inundation season

 ***ȝḫ-bỉ.tỉ [n, loc.]*** Chemmis

 ***ȝḫ [v/adj., 2-LIT]*** **1.** [to be] glorious, [to be] splendid **2.** [to be] powerful, to have *akh*-power **3.** [to be] beneficial, [to be] useful ***[n*** *'for']*
ȝḫ ỉb [nfr ḥr] [to be] loyal ***[n*** *'towards' sb.]*
ȝḫ-n=f [n] a prosperous man

 ***ȝḫ.t [n, fem.]*** profitable thing, benefaction

 ***ȝḫ.w [n]*** **1.** glory **2.** abilities **3.** [creative] power *[of a god]*

 /  ***ȝḫ [n]*** *akh*, spirit

 ***ȝḫ [v/adj., 2-LIT]*** [to be] an *akh*

 ***ȝḫ.t [n, fem.]*** **1.** diadem **2.** uraeus

 ***ȝḫ.t [n, fem.]*** Eye *[of a god, exp. of the sun god]*

 /  ***ȝḫ.t [n, fem.]*** **1.** horizon **2.** *[metaph.]* tomb

 /  ***ȝḫ [n]*** *akh*, spirit

 ***ȝḫ [v/adj., 2-LIT]*** [to be] an *akh*

 /  ***ȝḫ [n]*** *akh*, spirit

 ***ȝḫ.t(ỉ)w*** horizon dwellers

 ***ȝḫȝḫ [n]*** *[naut.]* bailer

 ***ȝḫf [n]*** appetite

 ***ȝsḫ [v/t, 3-LIT]*** to reap

 ***ȝś [2-LIT]*** **1.** ***[v/t]*** to befall, to make haste ***[m*** *'in' doing sthg.]* **2.** ***[v/i]*** to hasten, to hurry

 ***[adv.]*** quickly

 ***ȝś [n]*** the smell of decaying corpses

 ***ȝś.w [n]*** decay [?]

 ***ȝś.t [n, div.]*** Isis

 ***ȝšr [v/t, 3-LIT]*** to roast

 ***ȝšr [n]*** roast

 ***ȝḳ [v/i, 2-LIT]*** **1.** to perish **2.** *[med.] as a condition of the heart*

 ***ȝḳ.w [n]*** devastation, disaster

 ***ȝḳḥ [n]*** ring [?]

 ***ȝkr [n, div.]*** **1.** Aker **2.** *pl.:* earth gods

 *cf.* ***ỉw.tỉ***

 ***ȝtf [n]*** Atef Crown

 ***ȝč*** *cf.* ***ỉȝč***

 ***ȝč.yt [n, fem.]*** nurse, tender *[of a sick person]*

 ***ȝčp [v/t, 3-LIT]*** to load *[donkeys* ***m*** **/** ***ḥr*** *'with,' sthg.;* ***r*** *'into' a ship]*

 ***ȝčp.w [n]*** cargo**,** burden

 ***ȝṭ [2-LIT]*** **1.** ***[v/adj.]*** **a.** [to be] aggressive ***[r*** *'toward']* **b.** [to be] angry ***[ḥr*** *'at' sb. / sthg.]* **2.** ***[v/t]*** to attack

 ***ȝṭ.w [n]*** aggressor, wrongdoer

 **/**  ***ỉ / y***

 **/**  **/**  **/**  **/**  ***=ỉ [pron.]*** *suffix pron. 1st sing.*

 ***ỉ [interj.]*** O!

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 ***ỉ [v/i, defective]*** to say *[encl.]*

 ***ỉȝ.t [n, fem.]*** **1.** spine, back *[of man or animal]* **2.** *[metaph.]* middle

 ***ỉȝ.t [n, fem.]*** standard

 / ***ỉȝ.t [n, fem.]*** mount

ỉȝ.t-wr.t [n, loc.] Jat-weret *[a region of the netherworld]*

 ***ỉȝ.w [n]*** praise, adoration

ỉrỉ ỉȝ.w to praise *[**n** 'sb.']*

rḏỉ ỉȝ.w to praise *[**n** 'sb.']*

 ***ỉȝȝ [n, loc.]*** Araru *[a locality in Syro-Palestine]*

 ***ỉȝȝ.t [n, fem.]*** ***ỉȝȝ.t***-sceptre

 ***ỉȝwỉ [v/i, 4AE INF]*** to grow old, [to be] old

 ***ỉȝw.t [n, fem.]*** old age, senility

 / ***ỉȝw [n]*** old age

ỉrỉ ỉȝw to spend the old age

 ***ỉȝw [n]*** old man

 / ***ỉȝw.t [n, fem.]*** office

ỉrỉ ỉȝw.t to exercise an office

 ***ỉȝw.t [n, fem.]*** cattle, herd *[cf. ꜥw.t]*

 ***ỉȝb.ỉ [adj.]*** **1.** left **2.** east, eastern

 ***ỉȝb.t [n, fem.]*** **1.** left side **2.** east

 ***ỉȝb.tỉ [adj.]*** east, eastern

 ***ỉȝb.tỉ [n]*** east

 ***ỉȝb.t(ỉ)w [n]*** Easterners

 ***ỉȝb.t(ỉ)t [n, fem.]*** east

m/ ḫr ỉȝb.t(ỉ)t [adv.] east of

 / ***ỉȝm [n]*** *a kind of fruit tree*

 ỉȝm [v/adj., 3-LIT] [to be] kind, [to be] gentle

ỉȝm ỉb [nfr-ḫr] [to be] delighted

 ỉȝm.t[n, fem.] charm, kindness

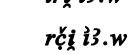
 ỉȝm.w [n] brilliance [of the sun]

 ***ỉȝm.w [n]*** tent, camp

 ***ỉȝm-ꜥ [n]*** *a title*

 ỉȝr.w [n, loc.]

cf. ***śḫ.t-ỉȝr.w***

 *det.* ***ỉȝrr.wt [n, fem.]***

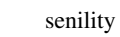
1. grapes **2.** vine stock

 ***ỉȝḫ.w [n]*** sunshine, radiance

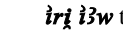
 ỉȝś *cf.* ***ꜥś*** call, summon

 ỉȝǯ [3-LIT] **1.** *[v/t]* to injure **2.** *[v/adj.]* to be injured

 ỉȝǯ.t [n] injury

 ***ỉȝǯ.w [n]*** place of execution

 / ***ỉȝṯ.t [n, fem.]*** dew

 ***ỉȝṯ.t [n, fem.]*** epidemic, pestilence

 ỉȝṯ.t [n, fem.] net

 ỉyỉ [3AE INF] **1.** *[v/mot]* ***a.*** to come *[**n** / ḫr 'to' a person, **m** 'from' a place, 'into' a place, 'as' sthg.]*

ỉyỉ.wỉ [n≠ỉ] [m ḥtp] welcome

ỉyỉ.tỉ [n≠ỉ] [m ḥtp.w] / [ꜥǯ.tỉ] welcome

b. to return *[ḫr 'from']*

2. *[v/aux]*

 ỉy.t [n, fem.] future, mishap, evil

 ỉꜥỉ [v/t, 3AE INF] to wash

ỉꜥỉ ỉb to enjoy one's self, [to be] happy

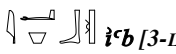
ỉꜥỉ ḫr [to be] vindictive

 ỉꜥ.w-rꜣ [n] breakfast

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 ***(i)ᶜ3 [n]*** donkey

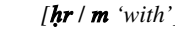
 ***iᶜ3.w [n]*** guide, dragoman, interpreter

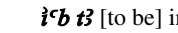
 ***iᶜb [3-LIT] > ᶜbi [3AE INF]***

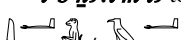
1. ***[v/t]*** **a.** to join, to unite **b.** to hand over

2. ***[v/refl.]*** to unite oneself / to merge

***[ḫr / m** 'with']*

 ***iᶜb t3*** [to be] interred

 ***iᶜb ḫ3.t m t3*** to [be] inter[red]

 ***(i)ᶜn(ᶜ) [n]*** baboon

 ***iᶜr [v/i, 3-LIT]*** **1.** to ascend

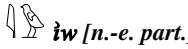
***[r** 'to']* **2.** to mound up

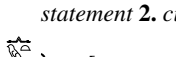
 ***iᶜr.t [n, fem.]*** Uraeus

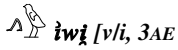
 ***iᶜḥ*** **1.** ***[n, div.]*** Jah

2. ***[n, astron.]*** moon

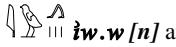
iᶜḥ-wr full moon

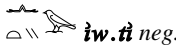
 ***iw [n.-e. part.]*** **1.** *marker of a true statement* **2.** *circumstantial part.*

 ***iw.t [n.-e. part.]*** **1.** *in noun clause* **2.** *in adverb clauses*

 ***iwi [v/i, 3AE INF]*** to come ***[r*** '*against', **n / ḫr** 'to' a person, **m** 'from' a place]*

iwi=f ᶜ3i=f [n] *a rising man*, *a man at the beginning of his career*

 ***iw.w [n]*** arrival

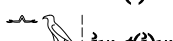
 ***iw.ti*** *neg. rel. adj.*

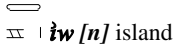
iw.ti-św [n]

iw.ti-n=f-św [n] have-not

iw.ti-(i)ḫ.t=f [n]

 ***iw.t(i)t*** *neg. rel. adj. fem. sing.*

 ***iw.t(i)w*** *neg. rel. adj. pl., com. gen.*

 ***iw [n]*** island

 ***iw-mitr.w***

[n, loc.] Iumitru *[a town in the vicinity of Gebelein]*

 ***iw-śnfr.w [n, loc.]*** Iusnofru

['Island-of-Snofru,' an estate near ancient Giza]

 ***iwi [v/adj., 3AE INF]*** **1.** [to be] boatless **2.** *[metaph.]* [to be] helpless

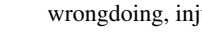
 ***iw.w [n]*** boatless person

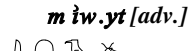
 ***iw [n]*** wrongdoing, injustice

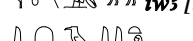
 ***iw.yt [n, fem.]***

wrongdoing, injustice

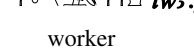
m iw.yt [adv.] unjustly

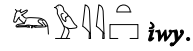
 ***iw3 [n]*** ox

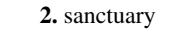
 ***iw3.yt [n, fem.]*** female substitute worker

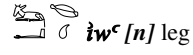
 ***iwy.t [n, fem.]*** **1.** house

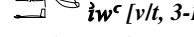
2. sanctuary

 ***iwᶜ [n]*** leg *[of beef]*; meat on the bone

 ***iwᶜ [v/t, 3-LIT]*** to inherit

 ***iwᶜ.w [n]*** heir

 ***iwᶜ.wt [n, fem.]*** inheritance, heritage

 ***iwᶜ [v/t, 3-LIT]*** to reward

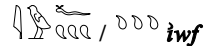
 ***iwᶜ.yt [n, fem.]*** troops

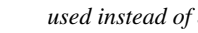
 ***iwf [n]*** flesh *[occasionally used instead of ḫ.t 'body']*

 ***iwmś [n]*** misstatement, lie

 ***iwn [n]*** **1.** colour, complexion

2. *[methaph.]* nature

 ***iwn [n]*** pillar

 ***iwn.yt [n, fem.]*** columned hall

 ***iwn.t(i)w [n]*** bow-people, nomads, tribesmen

 ***iwn.t [n, loc.]*** Dendera

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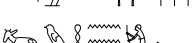
 ***ỉwn.ỉ [n, loc.]*** Armant

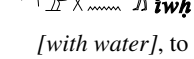
 ***ỉwn.ỉ [n, loc.]*** Juni *[a location near Gebelein]*

 ***ỉwn.w [n, loc.]*** Heliopolis

 ***ỉwnn [n]*** sanctuary

 ***ỉwr [v/t, 3-LIT]*** to conceive, to become pregnant

 ***ỉwr.yt [n]*** beans

 ***ỉwḥ [v/t, 3-LIT]*** **1.** to sprinkle *[with water]*, to moisten **2.** *[metaph.]* to connive at

 ***ỉwś.w [n]*** balance, scale

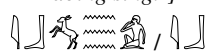
 ***ỉwtn [n]*** ground

 ***ỉwṯ [3AE INF]*** **1.** *[v/t]* to separate *[**r** 'from' sthg.]* **2.** *[v/refl.]* to part *[**r** 'from' sthg.]*

 ***ỉb [n]*** heart, mood, will, desire

r ḳḳỉ.t ỉb ḫnt to pay attention to

ỉb=[f] r his mind is set towards *[with inf., 'doing sthg.']*

 ***ỉbỉ [v/i, 3AE INF]*** [to be] thirsty

 ***ỉb [n]*** thirsty man

 ***ỉb.t [n, fem.]*** thirst

ḫr n(.ỉ) ỉb.t [n] thirst attack

 ***ỉb [v/t, 2-LIT]*** to think, to assume

 ***ỉb.w [n]*** refuge, shelter

 ***ỉbȝ [v/i, 3-LIT]*** to dance

 ***ỉbr [n]*** *an ointment*, laudanum [?]

 ***ỉbḥ [n]*** tooth

 ***ỉbḥ [v/i, 3-LIT]*** to laugh

 ***ỉbs [v/t, 3-LIT]*** *cf.* ***bsỉ***

 ỉp [2-LIT] **1.** *[v/t]* **a.** to count, to assess

ỉp ḳ.t= to collect one's wits

b. to entrust *[**m** 'with']* **c.** to allot *[**n** 'to']*

2. *[v/adj.]* [to be] cognisant of

 ***ỉp.t [n, fem.]*** ration

 ***ỉp.t [n. f]*** number, census

 ***ỉp.t [n, fem.]*** Oipe *[a measure of grain]*

 ***ỉp.t-ḥm.t [n, fem.]*** *III. Shemu [old]*

 ***ỉp.t-ś(.w)t [n, loc.]*** [temple of] Karnak

 ***ỉp.t [n, fem.]*** **1.** chamber **2.** women's quarters

ỉp.t nśwt royal women's quarters

 ***ỉp.t rś.t [n, loc.]*** [temple of] Luxor

 ***ỉpȝ.t [n, fem.]*** private office

ỉpȝ.t nśwt royal office

 ỉpỉp [n] *III. Shemu [new]*

 ***ỉpw [pron.]*** *old dem. adj. masc. pl.*

 ***ỉpwỉ [pron.]*** *old dem. adj. masc. dual*

 ***ỉpp.t [n, fem.]*** bead, pellet

 ***ỉpf [pron.]*** *dem. adj. masc. pl. / dual*

 ỉpn [pron.] *dem. adj. masc. pl. / dual*

 ỉpt.w [pron.] *dem. adj. fem. pl.*

 ***ỉpt.wỉ [pron.]*** *dem. adj. fem. dual*

 ỉpt.wtf [pron.] *dem. adj. fem. dual*

 ỉptf [pron.] *dem. adj. fem. pl. / dual*

 ỉptn [pron.] *dem. adj. fem. pl.*

 ỉptn.ỉ [pron.] *dem. adj. fem. dual*

 (ỉ)fṯ.w [n, num.] four

 ỉfṯ.w r²(.w) [n] *[math.]* ¼

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 ***ỉfṭ [n]*** **1.** rectangle, cubical

2. block of stone

 ***ỉfṭ [n]*** *[math.]* square shaped plot

 ***ỉfṭ [n]*** sheet, cloth

ỉfṭ m ḳbᶜ [n, fem.] pillow [?]

 ***ỉfṭ [v/i, 3-LIT]*** to flee

 ***ỉm [prep.]*** *full form of the prep.* ***m***

 ***ỉm [prep. adv.]*** **1. t**here **2.** therein

3. therewith **4**. thereof

 ***ỉm.ỉ [adj.]*** who / which is in

ỉm.ỉ-ỉb [n] favourite

ỉm.t-ỉb [n] wish

ỉm.ỉ-wr.t [n] west[ern side]

ỉm.ỉ-bȝḥ **1.** ***[adj.]*** being in front of, being before **2.** ***[prep. adv.]*** being in front of

ỉm.t pr [n] last will, testament ***[n*** *'in favour of' sb.]*

ỉm.ỉ-rᵓ [n] overseer

ỉm.ỉ rn≠f [n] name list

ỉm.ỉ-ḫȝ.t **1.** ***[adj.]*** **a.** being in front of **b.** earlier, former **2.** ***[adv.]*** earlier

ỉm.ỉw-ḫȝ.t [n, pl.] ancestors

ỉm.t-ḫȝ.t [n, fem.] Uraeus

ỉm.ỉ-ḫnt [adj.] being at the top, presiding

ỉm.ỉ-ḫnt-n-ỉr.tỉ **1.** ***[n, div.]*** Mekhentyenirty **2.** ***[n]*** *II. Shemu [old]*

ỉm.ỉ-ḫt **1.** ***[adj.]*** **a.** being behind **b.** being in the following *[with gen.: 'of' sb.]* **c.** being in charge **2.** ***[n]*** posterity, descendants, *[pl.]* entourage

ỉm.ỉ ḥ.t [n] thought

ỉm.ỉ sš [n] nestling

 /  ***ỉm.wtỉ [prep.]***

1. between **2.** amongst

r ỉm.wtỉ [adv.] in the midst of

 ***ỉm.wtỉ-ny [prep. adv.]*** **1.** there between, between them **2.** there among

r ỉm.wtỉ-n.ỉ [adv.] between

 ***ỉm.y*** *in*

n≠[f] ỉm.y belonging to him

 ***ỉmỉ [v, def.]*** *neg. verb*

 / ***ỉmỉ [v/imp.]*** give! place!

 ***ỉm [n]*** mud, clay

 ***ỉm.w [n]*** grief, lamentation

 / *cf.* ***ỉȝm***

 ***ỉmȝḫ [n]*** venerability *[the state of being provided for]*

 / ***ỉmȝḫ.w / ỉmȝḫ.y [n]*** revered one, provided one ***[ḫr*** *'with' the king, a god or goddess]*

 / ***ỉmw [n]*** ship

 ***ỉmn [n, div.]*** Amun

ỉmn-rᶜw [n, div.] Amun-Ra

 ỉmn [3-LIT] **1.** ***[v/t]*** to hide **2.** ***[v/adj.]*** [to be] hidden, [to be] secret

 / ***ỉmn.t [n]*** **1.** the West *[as the realm of the dead]* **2.** *personified as a goddess*

 ***ỉmn.tỉ*** **1.** ***[adj.]*** **a.** right **b.** western

2. ***[n]*** west-wind

 ***ỉmn.t(ỉ)t [n]*** [realm of the] West, necropolis

 ỉmn.t(ỉ)w [n, com. gen.] Westerners

ḫnt.ỉ-ỉmn.t(ỉ)w **1.** ***[n, div.]*** Khontamenti

2. *[epith. of Osiris]* Foremost of the Westerners

 ***ỉmr [v/adj., 3-LIT]*** [to be] deaf

 ***ỉmḫ.t [n, loc.]*** Imhet *[a mythological region of the netherworld]*

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 ***ỉn [prep.]*** *full form of the preposition*  ***n***

 /  ***ỉn [prep.]*** by *[introduction of the agent]*

 /  /  ***ỉn [n.-e. part.]*** *focalising a nominal subject*

 / /  ***ỉn [n.-e. part.]*** *introduction of a question for corroboration*

ỉn-(ỉw) [comp. n.-e. part], *cf.* ***ỉn***

 formative element of the form ***śčm.ỉn=f***

  ***ỉn [v/t, 2-LIT]*** to efface [?] *[the name]*

 ***ỉnị [v/t, 3AE INF]*** **1.** to bring, to fetch *[sthg. / sb.* ***m*** *'from' a place,* ***r*** *'for' / 'into' an office]* **2.** to carry off

ỉnị čr.w to reach the frontier *[with gen.: [of a country]*, to reach perfection *[of abstract concepts]*

  ỉnị-ḥr.t [n, div.] Onuris

 ***ỉn.w [n]*** **1.** tributes **2.** products **3.** trade

  ***ỉn.wt [n, fem.]*** ferry boat

  ***ỉnỉ [n]*** *Red Crown of Lower Egypt*

  ***ỉnỉ [3-LIT]*** **1.** ***[v/t]*** to delay *[with inf., 'doing sthg.']* **2.** ***[v/i]*** to tarry

  ***ỉn.t [n, fem.]*** [desert] valley

  ***ynᶜm [n, loc.]*** a locality in Syro-Palestine, nowadays Tell Abeidieh

  /  ***ỉnb [n]*** wall

ỉnb.w-ḫč [n, loc.] Memphis

ỉnb.w ḫḳ3 [n, pl.] the Walls of the Ruler *[a belt of eastern frontier fortresses in the Wadi Tumilat]*

  ***ỉnb.t [n, fem.]*** [fortification] fence

  ***ỉnỉ [n]*** *[naut.]* cordage *[of a ship]*

  ***ỉnp.w [n]*** crown prince

  ***ỉnp.w [n, div.]*** Anubis

  ***ỉnm [interr. pron.]*** *contracted spelling of the focalizing particle*  ***in*** *and the interrogative pronoun*  ***m***

  ỉnm [n] skin

  ỉnn [pron.] *ind. pers. pron. 1st plural*

  ***ỉnr [n]*** stone

ỉnr n(.ỉ) m3č [n] granite

ỉnr ḫč [n] limestone

ỉnr (ḫč nfr) n rwč.t [n] sandstone

ỉnr hč nfr n(.ỉ) ᶜỉn [n] fine Tura-limestone

ỉnr km [n] black granite

  ***ỉnh3.t [n]*** wall of a chapel [?]

  ***ỉnḥ.wỉ [n, dual]*** eyebrows

  ***ỉnḥ [v/t]*** to surround, to enclose *[**m** 'with']*

  ỉnś.ỉ [n] bright red linen

ỉm.ỉ ỉnś.ỉ=f [n, div.] He-[Who-is-Dressed]-in-His- Bright-Red-Linen *[a divine being]*

  /  ***ỉnḳ [v/t, 3-LIT]*** **1.** to embrace **2.** to unite **3.** to reassemble

  ỉnk [pron.] *ind. pers. pron. 1st sing.*

  ỉnč [v/t, 3-LIT] to fetter

  ỉnṯ.w [n] misery, trouble

  ỉnč [v/adj., 3-LIT] [to be] wounded, [to be] ill

  ***ỉnč [n]*** sick person

 ỉr= [encl. part.] *cf.*  ***r=***

 ***ỉr [prep.]*** *full form of the prep.*  ***r***

1. marking a nominal topic **2.** marking the protasis of a conditional clause **3.** introducing a topicalised prep. adv. cl.

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 ***ỉr.ỉ [prep. adv.]*** **1.** thereof **2.** thereto

 ***ỉr.ỉ [adj.]*** **1.** belonging to

ỉr.ỉ-ḫt being in charge ***[n(.ỉ)*** *'of']*

ỉr.ỉ-śꜣ being in charge ***[n(.ỉ)*** *'of']*

ỉr.ỉ ꜥ.t [n] hall keeper

ỉr.ỉ ꜥꜣ [n] door keeper

ỉr.ỉ (ỉ)ḫ(.w)t nśwt [n] custodian of the royal property *[later understood as* ***rḫ nśwt*** *acquaintance of the king]*

ỉr.ỉ mḏꜣ.t [n] keeper of the documents

ỉr.ỉ rṭ.wỉ [n] attendant

ỉr.ỉ śšm [n] functionary

2. *[with suffix, following a noun]* which belongs to

 ***ỉr.ỉ [n]*** fellow

 ***ỉr.t [n, fem.]*** duty

 ***(ỉ)r.ỉ-pꜥ.t [n, title] ỉr.ỉ-pꜣ.t***

 ỉr.t [n, fem.] eye, *[dual also spelled as*  ***ỉr.tỉ****]*

ỉr.t nb.t *[metaph.]* everybody

ỉr.t ḥr.w the Eye of Horus *[as an offering or cult object]*

 ***ỉrỉ [3AE INF]*** **1.** ***[v/t]*** **a.** to create / beget **b.** make, construct **c.** to do, to perform *[a ritual, a miracle]* **d.** to exercise *[an office]*, to act = to behave as **e.** to spend *[time]* **f.** to assign *[troops, guards, people]* ***g.*** *[med.]* prepare, apply *[a remedy]*

ỉrỉ ḫpr.w m to assume shape as

2. ***[v/i]*** to act ***[m*** *'as',* ***n*** *'for' sb.]* **3.** ***[v/aux]***

 ***ỉr.w [n]*** ceremony

ỉrỉ ỉr.w perform a ceremony

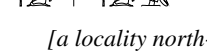
 ***ỉr.w [n]*** **1.** shape, form **2.** nature

 ***ỉr.w [n]*** cattle tax

ỉrỉ ỉr.w to levy the cattle tax

 ***ỉr.wt (ỉ)ḫ.t [n, pl.]*** workfolk

 ***ỉrỉn [n, loc.]*** Erina *[a locality north-west of Aleppo]*

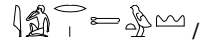
 ***ỉrw [n, loc.]*** Iru *[a town in the vicinity of el-Kab]*

 ***ỉrp [n]*** wine

ỉrp bỉ.t [n] honey-wine

 ***ỉrt.w [n]*** **1.** colour **2.** *[med.]* discoloration

 ***ỉrč.t [n, fem.]*** milk

 ***ỉrč.t [n, loc., syll.]*** Ardat *[a locality south-east of nowadays Tripoli]*

 ***yrç [n, loc.]*** Jarusa *[a locality in Syro-Palestine]*

 ***ỉḥ.w*** *cf.* ***ꜣḥ.w***

 ***ỉḥ.w [n]*** military camp, bivouac

ỉrỉ ỉḥ.w to make camp

 ***ỉhỉ [n, loc., syll.]*** Ihuju *[an area, where a shining metal is found]*

 ***ỉhy [n]*** rejoicing

ỉrỉ ỉhy to rejoice ***[n*** *'at' sb.]*

 ***ỉhm [v/t, 3-LIT]*** to slow down, to restrain

 ***ỉhm.t [n, fem.]*** detention

 ***ỉhhy [n]*** jubilation

  , *abbr.*  ***ỉḫ [n]*** ox

 ***ỉḫ.w [n]*** stable

 ***ỉḫy [n]*** music

 ***ỉḫ [proc. part.]*** *with SUBJUNCTIVE*

 ***[interr. pron.]*** *[in ME only used after prepositions]*

mỉ-ỉḫ how?

r-ỉḫ to what purpose?

ḫr-ỉḫ why?

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 ***(i)ḫ.t [n, fem.]***

1. thing, something, anything

(i)ḫ.t ḥ³wỉ [n, fem.] evening offering

(i)ḫ.t nčr [n, fem.] ritual

ỉrỉ.ỉ (i)ḫ.t ⟨nčr⟩ to perform a ritual

2. *[pl.]* property, wealth

 ***ỉ.ḫm(.w)-śk*** *cf.* ***ḫm***

 ***ỉḫm.t [n, fem.]***

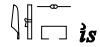
riverbank

 ***ỉḫr*** *cf.* ***ḫr***

 ***ỉḫḫ.w [n]*** twilight

 ***ỉ.sỉ [v/imp.]*** go!

ỉ.sỉ-ḫ³ḳ easy prey

 ***ỉs [n]*** **1.** chamber **2.** tomb **3.** workshop

 ***ỉs.t [n, fem.]*** palace

 ***ỉs.t [n, coll.]*** **1.** crew, group

2. class *[of people]*

 ***ỉsỉ [v/adj., 3-LIT]*** [to be] light, [to be] frivolous

ỉsỉ ỉb [nfr-ḥr] [to be] light hearted, [to be] carefree

 ***ỉs [adj.]*** old, used

 ***ỉsf.t [n, fem.]*** wrong, falsehood

 ***ỉsf.tỉ [n]*** wrong-doer

 ***ỉssỉ [v/lt, 4AE INF]*** to catch *[in a bird net]*

 ỉś [encl. part.] **1.** *emphasising a clause of statement* **2.** *marking an adverb clause* **3.** *marking a noun clause* **4.** *following a noun to mark a comparison* **5.** *in the continuous negation* ***n ỉś*** **6.** *in the discontinuous negation*

n *[…]* ***ỉś*** **a.** *in noun clauses* **b.** *in the emphatic construction* **c.** *in the* ***ỉn-*** *construction*

 ***ỉśw [n]*** **1.** reward

2. payment

ỉnỉ.ỉ r ỉśw to buy

rčỉ.ỉ r ỉśw [with gen.] to give as a compensation

 ***ỉśw [n.-e. part.]*** lo!

 ***ỉśp.t [n, f,* ME: *m]*** quiver

 ***ỉśmr [n]*** *a mineral,* corundum [?]

 ***ỉśś [n, loc.]*** Ises *[a region of the netherworld]*

 ***ỉśḳ [3-LIT]*** **1.** *[v/t]* to hold back, to hinder **2.** *[v/i]* to linger **3.** *[v/adj.]* [to be] located

 ***ỉśk [n.-e. part.]*** *cf.* ***ỉśč***

 ***ỉśč*** **1.** *[n.-e. part.]* now, meanwhile *[introducing background information, side events, or something commonly known]* **2.** *[encl. part., obs.] coordinating a noun*

 ***ỉśṭb*** *cf.* ***čṭb***

 ***ỉśḳnḳn [v/i]*** to agonise

 ***ỉš.t [n, fem.]*** *cf.* ***(i)ḫ.t***

 ***ỉšᶜ.t [n, fem.]*** knife

 ***ỉšn.w [n, div.]*** Ishenu

 ***ỉšr.w [n, loc.]*** Asheru [*precinct of Mut in Karnak]*

 ***ỉššt [nom. inter. pron.]*** what?

m-ỉššt whereby? whereon?

mỉ-ỉššt in which fashion?

r-ỉššt to which purpose?

ḫr-ỉššt why?

 ***ỉšš [v/t, 2AE GEM]*** to spew, to spit out

 ***ỉšš [n]*** spittle

 ***ỉšṭ [n]*** ***ỉšṭ***-tree

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 ***ỉḳr [v/adj., 3-LIT]*** **1.** [to be] excellent, [to be] skilful **2.** [to be] devoted

 ***ỉḳr [adj. adv.]*** **1.** prudently **2.** courageously

 ***ỉḳr.w [n]*** **1.** virtue, excellence **2.** prosperity

n-ỉḳr-n [prep.] by virtue of, because of

r ỉḳr [adv.] excellently, exceedingly

 ***ỉḳḥ.w [n]*** battle-axe

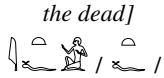
 *cf.* ***ḳṯ.w***

 ***ỉkm [n]*** shield *[as a protective weapon]*

 ***ỉgp.t [n, fem.]*** clouds

 ***ỉgr.t [encl. part.]*** *cf.* ***gr.t***

 ***ỉgr.t [n, fem.]*** Igret *[the realm of the dead]*

 ***ỉtỉ [n]*** **1.** father **2.** ancestor

ỉtỉ mnᶜ.ỉ [n] foster father, educator

ỉtỉ nčr [n] god's father *[a priestly title]*

 ***ỉt [n]*** barley, grain

ỉt mḥ.tỉ Lower Egyptian barley

 ***ỉty [n]*** sovereign

 ***ỉtp [v/adj., 3-LIT]*** **1.** [to be] useful **2.** [to be] provided

 ***ỉtm.w [n, div.]*** Atum

 ***ỉtn [n]*** **1.** ***[astron.]*** sun-disk **2.** ***[div.]*** Aton

 ***ỉtn*** ground, soil

 ***ỉtn [3-LIT]*** **1.** ***[v/i]*** to oppose ***[m*** *'sb.']*

2. ***[v/adj.]*** [to be] shameful

 ***ỉtn.w [n]*** adversary, rebel

 ***ỉtr.t [n, fem.]*** shrine, chapel

 ***ỉtr.w [n]*** river

 ***ỉtr.w [n]*** *a measure of distance*

 ***ỉtr.w [n]*** season(s)

 ***ỉtḥ [v/t, 3-LIT]*** **1.** to pull, to tow **2.** to draw *[a bow] [**m** 'with' the arm]*

 ***ỉčỉ [v/t, 3AE INF]*** **1.** to take away, to carry off *[**r** 'to' a place]* **2.** to take *[possession of]*, to conquer **3.** to transfer *[sb. **r** 'into' a new position]* **4.** to spent *[time]*

ỉčỉ-ỉnỉ **1.** [to be] irregular 2. *[metaph.] in* ***sp n(.ỉ) ḥṭḥṭ m ḫn n(.ỉ) ỉčỉ.t-ỉnỉ.t*** jumbled attack

 ***ỉčʒ [v/t, 3-LIT]*** to take away, to steal

 ***ỉčʒ [n]*** thief

 ***ỉtỉ [v/adj., 3AE INF]*** [be be] deaf

 ***ỉṭ.t [n, fem.]*** cow

 ***ỉṭ.t [n, fem.]*** womb

 ***ỉṭʒḥ.t [n, loc.]*** Idahet *[a station at the desert road from Koptos to the Red See]*

 ***ỉṭb [n]*** riverbank, shore; *[dual., abbr. ⧎]* the Two Riverbanks, Egypt

 ***ỉṭn.w [n]*** substitute, deputy

ỉṭn.w s substitute person

ỉṭn.w n(.ỉ) ỉm.ỉ-rʾ ḫtm.w deputy of the overseer of the sealers

 *cf.* ***ṯr***

 ***ỉṯr [n]*** herd *[of animals]*

 ***ỉṯr [n]*** **1.** bindings **2.** *[med.]* seam

 ***ỉṯḥ.y [n]*** man from the delta

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ꜥ

ꜥ *[n]* arm

ỉrỉ.ꜥ ḥr.w m ḫr.w strike a blow [?] *[m 'against']*

ꜥ *[n]* **1.** condition **2.** action **3.** deed

ꜥ *[n]* item, pair

/ ꜥ *[n]* portion

/ *cf. ỉꜥ3.w*

ꜥ.t *[n, fem.]* limb, member *[of the body]*

ꜥ.t *[n, fem.]* room, chamber

ꜥ.t n.t ḫt [n, fem.] garden

ꜥ3 *[n]* column

ꜥ3ỉ *[v/adj., 3AE INF]* **1.** [to be] great, [to be] important **2.** [to be] high *[of the Nile]* **3.** [to be] rich *[with possession]*

ꜥ3 ỉb [nfr-ḥr] [to be] arrogant, [to be] pompous

ꜥ3 rn [nfr-ḥr] [to be] famous

ꜥ3 *[n]* **1.** great one, magnate **2.** elder one

ꜥ3 *[n]* greatness

ꜥ3.t *[n, fem.]* sthg. great / important

m / n ꜥ3.t n.t [with śḏm=f / inf.] inasmuch, because

r ꜥ3.t [adv.] greatly

/ ꜥ3.w *[adv.]* greatly

ꜥ3 *[adv.]* **1.** here **2.** there, from there

/ ꜥ3 *[n]* door [leave]

ꜥ3 *cf.* (ỉ) ꜥ3 donkey

ꜥ3.t *[n, fem.] [med.]* swelling

/ ꜥ3.t *[n, fem.]* precious stone

ꜥ3.t *[n, fem.]* block of stone

ꜥ3ꜥ *[n] [med.]* *evil spirit causing deceases*

/ / ꜥ3b.t *[n, fem.]* offerings

ꜥ3pp *[n]* Apophis *[antagonist of the sun god]*

ꜥ3m *[n]* Asiatic

ꜥ3m.t *[n, fem.]* Asiatic woman

ꜥ3g *[v/t, 3-LIT]* to thrash

ꜥ3ḳ̌ *[3-LIT]* **1.** *[v/i]* to turn pale **2.** *[v/adj.]* to be pale

/ ꜥ3ḳ̌.w *[n]* *a fish*, mullet [?]

ꜥꜥỉ *[v/i, 3-LIT]* to moan

/ / ꜥꜥw *[v/i, 3-LIT]* to sleep *[always negated]*

ꜥꜥb *[v/t, 3-LIT]* to comb *[the hair]*

/ ꜥw.t *[n, coll.]* small cattle

ꜥw.t (n.t) ḫ3š.t [n, coll.] desert game

ꜥw3ỉ *[v/t, 4AE INF, inf. with and without .t]* **1.** to steal, to rob **2.** to harvest

ꜥw3 *[n]* robbing

ꜥw3.y *[n]* robber, extortioner

ꜥw3 *[v/t, 3-LIT]* **1.** to mould *[of bread]* **2.** go sour *[of beer]*

ꜥwn *[v/t, 3-LIT]* **1.** to rob, to deceive **2.** to despoil *[sb.] [ḫr / m 'of' sthg.]*

ꜥwn-ỉb [nfr-ḥr] [to be] rapacious, [to be] greedy

ꜥwg *[v/i, 3-LIT]* to parch

/ ꜥbỉ *cf. ỉꜥb*

ꜥb *[n]* horn, *[mil.]* wing

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 ***ᶜb.w [n]*** purification, purity

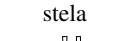
ᶜb.w rʾ [n] meal, breakfast

 ***ᶜb.w [n]*** injustice, taint

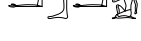
 ***ᶜbȝ [n]*** *ᶜbȝ*-sceptre

 ***ᶜbȝ [v, 3-LIT]*** to provide, to resent

 ***ᶜbȝ [n]*** **1.** offering stone **2.** tomb stela

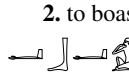
 ***ᶜbȝ [v/i, 3-LIT]*** to shine, to glitter

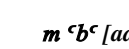
 ***ᶜbᶜ [v/i]*** **1.** to exaggerate **2.** to boast ***[m*** *'of']*

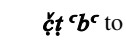
 ***ᶜbᶜ [n]*** boasting

m ᶜbᶜ [adv.] boastfully

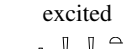
ḫṯ ᶜbᶜ to swagger

 ***ᶜbᶜb [v/adj., 3-LIT]*** to be(come) excited

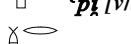
 ***ᶜbb.t [n, fem.]*** spear

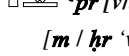
 ***ᶜpḏ [v/i, 3AE INF]*** to stride ***[ḥr*** *'by' sb.]*

 ***ᶜpr [v/t, 3-LIT]*** to provide, to equip ***[m / ḥr*** *'with']*

 ***ᶜpr.w [n]*** equipment

 ***ᶜpr.w [n]*** jewellery

 ***ᶜpr.w [n]*** crew *[of a ship]*

 ***ᶜpr [n]*** Hapiru *[Hebrews ?]*

 ***ᶜfȝ [v/t, 3-LIT]*** to devour

 ***ᶜff [n]*** fly

 ***ᶜfn.t [n, fem.]*** head-dress

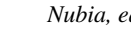
 ***ᶜm [v/t, 2-LIT]*** **1.** to swallow **2.** to know, to learn

ᶜm-ḥḥ [n, loc.] Amheh *['Devourer-of-the-Million,' name of a lake in the underworld]*

 ***ᶜmȝ [v/i, 3-LIT]*** to go sour *[of beer]*

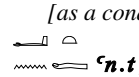
 ***ᶜmᶜm [4-LIT]*** **1.** ***[v/t]*** to rub **2.** ***[v/i]*** to massage ***[n*** *'sb.']*

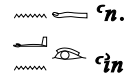
 ***ᶜmw [n, loc. syll.]*** Amu *[an area in Nubia, east of the second cataract]*

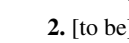
 ***ᶜmḫ [n, syll.]*** valley, lowlands

 ***ᶜmṯ [v/i, 3-LIT]*** *[med.]* [to be] weak *[as a condition of the heart]*

 ***ᶜn.t [n]*** nail

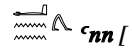
 ***ᶜỉn [v/adj., 3-LIT]*** **1.** [to be] beautiful **2.** [to be] kind

 ***ᶜn.w*** *cf.* ***ỉᶜnᶜ*** baboon

 ***ᶜnp.t [n, loc.]*** Mendes

 ***ᶜnn [2AE GEM]*** **1.** ***[v/i]*** to turn back **2.** ***[v/refl.]*** to come back, to return

 ***ᶜnḥ.wỉ [n]*** *cf.* ***ỉnḥ.wỉ*** eye-brows

 ***ᶜnḫ*** **1.** ***[v/i, 3-LIT]*** to live ***[m*** *'by' sb.', 'on' sthg.]* **2.** *also attributive in:*

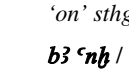
bȝ ᶜnḫ / bȝ ᶜnḫ.y a living *ba*

śḳr ᶜnḫ prisoner *[lit.: 'a live smitten one']*

 ***ᶜnḫ [n]*** life

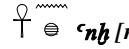
ỉrỉ ᶜnḫ to provide a living *[with gen. obj.]*

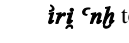
ḥr-tp ᶜnḫ wḏȝ śnb on behalf of life, prosperity and health *[with gen.: 'of sb.']*

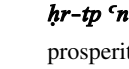
 ***ᶜnḫ [n]*** living person

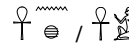
ᶜnḫ n(.ỉ) mšᶜ ordinary soldier

ᶜnḫ n(.ỉ) nỉw.t citizen

 ***ᶜnḫ.w*** the living *[in opp. to the deceased]*

 ***ᶜnḫ*** prisoner of war *[cf.* ***śḳr ᶜnḫ****]*

 ***ᶜnḫ-tȝ.wỉ [n, loc.]*** Ankh-tawi *[Life-of-the- Two-Lands, a cult place of Ptah at Memphis]*

 ***ᶜnḫ [v/t, 3-LIT]*** to swear *[an oath]*

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 ***ꜥnḫ [n]*** oath

rḏi ꜥnḫ to swear an oath ***[m** 'by']*

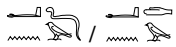
 ***ꜥnḫ [n]*** garland

 ***ꜥnḫ [n]*** ear

 ***ꜥnḫ.t [n, coll.]*** grain

 ***ꜥnḳ.t [n, div.]*** Anukis

 ***ꜥnt.w [n]*** myrrh

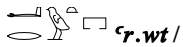
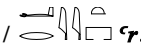
 ***ꜥnḏ [v/adj., 3-LIT]*** [to be] few, [to be] small

 ***ꜥr*** *cf.* ***ỉꜥr***

 ***ꜥr [n]*** reed, reed pen

 ***ꜥr.t [n, fem.]*** book scroll

 ***ꜥr.t [n, fem.]*** jaw

 ***ꜥr.wt /***  ***ꜥr.yt*** *cf.* ***ꜥrr.wt***

 ***ꜥrꜥr.t*** *cf.* ***ỉꜥr.t***

 ***ꜥrn [n, loc. syll.]*** Aruna *[a locality in Syro-Palestine]*

 ***ꜥrr.wt /*** ***ꜥrr.yt [n, fem.]*** gate, hall

 ***ꜥrḳ [v/t, 3-LIT]*** **1.** to bend **2.** to tie on

 ***ꜥrḳ [3-LIT]*** **1.** ***[v/adj.]*** [to be] wise

2. ***[v/t]*** **a.** to gain knowledge of *[sthg.]*

b. to know

 ***ꜥrḳ [v/i]*** to swear an oath

 ***ꜥrḳ [v/t, 3-LIT]*** to complete

 ***ꜥrḳ.y [n]*** last day of the month

 ***ꜥḥ [n]*** palace

 ***ꜥḥ.t [n, fem.]*** cultivated land

 ***ꜥḥ.wtỉ [n]*** tenant farmer

 ***ꜥḫ3 [3-LIT]*** **1.** ***[v/i]*** to fight ***[r** 'against,' **ḥnꜥ** 'with,' **ḥr** 'for']* **2.** ***[v/refl.]*** to control oneself

 ***ꜥḫ3 [n]*** fight

ḫꜥ.w [n(.ỉ)] ***ꜥḫ3*** weapons

ḫkr.w [n(.ỉ)] ***ꜥḫ3*** weapons

 ***ꜥḫ3 [n]*** fighter, warrior

 ***ꜥḫ3-ꜥ [n]*** fight

 ***ꜥḫ3.w [n, pl.]*** weapons, arrows

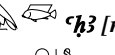
 ***ꜥḫ3.t [n, fem.]*** [battle] ship

 ***ꜥḫ3 [n]*** *a kind of fish*

 ***ꜥḫ3.wtỉ [n]*** warrior

ꜥḫ3.wtỉ n(.ỉ) ḥḳ3 [n] warrior of the ruler *[a title]*

 ***ꜥḥꜥ [3-LIT]*** **1.** ***[v/i]*** to stand ***[ḥr** 'at' / 'with' sb.'],* to stand up ***[r** 'against']*

2. ***[v/adj.]*** [to be] steadfast **3.** ***[aux.**, usually in the form*  *, followed by* PERFECT, PASSIVE (PERFECT), *or* STATIVE*]*

ꜥḥꜥ ỉb [nfr-ḥr] [to be] persistent

ꜥḥꜥ m 3bḏ to report for the monthly duty

ꜥḥꜥ m / ḥr ś.t *[with gen.]* to take *[sb.'s]* place, to succeed *[sb.]* in office

ꜥḥꜥ [m nśwt] to become king

ꜥḥꜥ ḥmśỉ to conduct oneself

ꜥḥꜥ m ḥ3w *[with gen.]* resist *[sb.]*

 ***ꜥḥꜥ.w [n]*** **1.** position **2.** standstill

 ***ꜥḥꜥ.w [n]*** attendance

 ***ꜥḥꜥ.w [n]*** stela

 ***ꜥḥꜥ.w [n]*** stand-by, helper

 ***ꜥḥꜥ [n]*** **1.** heap, portion

2. wealth **3.** *[math.]* quantity, measurement

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 ***ꜥḥ3.w [n]*** ship

 ***ꜥḥꜥ.w [n]*** [life] time, period of time

ꜥḥꜥ.w ꜥ3 a long lifetime

ỉrỉ ꜥḥꜥ.w to spend the lifetime

sbỉ ꜥḥꜥ.w to spend the lifetime

 ***ꜥḥ [n]*** brazier

 ***ꜥḥỉ [v/i, 3AE INF]*** to evaporate

 ***ꜥḥỉ [v/t, 3AE INF]*** **1.** to raise up **2.** to hang

 ***ꜥḥỉ*** *cf.* ***ꜥḫỉ***

 ***ꜥḥm [v/t, 3-LIT]*** to quench, to extinguish

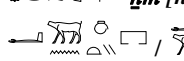
 ***ꜥḥm*** *cf.* ***ꜥḫm***

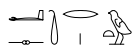
 ***ꜥḥm.t [n, fem.]*** *cf.* ***ỉḥm.t***

 ***ꜥḥḥ.w [n]*** *cf.* ***ỉḥḥ.w***

 ***ꜥḫỉ [v/i, 3AE INF]*** to fly [up], to fly away ***[m*** *'from,'* ***r*** *'to']*

 ꜥḫm [n] cult image

 ***ꜥḫn.wtỉ [n]*** cabinet, audience chamber

 ***ꜥstr.t [n, div.]*** Astarte

 ***ꜥš [2-LIT]*** **1.** ***[v/t]*** to summon **2.** ***[v/i]*** to hail ***[n*** *'sb.']*, to call upon ***[n*** *'sb.']*

 ***ꜥš [n]*** cry, summon

śḏḏm ꜥš [n] servant

 ***ꜥš.wt [n]*** crying *[of a child]*

 ***ꜥš [n]*** cedar tree, cedar wood

 ***ꜥš3 [v/adj., 3-LIT]*** [to be] numerous, [to be] many

ꜥš3-rꜣ [n] chatterer

 ꜥš3 [adv.] **1.** often **2.** very

 ***ꜥš3 [n]*** multitude, plethora

 ***ꜥš3.wt [n, coll.]*** multitude

 ***ꜥš3.wt [n, fem.]*** crying *[of a child, cf.* ***ꜥš.wt****]*

 ***ꜥḳ [v/i, 2-LIT]*** to enter ***[m / r*** *'into' a place,* ***n / ḫr / tp-m*** *to a person]*

ꜥḳ m rḫ to gain knowledge, to advance in knowledge

ꜥḳ ỉb [n] confidant

 ꜥḳ.w [n, pl.] close friends, trusted people

 ꜥḳ.w [n] provision, food, loaves *[of bread]*

ỉrỉ ꜥḳ.w to provide provisions

 ꜥḳ3 [v/adj., 3-LIT] [to be] [up]right

ꜥḳ3 ỉb [nfr-ḫr] [to be] straight forward

ꜥḳ3 nś [nfr-ḫr] [to be] honest

 ꜥḳn [n, prop.] Aqen *[name of the ferry man in the underworld]*

 ***ꜥṯḫ [v/t, 3-LIT]*** to sieve, to strain

 ꜥṯ.w *cf.* ***ꜥ3ḳ.w***

 ꜥḳ [v/adj., 2-LIT] [to be] whole, [to be] safe

 ꜥḳ [v/t, 2-LIT] to perceive

 ***ꜥḳ.t [n, fem.]*** slaughter, massacre

 ***ꜥḳ [n]*** edge, margin *[of cultivated land, of the desert]*

 ***ꜥḳ [n]*** fat

 ꜥḳ.t [n, fem.] fat tissue *[of the heart]*

 ꜥḳ3 [n] **1.** falsehood **2.** violence

 ***ꜥḳn.t [n, fem.]*** *a kind of oil*

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w

 ***w [encl.]*** negation

 ***=w [pron.]*** *later form of the suffix of the 3rd plural*

 ***w [n]*** district, region, area

 ***[n, top.] w ḏṯ-ś(.w)t*** the area around Memphis

 ***wȝ [2-LIT]*** **1.** ***[v/i]*** **a.** to brood ***[n*** *'over' sthg.]* **b.** to conspire **2.** ***[v/t]*** to defy *[sb.]*

 ***wȝ [n]*** conspiracy, disloyalty, *[with gen.: 'against']*

 ***wȝḫ [v/adj., 3AE INF]*** [to be] far ***[r*** *'from']*

 ***wȝḫ [aux, 3AE INF, with r inf.]*** [to be] about to, to fall into a condition

 ***wȝ.t [n, fem.]*** **1.** way, road **2.** side **3.** *[metaph.]* the way / mode of

wȝ.t-nčr sacred [procession] way, *[metaph.]* correct way *[of life]*

ỉrḫ wȝ.t prepare the road, make way

rčḫ wȝ.t n rṯ.wỉ set out

rčḫ ḥr wȝ.t point the way

 ***wȝ.w [n]*** wave

 ***wȝwȝ [v/t]*** to plan, to consider *[often with a neg. connotation]*

 ***wȝwȝ [n]*** interests

 ***wȝwȝ.t [n, loc.]*** Wawat *[an area in northern Nubia south of Aswan]*

 ***wȝḫ [3-LIT]*** **1.** ***[v/t]*** **a.** to place, to set down ***[ḥr*** *'on']*

wȝḫ ḥbś.wt to take off cloths

b. to dedicate ***[n*** *'to']*, to endow, to establish ***[n*** *'for']*

wȝḫ ʿȝb.t to dedicate on offering

wȝḫ ḥ(ȝ)b to endow a festival

wȝḫ čr.t ḥr to impose the hand upon

c. to apply, to add ***[m / ḥr*** *'to' sthg.] [math.]:*

wȝḫ x ḥr y to add *x* to *y*

wȝḫ tp m x r sp y to multiply *x* by *y*

wȝḫ tp m x r gmỉ.t y to divide *x* by *y*

2. ***[v/i]*** **a.** to endure

wȝḫ tp tȝ to linger upon the earth

wȝḫ nśwy.t [nfr-ḥr] with lasting kingship

mnw wȝḫ(.w) a lasting monument

b. in set expressions

wȝḫ ỉb [nfr-ḥr] [to be] patient, [to be] kind

wȝḫ ỉm= to leave *[sb.]* alone, to let up on *[sb.]*

wȝḫ nmt.t [nfr-ḥr] [to be] patient

wȝḫ tp to humbly bend the head ***[n*** *'for' sb., 'because of' sthg.]*

m wȝḫ tp [adv.] humbly, suppliantly

 ***wȝḫ [n]*** garland

 ***wȝḫ.yt [n, fem.]*** crop, yield *[of the harvest]*

 wȝḫy [n] pillared hall

 ***wȝś*** power, dominion *[often in the combination ʿnḫ wȝś life and power]*

 wȝś.t [n, loc.] Theban Nome *[4th Upper Egyptian nome]*

 ***wȝś.t [n, loc.]*** Thebes

 ***wȝśỉ [v/adj., 4AE INF]*** [to be] ruined, [to be] dilapidated

 wȝg [v/i, 3-LIT] to shout *[with joy]*, to jubilate

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 ***wꜣg [n]*** the wag-festival

 ***wꜣḏ [n]*** *an amulet*

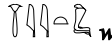
 ***wꜣḏ [3-LIT]*** **1.** ***[v/adj.]*** [to be] green, [to be] fresh **2.** ***[v/i]*** to flourish, *[metaph.]* to prosper

r wꜣḏ [adv.] vigorously

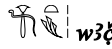
 ***wꜣḏ [n]*** fortunate man

 ***wꜣḏ [n]*** green stone, malachite

 ***wꜣḏ.w [n]*** fresh meat

 ***wꜣḏ.t [n, div.]*** Wadjet

 ***wꜣḏ-wr [n]*** sea

 ***wꜣḏḏ.t [n, fem.]*** green plants, vegetation

 ***wỉ [pron.]*** *encl. pers. pron. 1st sing.*

 ***wỉ*** *exclamatory ending with an adj. predicate*

 ***wỉꜣ [n]*** barque

wỉꜣ ꜥꜣ n(.ỉ) tp.ỉ ỉtr.w processional river barque

wỉꜣ n ḥḥ the barque of the Million *[the solar barque]*

 ***wỉn [v/t, 3-LIT]*** to push aside, to reject

 ***wꜥ [n, num.]*** **1.** one

wꜥ m one of

wꜥ ỉm nb each of the

wꜥ-nb each one

wꜥ […] śn.wỉ=f one *[…]* the other

wꜥ […] ky one *[…]* the other

2. *attributive*

nb wꜥ Sole Lord

3. *with adjective and participle:* the only *[ADJ.] [i.e. like a superlative]*

wꜥ ḳn the only brave one

 ***wꜥỉ [v/i, 3AE INF]*** [to be] alone

 ***wꜥ.tỉ [adj.]*** sole, single

śmr wꜥ.tỉ sole companion *[a title]*

tḫn wꜥ.tỉ single obelisk

 ***wꜥꜥ.w [n]*** privacy

 ***wꜥ.w [n]*** soldier

ỉrỉ wꜥ.w to be a soldier

 ***wꜥb [3-LIT]*** **1.** ***[v/t]*** to purify, to cleanse, to wash *[oneself]* **2.** ***[v/adj.]*** [to be] pure

 ***wꜥb [n]*** purification

 ***wꜥb [n]*** *wab*-priest

 ***wꜥb.t [n, fem.]*** **1.** pure place *[i.e., the embalmers' workshop]* **2.** tomb

 ***wꜥb.t [n, fem.]*** meat-offering

 ***wꜥf [v/t, 3-LIT]*** **1.** to bend down

2. *[metaph.]* to subdue

wꜥf ꜥb to bend down the horn *[i.e., to subdue the enemy]*

wꜥf ḫꜣśw.t to subdue the foreign lands

 ***wꜥr [v/i, 3-LIT]*** to move quickly, to flee ***[m / n** 'from']*

 ***wꜥr [n]*** fugitive

 ***wꜥr.t [n, fem.]*** flight

 ***wꜥr.t [n, fem.]*** leg, thigh

 ***wꜥr.t [n, fem.]*** district *[of the necropolis]*

wꜥr.t nb.t ḥtp.t [n, loc.] the district of the Mistress of Offerings *[i.e., the necropolis of Abydos]*

wꜥr.t tp-rs.t [n, loc.] the district of ***tp-rs.t***

 ***wꜥr.tw [n]*** administrator

wꜥr.tw s(my).t administrator of the necropolis

 ***ww [n]*** *cf.* ***w***

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 ***wbꜣ [v/t, 3-LIT]*** to open, to reveal

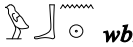
wbꜣ ỉb [nfr-ḥr] [to be] candid, [to be] clever

wbꜣ ḥr [nfr-ḥr] [to be] clear-sighted

 ***wbꜣ [n, title]*** butler

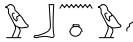
wbꜣ n(.ỉ) šnᶜ butler of the storehouse

 ***wbꜣ.yt [n, fem.]*** maid-servant

 ***wbn [v/i, 3-LIT]*** **1.** to rise *[of the sun]*, to shine **2.** to overflow

 ***wbn [v/i, 3-LIT]*** *in*

mnmn m wbn to move swiftly

 ***wbn.w [n]*** wound

wbn.w-n-kf.t [n] *[med.]* gaping wound

 ***wbṯ [3-LIT]*** **1.** ***[v/i]*** to burn

2. ***[v/t]*** to burn, to heat

 ***wp(.t) [n, fem.]*** **1.** horn **2.** top *[of the head]*, peak *[of a mountain]*

wp(.t) tꜣ [n, loc.] *Horn-of-the-World [metaph. the for far south (and north ?), opp.: pḥ.ww tꜣ]*

 ***wpỉ [v/t, 3AE INF]*** **1.** to separate ***[r*** *'from']*

wpỉ śn.wỉ to separate two parties

2. to judge *[sb.]*

wpỉ A ḫnᶜ B to judge between A and B

3. to litigate ***[ḫnᶜ*** *'with']* **4.** to open

wpỉ rᵓ to open the mouth *[to speak* ***r*** *'to' sb.]*

wpỉ wꜣ.t to open a path

wpỉ ḫ.t to slit the body open

 / ***wpw*** *in*

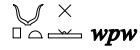
wpw-r [prep.] except for

wpw-ḥr [prep.] except for, but

 ***wpw [n]*** judge

 ***wpw [n, div.]*** Wepu

 ***wp.wt [n, fem.]*** **1.** household **2.** census

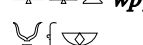
 ***wpw.t [n, fem.]*** **1.** message

ỉwỉ m wpw.t to come with a message

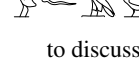
2. mission, assignment

ḥꜣb m wpw.t to send on a mission

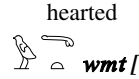
 ***wpw.tỉ [n]*** messenger

 ***wpỉ-wꜣ(.w)t [n, div.]*** Upuaut

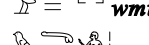
 ***wp-rnp.t [n]*** New Year's Festival

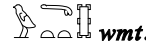
 / ***wp.t-rnp.t [n, fem.]*** *IV. Shemu [old]*

 ***wfꜣ [v/t, 3-LIT]*** to talk about, to discuss

 ***wmt [v/adj., 3-LIT]*** [to be] thick

wmt-ỉb [nfr-ḥr] [to be] brave, [to be] stout hearted

 ***wmt [n]*** thickness *[of walls a.o.]*

 ***wmt [n, m]*** door jamb

 ***wmt [n]*** the thick *[of the enemy]*

 ***wmt.t*** in

śbtỉ [n(.ỉ) wmt.t] circumvallation, rampart

 ***wn [v/t, 2-LIT]*** to open

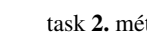
wn ḥr [nfr-ḥr] [to be] skilled ***[m*** *'in' sthg.]*

 ***wn-ḥr [n]*** *Revealing the Face [a ritual]*

 ***wnỉ*** **1.** ***[v/i, 3AE INF]*** to hasten, to hurry

2. ***[v/t]*** to neglect

 ***wn [n]*** fault, blame, transgression

 ***wn.t [n, fem.]*** sanctuary

 wn.t [n, loc.] Hermopolite Nome *[15th Upper Egyptian nome]*

 / ***wnw.t [n, fem.]*** hour

 / ***wnw.t [n, fem.]*** **1.** service, task **2.** métier

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 ***wnw.t ḥw.t-nčr***
[n, coll.] the hour-priesthood of the temple

 ***wnw.tì [n]*** hour-watcher
[a priestly astronomer]

 ***wnwn [v/t, 4-LIT]*** to patrol

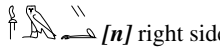
 ***wnf [v/i, 3-LIT]*** to rejoice
wnf ìb [nfr ḥr] [to be] cheerful

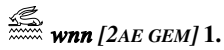
 ***wnm [v/t, 3-LIT]*** to eat

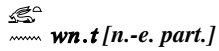
 ***wnm.t [n, fem.]*** food, meal

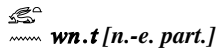
 ***wnm.yt [n, fem.]*** devouring flame

 ***wnm.ì [adj.]*** right

 ***[n]*** right side, right hand

 ***wnn [2AE GEM]*** **1.** ***[v/i]*** to exist **2.** ***[v/aux]***

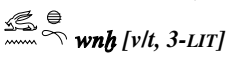
 ***wn.t [n.-e. part.]*** *noun clause marker*

 ***wn.t [n.-e. part.]*** *in sentences of non-existence*

 ***wnn.t [encl. part.]*** indeed

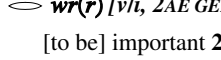
 ***wn-mᶜ3 [n]*** truth, reality
m / r wn-m3ᶜ [adv.] truly, indeed

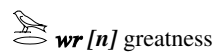
 ***wnn-nfr [n, div.]*** Wennofer

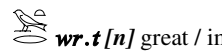
 ***wnḫ [v/t, 3-LIT]*** **1.** to cloth **2.** *[metaph.]* to decorate

 ***wnč.w [n]*** short-horned cattle

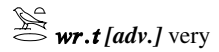
 ***wnč.wt*** people, associates

 ***wr(r) [v/i, 2AE GEM]*** **1.** [to be] great, [to be] important **2.** [to be] grown up **3.** [to be] much
wr ìb [nfr-ḥr] [to be] caring
wr ḥk3.w [nfr-ḥr] [to be] great of magic
wr(.tì) ḥk3.w [n, fem.] *the Two Great-of-Magic [the uraeus goddesses]*

 ***wr [n]*** greatness
n-wr-n *[with śčmꜥf / inf.]* inasmuch as

 ***wr.t [n]*** great / important matter

 ***wr [n]*** great one, chief, magnate
wr m3.w [n, title] High priest of Heliopolis
wr swn.w [n, title] chief physician
wr mč-šmꜥ.w / wr mč.w-šmꜥ.w [n, title] *Greatest of the Tens of Upper Egypt*

 ***wr.t [adv.]*** very

 ***wr [adv.]*** very

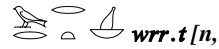
 ***wr [adj. inter. pron.]*** how much?

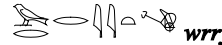
 ***wr.t [n, coll.]*** celestial cattle

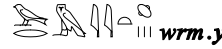
 ***wr.t [n, fem.]*** uraeus

 ***wr.t [n, fem.]*** *Red Crown of Lower Egypt*

 ***wr.t*** *cf.* ***wrr.t***

 ***wrr.t [n, fem.]*** *White Crown of Upper Egypt*

 ***wrry.t [n, fem.]*** chariot

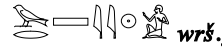
 ***wrm.yt [n, fem.]*** *[med.] as a symptom of a disease*

 ***wrm.w [n]*** *[med.]* windings [?]

 ***wrḥ [v/t, 3-LIT]*** **1.** to smear **2.** to anoint ***[m*** *'with']*

 ***wrḥ [n]*** ointment

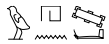
 ***wršu [v/t, 4AE INF]*** to spend the day
wrš ḥr **[INF]** to spend the day *[doing sthg.]*
wrš **[STATIVE]** to spend the day *[being in a state]*

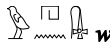
 ***wrš.y [n]*** watcher, guard

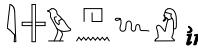
 ***wrč [v/adj., 3-LIT]*** to be(come) weary ***[ḫr*** *'through']*
wrč ìb [n] the weary hearted one *[epith. of Osiris]*

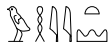
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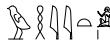
 ***whị [v/t, 3AE INF]*** **1.** to escape **2.** to miss, to fail *[with* ***ḫr****: sthg. escapes sb., sb. fails to do sthg.]*

 ***whn [3-LIT]*** **1.** ***[v/i]*** to collapse, to fall into ruins **2.** ***[v/t]*** to destroy

 ***whn*** *in*

 ***ỉm.ỉ whn [n, div.]*** *He-Who-is-in-His-Burning [name of a myth. snake]*

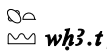
 ***wḥ.yt [n, fem.]*** settlement, town

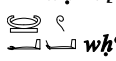
 ***wḥ.yt*** /  ***wḥ.wt [n, fem.]*** tribe

 ***wḥ3.w [n]*** *[med.] a disease*, rash [?]

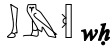
 ***wḥ3.t [n, fem.]*** cauldron

 ***wḥ3 [v/t, 3-LIT]*** **1.** to root out *[plants]* **2.** to quarry *[stones]*

 ***wḥ3.t [n, fem.]*** oasis

 ***wḥꜥ [v/t, 3-LIT]*** **1.** to loosen, to release **2.** to remove

 /  ***wḥꜥ [n]*** fisherman

 ***wḥm*** **1.** ***[v/t, 3-LIT]*** to repeat

wḥm mśw.t to repeat the birth *[i.e., to be reborn]*

wḥm ḥ(3)b śṯ to repeat the *Sed*-Festival *[i.e., to celebrate another Sed-Festival]*

2. ***[v/aux]*** to do sthg. again *[with inf.]*

wḥm ꜥnḫ to live again

wḥm r bỉn to act again to the disadvantage *[gen: 'of' sb.]*

m wḥm [adv.] again

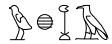
 ***wḥm-ꜥ*** *cf.* ***wḥm***

 ***wḥm.w [n]*** herald

wḥm.w n(.ỉ) wꜥr.t mḥ.t(ỉ)t herald of the northern district

 ***wḥm.yt [n, fem.]*** repetition *in* ***ỉrị wḥm.yt*** to blow in squalls *[of the wind]*

 ***wḫ3*** column

 ***wḫ3*** columned hall

 ***wḫ3 [v/t, 3-LIT]*** to seek

 ***wḫ3 [n]*** ignorant person, fool

 ***wḫ3-čb.t [n] [math.]*** base *[of a pyramid]*

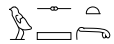
 ***wḫṯ [v/i, 3-LIT]*** [to be] painful, to suffer

 ***wḫṯ.w [n, 3-LIT]*** *[med.]* pain

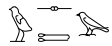
 ***wsf [v/i, 3-LIT]*** [to be] sluggish, [to be] idle

 ***wsf.w [n]*** sluggard

 /  ***wsš [3-LIT]*** **1.** ***[v/i]*** to urinate **2.** ***[v/t]*** to exude

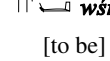
 ***wsš.t [n, fem.]*** urine

 ***wsš [v/i, 3-LIT]*** to die out, to be(come) extinct

 ***wsč [v/adj., 3-LIT]*** be dilapidated

 /  ***wśỉr [n, div.]*** Osiris

 ***wśr.t [n, fem.]*** neck

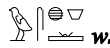
 ***wśr [v/adj., 3-LIT]*** **1.** [to be] strong, [to be] powerful

wśr ꜥ [nfr-ḫr] with a strong arm

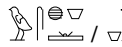
2. [to be] rich, [to be] influential

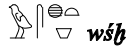
 ***wśr [n]*** powerful man

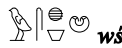
 /  ***wśr.w [n]*** **1.** strength, power **2.** wealth

 ***wśḫ [v/adj., 3-LIT]*** **1.** [to be] wide *[of space]* **2.** *[metaph.]* [to be] rich ***[m*** *'with']*

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 / ***wśḫ [n]*** width, breadth *[of space]*

 ***wśḫ.t [n, fem.]*** width, breadth *[of space]*

 ***wśḫ [n]*** ornamental collar

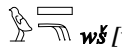
 ***wśḫ [n]*** barge

 ***wśḫ.t [n, fem.]*** barge

 / ***wśḫ.t [n, fem.]*** hall

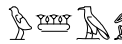
wśḫ.t n.t mɜᶜ.tỉ hall of justice, *Ma'a.ti*-Hall *[in the underworld]*

 ***wśčn [v/i, 4-LIT]*** **1.** to stride unhindered, to travel freely **2.** *[metaph.]* to comport freely

 ***wš [v/adj., 2-LIT]*** **1.** [to be] destroyed, **2.** [to be] empty of

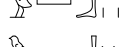
wš šnỉ bald man

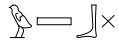
gmi̯(.w) wš(.w) found to be destroyed *[in copies from a papyrus pattern]*

 ***wšɜ*** to utter, to recite

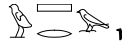
wšɜ ḥsw.t to utter praise

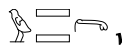
 ***wšᶜ [v/t, 3-LIT]*** to chew

 ***wšb*** *cf.* ***šb.w***

 ***wšb*** **1.** ***[v/i, 3-LIT]*** **1.** to answer ***[n / ḫr*** *'sb.']* **2.** ***[v/t, 3-LIT]*** to answer *[sthg.]* ***[m*** *'with' sthg.]*

 ***wšb [n]*** answer

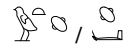
 ***wšr [3-LIT]*** **1.** ***[v/i]*** to dry up **2.** ***[v/adj.]*** **a.** [to be] dry **b.** [to be] barren

 ***wšš*** *cf.* ***wsš***

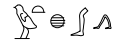
 / ***wšṯ [v/t, 3-LIT]*** **1.** to address *[sb.]* **2.** to ask, to interrogate ***[ḫr*** *'about']*

wšṯ r mṭwi̯.t to request *[sb.]* to speak

 ***wgg [n]*** **1.** deficiency **2.** feebleness

 / ***wt [v/t, 2-LIT]*** to bandage

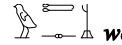
 ***wt [n]*** bandage, mummy wrapping

 ***wṯḫ [v/i, 3-LIT]*** to flee ***[ḫr*** *'from']*

 ***wṯḫ.w [n]*** fugitive

 / ***wtč [v/t, 3-LIT]*** to beget, to father

 ***wtč.w [n]*** begetter, father

 ***wčs [v/t, 3-LIT]*** **1.** to lift up **2.** to carry, to wear *[a crown]*

wčs ḫᶜ.w to crown

 ***wṯi̯ [v/t, 3AE INF, old spelling of the inf.:*** ***ṯw]*** **1.** to place, to put **2.** to plant

wṯi̯-ᶜ r to extend the hand against, *[med.]* to apply pressure

wṯi̯ m-ɜ́ɜ to peruse, to strive at

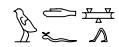
wṯi̯ r mčṭ to shoot to hit

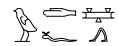
wṯi̯ r tɜ to land *[a ship]*

wṯi̯ ḥp to apply the law ***[ḫr*** *'to' sb.]*

wṯi̯ ḥr ḳbᶜ(.w)≠ *[med.]* to put *[sb.]* on a diet *[by mistake [?] also* ***ṯi̯ r tɜ ḥr ḳbᶜ(.w)≠f****]*

 ***wṯp.w*** butler

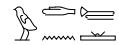
 ***wṯfi̯ [4AE INF] [v/i]*** to delay ***[m*** *inf. 'to do sthg.']*

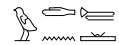
 ***wṯf(i̯) [adv.]*** tardily

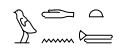
 ***wṯn [v/adj., 3-LIT]*** **1.** [to be] heavy **2.** [to be] grave

wṯn rn [nfr ḥr] with a prominent name

wṯn ᶜ [nfr ḥr] with a strong arm

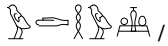
 / ***wṯn [v/t, 3-LIT]*** to make offerings ***[n*** *'to' a god]*

 / ***wṯn [n]*** offering

 ***wṯn.t [n, fem.]*** offering

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 ***wṯḥ [v/t, 3-LIT]*** to poor out

 ***wṯḥ.w [n]*** offering table

 ***wḏ̌ [v/t, 2-LIT]*** *[with inf. or obj. cl.] aff.:* to command ***[n*** *'sb.'] [to do sthg.]; neg.:* 'not to allow ***[n*** *'sb.'] [to do sthg.]*, to prohibit ***[n*** *'sb.']* from *[doing sthg.]*

wḏ̌-mṯw to command

 ***wḏ̌.w [n]*** **1.** command, decree **2.** inscription

 ***wḏ̌.t [n, fem.]*** command, decree

 ***wḏ̌.t-mṯw [n, fem.]*** command

 ***wḏ̌.yt [n, fem.]*** campaign, expedition ***[ḫr*** *'in' a foreign land]*

 ***wḏ̌ [n]*** boundary stela, tomb stela

śmn wḏ̌ to set up a stela

 ***wḏ̌ [n]*** jug

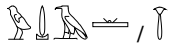
 ***wḏ̌ȝ [v/adj., 3-LIT]*** [to be] unharmed, [to be] whole

wḏ̌ȝ ỉb [nfr ḥr] [to be] calm, [to be] loyal

wḏ̌ȝ r' [nfr ḥr] [to be] discrete

wḏ̌ȝ ḏr.t [nfr ḥr] [to be] energetic

 ***wḏ̌ȝ [n]*** store-house

 ***wḏ̌ȝ [n]*** amulet

 ***wḏ̌ȝ [v/i, 3-LIT]*** **1.** to set out **2.** to proceed **3.** to go in procession ***[r*** *'to,'* ***ḫr*** *'upon' (a path), 'through' (a gate)]*

 ***wḏ̌ᶜ [v/t, 3-LIT]*** **1.** to separate **2.** to judge **3.** to assign *[sthg.* ***n*** *'to' sb.]* **4.** to appoint *[sb.* ***n*** *'a position']*

wḏ̌ᶜ-mṯw to try *[sb. in court]*

wḏ̌ᶜ A ḥnᶜ B to deliver judgment on *A* and *B*

 ***wḏ̌b [3-LIT]*** **1.** ***[v/refl.]*** to turn around / away ***[ḫr*** *'from']* **2.** ***[v/t]*** to fold over, to double

 wḏ̌b ᶜ to turn round

wḏ̌b r² [to be] responsive ***[n*** *'to']*

 ***wḏ̌b [n]*** river-bank, shore

 wḏ̌ḫ [n] weaned child

b

 *cf.* ***bw***

 bȝ [n] *ba*, soul

 bȝ.w [n] might, *ba*-power

 bȝ [n] **1.** *ba* **2.** sacred ram of Mendes

 bȝ.t [n, fem.] bush, wisp

 ***bȝi̯ [v/i, 3AE INF]*** [to be] moist

 ***bȝ.w [n]*** [cargo] boat, galley

 bȝbȝ.w [mouse] hole

 ***bb.t [n, fem.]*** *drinking place at the river, inshore eddy [?]*

 ***bȝbȝ.t [n, fem.]*** *in* ***m bȝbȝ.t [adv.]*** *[to flee]* in turmoil [?]

 ***bȝḫ [n]*** phallus

 bȝḫ.w [n, loc.] Bakhu *[a myth. locality]*

 bȝś.t(ỉ)t [n, div.] Bastet

 ***bȝś [v/t, 3-LIT]*** devour

 ***bȝḳ [n]*** moringa tree

 bȝḳ [n] moringa oil

 ***bȝḳ [v/adj., 3-LIT]*** [to be] bright, [to be] clear

 ***bȝk [3-LIT] [v/i]*** to render a service ***[n*** *'for']*, to serve ***[n*** *'sb.']* **2.** ***[v/t]*** **a.** to work on *[sthg.]* **b.** to coat *[sthg.* ***m*** *'with' gold etc.]*

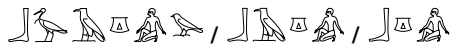
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 ***bꜣk.w [n]*** **1.** task, labour **2.** tax **3.** delivery

 ***bꜣk [n]*** servant

bꜣk-ỉm *the humble servant [polite expression for the 1st singular]*

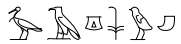
bꜣk n(.ỉ) ḳ.t=f personal servant

 ***bꜣgỉ [v/i, 4AE INF]*** [to be] weary *[ḥr 'of']*

 ***bꜣg [n]***

1. weariness **2.**helplessness, impotence

ỉm.ỉ(w) bꜣg those who are helpless

 ***bꜣgś.w [n]*** dagger

 ***bỉ.t [n, fem.]*** honey

 ***bỉ.tỉ [n]*** King of Lower Egypt

 ***bỉꜣ.t [n, fem.]*** **1.** character, characteristic trait **2.** [good] disposition

ỉrỉ bỉꜣ.t to serve as an example

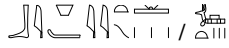
 ***bỉꜣ [n]*** a mineral

 ***bỉꜣ [n]*** mine, mining area

 ***bỉꜣ.w [n]*** mine, ore

 ***bỉꜣỉ [v/i, 4AE INF]*** to marvel *[n 'at']*

 ***bỉꜣ.ỉ [adj.]*** precious

 ***bỉꜣ.yt [n, fem.]***

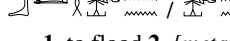
1. marvel, miracle **2.** wonderful things

 ***bỉn [v/adj., 3-LIT]*** [to be] evil, [to be] bad

 ***bỉn [n]*** evil, bad deed

 ***bỉn.t [n, coll.]*** evil, evil things

 ***bỉk [n]*** falcon

 ***bꜥḥỉ [v/t, 4AE INF]***

1. to flood **2.** *[metaph.]* [to be] detested

 ***bw*** **1.** *[n]* **a.** place **b.** product **2.** *a nominal prefix*

bw-ỉḳr excellence

bw-bỉn evil [things]

bw-mꜣꜥ truth

bw-nb everyone

bw-nfr good [things]

bw- ḫwrw turpitude

bw-ḳẖw evil [things]

bw nb everybody

m bw wꜥ [adv.] concordantly

 ***bwỉ [3AE INF]*** **1.** *[v/t]* to detest, to loathe **2.** *[v/i]* to detest, to loathe *[r 'sb.']*

 bw.t [n, fem.] detest, abomination

 bb.t cf. bꜣbꜣ.t

 bn.t [n, fem.] harp

 bn.tỉ [n, dual] breasts

 bn.w [n] heron, phoenix

 bnꜥnꜥ [v/i, 5-LIT] to bath

 bnw.t [n, fem.] millstone

 bnr / bnỉ [n] sweets, dates

 bnr / bnỉ [v/adj., 3-LIT] **1.** [to be] sweet **2.** [to be] pleasant

ḫt bnr fruit tree

 bnr.t [n, fem.] **1.** sweetness **2.** charm, kindness

 bnr [n] the outside

r bnr [adv.] out

 bnš [n] doorpost

 br *cf.* ***bnr***

 bḫn [n] outrage

 bḫś [v/t, 3-LIT] to hunt

 bẖn [n] mansion

 bẖbẖ [n] pride *[as a neg. trait of character]*

 bsỉ [v/t, 3AE INF] **1.**to lead **2.** to introduce *[m 'into']* **3.** to initiate *[r '(in)to' / 'as,' ḥr 'to' sb.]*

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 ***bs(i̯)-wr [n, div.]*** *the Great Introducer*

 ***bs [n]*** flame

 ***bśw [n]*** metamorphosis [?]

 ***bšč [3-LIT]*** **1.** ***[v/i]*** to rebel ***[ḫr/r*** *'against'* ***]*** **2.** ***[v/adj.]*** [to be] rebellious

 ***bšč.w [n]*** rebellion

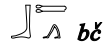
 ***bšč.w [n, pl.]*** rebels

 ***bk3 [v/i, 3-LIT]*** to be[come] pregnant

 ***bk3 ḫ3wi̯*** the brink of night

 ***bkn [n]*** excrement *[of small domestic animals]*

 ***bt3.w [n]*** crime

 ***bč [v/t, 2-LIT]*** to abandon

 ***bč.w [n]*** incurable illness

 ***bčn [v/i, 3-LIT]*** to resist, to disobey ***[n*** *'sb.'* ***]***

bčn i̯b [nfr-ḫr] [to be] insolent

 ***bčn.w [n]*** rebel

 ***bṯ.t [n, fem.]*** emmer

bṯ.t ḥḳ.t yellow emmer

 ***bṯš [v/adj., 3-LIT]*** [to be(come)] weary

bṯš ḫr [nfr-ḫr] [to be] down-cast, [to be] despair[ed] ***[m-ḫ3.t / ḫr*** *'in view of' sthg.* ***]***

 ***bṯš.t [n, div.]*** The Weary-One

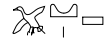
mś.w bṯš.t the children of The Weary-One *[enemies of the son-god]*

 ***p***

 ***p [n, loc.]*** Pe *[a part of the double-town Buto]*

 ***p.t [n, fem.]*** sky, heaven

 ***p3 [pron.]*** *dem. pron. / def. article*

 ***p3-ḏw-wᶜb [n, loc.]*** Gebel Barkal

 ***p3-n(.i̯)*** *poss. prefix masc. sing.*

p3-n(.i̯)-i̯p.t [n] *II Akhet [new]*

p3-n(.i̯)-i̯mn-ḥtp(.w) [n] *III.Peret[new]*

p3-n(.i̯)-i̯n.t [n] *II. Shemu [new]*

p3-n(.i̯)-mḫr [n] *II. Peret [new]*

p3-n(.i̯)-ḫnś.w [n] *I. Shemu [new]*

 ***p3y=*** ***[pron.]*** *poss. art. sing. masc.*

 ***p3ḏ [v/i, 3AE INF]*** to fly [up]

 ***p3ụ [v/aux, 3AE INF]*** *to have done in the past*

 ***p3w.t [n, fem.]*** offerings, offering bread

 ***p3w.t [n, fem.]*** primeval times

p3w.tỉ [adj.] belonging to the primeval times

 ***p3ḫṯ [v/i, 4-LIT]*** [to be] turned over, [to be] upside down

 ***p3ḳ [n]*** *a kind of cake*

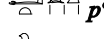
 ***p3ḳ.t [n, fem.]*** fine linen

 p3ḳ.t [n, fem.] **1.** potsherd, carapace **2.** *[med. /metaph.]* skull

 ***p3ḳ [n]*** knee

 ***p3ḳ [n]*** **1.** *[a round bread]* **2.** ball, cone *[of incense]*

 ***py*** *cf.* ***pw***

 ***pᶜ.t [n, coll.]*** ***pᶜ.t***-people

 ***pw [adj. pron.]*** *dem. pron. m. sing.*

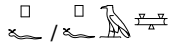
 ***pw [adj. inter. pron.]*** who? *[often followed by the encl. part.* ***tr*** **>** ***ptr*** *]*

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 ***pwy*** *dem. pron. masc. sing., cf.* ***pw***

 ***pwn.t [n, loc.]*** Punt *[a country in Africa]*

 ***pwn.t(j)w [n, pl.]*** the people of Punt

 ***pf / pf3 / pfy [pron.]*** *dem. adj. masc. sing.*

 ***pfś*** *cf.* ***pśi***

 ***pn [pron.]*** *dem. pron. sing. masc.*

 ***pnᶜ [v/t, 3-LIT]*** to turn

 ***pr[n]*** **1.** house, estate **2.** household

pr nśwt palace, royal household

ỉm.ỉ-rᶻ pr steward *[of an estate]*

ỉm.ỉ-rᶻ pr wr high steward

ỉm.ỉ-rᶻ pr ḥśb r(m)č(.w) personnel office

 ***pr ᶜ3 [n]*** **1.** palace **2.** Pharaoh

 ***pr-wr [n]*** Per-Wer *[sanctuary of Upper Egypt]*

 ***pr-ffỉ [n, loc.]*** Perfefi *[a town in the vicinity of Dahshur (?)]*

 ***[n] pr-nsr*** Per-neser *[sanctuary of Lower Egypt]*

 ***pr-h33 [n, loc.]*** Perhaa

 ***pr ḫč [n]*** treasury

 ***[n] pr-č.t*** funerary foundation

 ***prỉ [v/i, 3AE INF]*** to go out, to come forth ***[m / (m)-ḫnt*** *'from;' n 'to'* ***r*** *'to;'* ***ḥr*** *'through;'* ***ḫr*** *'with']*

prr.t ḥr wṯḥ.w 'what goes forth from the offering table'

 ***pr.w n(.ỉ) rᶻ [n]*** utterance, umpirage

 ***pr.t [n, fem.]*** **1.** emergence **2. p**rocession *[of a god]*

 pr.w [n] motion

 pr.w [n] excess

 ***prỉ-ᶜ [v/adj.]*** **1.** [to be] brave **2.** [to be] violent

 ***prỉ-ᶜ [n]*** hero

 pr.w-nfr [n, loc.] Perunefer *[an estate in the vicinity of Memphis]*

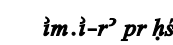
 pr.t-ḫrw [n, fem.] funeral offering

 pr.t [n, coll.] **1.** fruit **2.** *[metaph.]* offspring

 pr.t [n, fem.] peret*;* winter-season

 ***prỉ [n]*** battlefield

 ***pḥ [v/t, 2-LIT]*** **1.** to reach **2.** to attack

 ***pḥ.wỉ [n]*** **1.** end, bottom **2.** the hinder part *[of animals and humans]* **3.** the rear *[of the army]* **4.** outer regions *[of a land]*

pḥ.wỉ ḥᶜ(.w)≠ the declining years of the life

ỉnỉ pḥ.wỉ to reach the outer regions

 pḥ.wyt [n, fem.] *[med.]* anus, rectum

 ***pḥ.ww [n]*** marshland

 ***pḥ.ww [n, pl.]*** the [northern] ends [of the world], *opp.:* ***wp.t-tᶻ***

pḥ.ww tᶻ(.w) the far north

 ***pḥ.tỉ [n]*** strength

 ***pḥrr [v/i, 3AE GEM]*** to run

 ***pḫr [3-LIT]*** **1.** *[v/i]* to move about *[m 'in' a land]* **2.** *[v/t]* **a.** to turn around *[also refl.]* **b.** to surround, to enclose *[sthg.* ***m*** *'with']* **c.** *[metaph.]* to measure

čᶻs pḫr vice versa

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pḫr.t [n, fem.] prescription, remedy


pḫr.t [n, fem.] **1.** circle

2. transitional state


pḫr-wr [n, loc.] the river Euphrates


psḥ [v/t, 3-LIT] to bite, to sting


psḫ [v/adj., 3-LIT] [to be] distraught


pśi̯ [v/t, 3AE INF] to cook, to boil


pśš [v/t, 3-LIT] **1.**to divide, **2.** to break, *[also metaph.]* to break the silence

pśš m ḫrw to cry out


pśš.t [n, fem.] share, portion


***pśš.w* / 
*pśš.y [n]*** partner


pśg [v/i, 3-LIT] to spit ***[ḫr*** *'on'* / *'at' sthg.*, ***r*** *'at' sthg. / sb.]*


pśḏ.w [n, num.] nine


pśḏ.t [n, coll.] ennead of gods


/ 
pśḏ.t-pḏ.t [n, fem.] nine bows


pśḏ [v/i, 3-LIT] to shine, to blaze


pśḏ [n] back, backbone


/ 
pśḏn.tỉw [n] New-Moon Festival


pšn [v/t, 3-LIT] to split


pšn [n] *[med.]* fracture


/ 
pḳr [n, loc.] Peker *[precinct of Osiris at Abydos, Umm el-Qaab]*


pg3 [v/t., 3-LIT] to open, to unfold

pg3 ỉb [nfr-ḥr] [to be] open hearted

pg3 ḏr.t [nfr-ḥr] [to be] generous

[n *'towards']*


pg3 [n] battle field

ptpt [v/t, 4-LIT] to trample [down] *[enemies]*

ptn [n, loc.] Peten *[an area in the vicinity of the Great Bitter Lake]*

ptr [v/t, 3-LIT] to see, to spot

/
ptr* / *pty [inter. adj.] *cf.* ***pw***

ptḥ [n, div.] Ptah

ptḫ [v/t, 3-LIT] **1.** to throw down **2.** to cast out

ptt [v/adj., 3-LIT] *[agr.]* [to be] furrow


cf. ***pꜣḏ***

pṯś [v/t, 3-LIT] to flatten *[med.] of body parts, as a symptom]*


/ 
pḏ [v/t, 2-LIT] to stretch [out], *[med.]* to smoothen *[the face]*

pḏ šś to stretch the rope *[i.e., the foundation ceremony]* ***[ḫr*** *'for' a building]*


/ 
pḏ.t [n, fem.] bow


/ 
pḏ.t(ỉw) [n, fem.] bow-people, barbarians

f

=f [pron.] *suffix pron. 3rd sing. masc.*


=f [pron.] *graphic variant of the suffix pron. 3rd sing. masc. used with the dual, pseudo duals, and the verbal adjective*

fꜣi̯ [v/t, 3AE INF] **1.** to raise, to carry

2. to present, *[metaph.]* to make a contribution

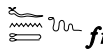
fꜣi̯ ḫꜣw to set sail

/
fꜣi̯ [v/t, 3AE INF] to weigh

fꜣ.w [n] magnificence, splendour

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 ***fnḫ.w [n, pl.]*** Phoenicians

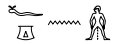
 ***fnč [n]*** serpent, maggot

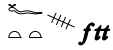
 ***fnḳ [n]*** nose

 ***fḫ [v/t, 2-LIT]*** **1.** to loosen, to destroy, to obliterate **2.** *[with inf.]* to cease [*doing sthg.*], to fail *[doing sthg.]*

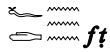
 ***fḳ3 [v/t, 3-LIT]*** to reward *[sb.* ***m*** *'with' sthg.]*

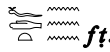
 ***fḳ3.w [n]*** reward, benefit

 ***fgn [v/i, 3-LIT]*** to defecate

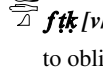
 ***ftt [n]*** *[med.] a fibrous vegetable. matter*

 ***fṯi [v/t, 3AE INF]*** to uproot, to plug

 ***fṯ [v/i, 2-LIT]*** to sweat

 ***fṯ.t [n, fem.]*** sweat

 *cf.* ***ỉfṯ***

 ***fṯḳ [v/t, 3-LIT]*** to hack into pieces, to obliterate

 ***m***

 ***m*** **1.** ***[prep.****, full form*  ***ỉm]*** **a.** *of location:* in, at, on **b.** *of time:* at, for, within **c.** *of separation*: from, out of **d.** *of instrument:* with, by means of **e.** *of concomitance:* among **f.***of consistence / material:* consisting / made of **g.** *also predicative and partitive* **2.** *[with śḏm=f / inf.] 'when'*

 ***m-ᶜ*** **1.** ***[prep.]*** **a.** *of place:* in, into, out of, from **b.** *of instrument:* by the hand of, by means of **c.** *of possession:* in the possession of **2.** *[with śḏm=f / inf.]* because of

 /  ***m-ᶜb [prep.]*** **1.** in **2.** in the company of, together with

 ***m-ᶜḳ3 [prep.]*** **1.** opposite, in view of **2.** *[to shoot]* at

 /  ***m-b3ḥ*** **1.** ***[prep.]*** in front of, in presence of **2.** ***[prep. adv.]*** formerly, earlier, beforehand

 ***m-b3ḥ-ᶜ*** *cf.* ***m-b3ḥ***

 /  ***m-m*** **1.** ***[prep.]*** among **2.** ***[prep. adv.]*** therein, there among

 ***m-ḫ3.t*** **1.** ***[prep.]*** in front of, before **2.** ***[prep. adv.]*** before *[of time]*

 ***m-ḫr.ỉ-ỉb [prep.]*** in the midst of, among

 ***m-ḫnt*** **1.** ***[prep.]*** in front of, at the top of **2.** ***[prep. adv.]*** in front, before

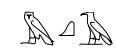
 ***m-ḫt*** **1.** ***[prep.]*** behind, after, with **2.** ***[prep. adv.]*** afterwards **3.** *[with śḏm=f / inf.]* after

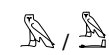
 ***m-ḫt [n]*** posterity, future

 /  ***m-ḫnw [prep.]*** **1.** in(to), within **2.** out of

 ***m-ś3*** **1.** ***[prep.]*** after, with **2.** *[with śḏm=f / inf.]* after

 ***m-tp [prep.]*** at the top of

 ***m-ḳ3b*** **1.** ***[prep.]*** among, in the midst of **2.** ***[prep. adv.]*** therein, thereout

 /  /  *cf.* ***mỉ***

 *cf.* ***mỉ***

 ***m=*** ***[n.-e. part.****, with a suffix of the 2nd pers.]* behold

 ***m*** ***[nom. inter. pron.]*** who? what?

mỉ-m like what? how?

r-m to what purpose? why?

ḫr-m because of what? why?

ỉn-m who?

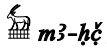
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 ***m*** *[imp. of the neg. verb* ***ỉmi̯*** *]*
do not!

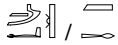
 ***m33*** *[2AE GEM]* **1.** *[v/t]* to see, to inspect **2.** *[v/i]* to look *[* ***n*** */* ***r*** *'at,' 'towards']*

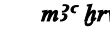
 ***m3.w*** *[n]* **1.** sight
n m3.w 'in the sight of' *[with gen.]*
2. supervision

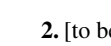
 ***m3-ḥ3=f*** *[n, div.] the-One-Who-Looks-Behind-Himself [name of the ferry man in the after world]*

 ***m3-ḥḳ̌*** *[n, loc.]* Oryx Nome *[16th Upper Egyptian nome]*

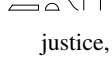
 ***m3ỉ*** *[n]* lion

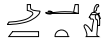
 ***m3ʿ*** *[v/adj., 3-LIT]* **1.** [to be] true, [to be] just
m3ʿ ỉb *[nfr-ḥr]* [to be] righteous
m3ʿ ḫrw *[nfr-ḥr]* to triumph *[* ***r*** *'over']*, [to be] vindicated, [to be] justified *[* ***ḫr*** *'with' a god, the king,* ***m*** *'in' the necropolis]*
2. [to be] real
ḫśbḳ̌ m3ʿ real lapis lazuli

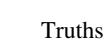
 ***m3ʿ-ḫrw*** *[n]* triumph, justification
m m3ʿ-ḫrw *[adv.]* triumphantly, in triumph

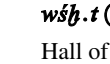
 ***m3ʿ.t*** *[n, fem.]* truth, justice, righteousness, *ma'at*
m */* ***n m3ʿ.t*** *[adv.]* truly, really
r m3ʿ.t *[adv.]* truly

 ***m3ʿ.t*** *[n, div.]* Ma'at

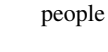
 ***m3ʿ.tỉ*** *[n, div.]* the Two Truths
wśḫ.t (n.t) m3ʿ.tỉ *[n, loc.] Ma'a.ti*-Hall, the Hall of the Two Truths *[the hall of judgment in the underworld]*

 ***m3ʿ.t(ỉ)w*** *[n, pl.]* righteous people

 ***m3ʿ.tỉ*** *[n, loc.] a canal near Giza*

 ***m3ʿ*** *[3-LIT]* **1.** *[v/t]* to present, to offer
2. *[v/i]* to make a presentation *[* ***n*** *'for']*

 ***m3ʿ*** *[v/t, 3-LIT]* to guide

 ***m3ʿ.w*** *[n]* **1.** offerings **2.** products

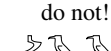
 m3ʿ *[n]* temple *[of the head]*
rḫỉ̯ m3ʿ to pay attention *[* ***n*** */* ***r*** 'to' *sb. / sthg.]*

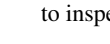
 m3ʿ.w *[n]* [fair] wind

 m3wỉ̯ *[v/adj., 4AE INF]* [to be] new

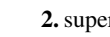
 m3w.t *[n, fem.]* a new thing
m m3w.t *[adv.]* newly, anew
n */* ***m m3w.t*** *[adv.]* new

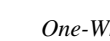
 m3w.tỉ *[n]* the renewed one [?]

 ***m3w.t*** */* ***m3y.t*** *[n, fem.]* stalk *[of grain]*

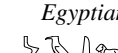
 ***m3w.t*** *[n, fem.]* refrain

 m3ḥ.t *[n, div.]* Mafdet

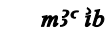
 ***m3nw*** *[n, loc.]* **1.** the western mountains **2.** the West

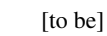
 ***m3r*** *[n]* wretched person

 m3r *[n]* misery

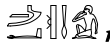
 ***m3ḫ*** *[v/i, 3-LIT]* **1.** to burn up
2. *[metaph. of the heart]* to fear *[* ***n*** 'for' *sb.]*

 m3ś.t *[n, fem.]* knee
tp ḥr m3ś.t *head on the knee [i.e., mourning]*

 ***m3ś*** *[n]* deer

 ***m3č*** *[n]* granite

 m3č *[v/t, 3-LIT]* to proclaim

 ***mỉ*** *[encl. part.] reinforcing the imperative*

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 ***mì*** *[v/imp.]*
come!

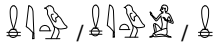
 ***mì*** *[v/imp.]* take! *[usually in a contracted spelling with the ethical dative:*  ***mì-n≠k]***

 mì **1.** *[prep.]* like, according, in accordance with **2.** *[with śḏm≠f / inf.]* as, as if, as long as

mì ḳṯ≠ entire

 ***mì.ì*** *[adv.]* likewise, accordingly

 ***mì.w*** *[n]* the equal of, such a one

 ***mì.tw / mì.tì*** *[n]* the like of *[with suffix or noun]*; equal, peer

 ***mì.t(ì)t*** *[n]* the like of

m mì.t(ì)t *[adv.]* likewise

r mì.t(ì)t *[adv.]* likewise

 ***mì.t(ì)t*** *[prep. adv.]* likewise, accordingly

 ***mìw*** *[n]* cat

 ***mìw.ì*** *[adj.]* catlike

 ***m(ì)m(ì)*** *[n] a cereal,* durra [?]

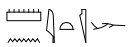
 ***mìn*** *[n]* today

m mìn *[adv.]* today

r mìn *[adv.]* up to today

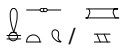
 *[n, fem.]* ***mìn.t*** daily fare

 ***mìn(ì)*** *[v/t, inf. with .t]* **1.** to moor *[a ship]* **2.** *[metaph.]* **a.** to die **b.** to give in marriage *[**m** 'to.']*

 ***m(ì)n.t*** *[n, fem.]* mooring post

 ***m(ì)nw.t*** *[n, fem.]* harbour

 ***m(ì)nb*** *[n]* battle axe

 ***mìs.t*** *[n, fem.]* liver

 ***mᶜb3*** *[n]* harpoon

 ***mᶜr*** *[v/adj., 3-LIT]*
1. [to be] successful **2.** [to be] fortunate

mᶜr sp *[nfr-ḥr]* **a.** *[v/i]* [to be] successful in deeds **b.** *[n]* a fortunate condition

 ***mᶜḥᶜ.t*** *[n, fem.]*
1. funerary stela **2.** tomb [chapel]

 ***mᶜḳ*** *[v/t, 3-LIT]* to roast

 ***mᶜk3*** *[v/adj., 3-LIT]* [to be] brave

mᶜk3 ìb *[nfr-ḥr]* [to be] brave at heart

 ***mw*** *[n]* water

ḥr mw [to be] loyal *[with gen.: 'to' sb.]*

 ***mw.yt*** *[med.]* urine

 ***mww*** *Mww*-dancer

 ***mw.t*** *[n, fem.]* mother

 ***mw.t*** *[n, div.]* Mut

 ***m(w)t*** *[v/i, 3-LIT]* to die

 ***m(w)t*** *[n, m]* death

 ***m(w)t*** *[n]* deceased person

 ***m(w)t.t*** *[n, fem.]* dead person

 ***mfkᶻ.t*** *[n, fem.]* lapis lazuli

 *cf.* ***mìmì***

 ***mn*** *[v/i, 2-LIT]* **1.** to be firm, to be established **2.** to remain, to endure

mn ìb *[nfr-ḥr]* [to be] steadfast

 ***mn*** *[n] in*

r-mn-m *[prep.]* up to

 ***mn*** *[n] so and so [wildcard for a male person]*

 ***mn.t*** *[n, fem.] so and so [wildcard for a female person]*

 ***mn.t*** *[n, fem.]* the like

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mn [n] jar *[also as a measuring word]*


mn [2-LIT] **1.** ***[v/t]*** to suffer [from]
2. ***[v/i]*** **a.** [to be] troublesome ***[n*** *'for' sb.]*
b. *[metaph.]* [to be] concerned


mn [n] sick man


mn.t [n, fem.] **1.** malady, harmed spot **2.** *[metaph.]* detraction


mn.t [n, t] thigh, leg


mn.w [n] monument(s), memorial


mn.w [n] fruit tree


mn.w *cf.* ***mnn.w*** fortification


mnỉ *cf.* ***mỉn(ỉ)***


mnỉ.t *cf.* ***mỉn.t [n, fem.]*** mooring post


mnỉ.wt *cf.* ***mỉnw.t [n, fem.]*** harbour


mnỉ.w [n] herdsman


mnỉ.t [n, fem.] necklace


mnᶜ.ỉ [n] educator, guardian


mnᶜ.t [n, fem.] nurse


mnᶜ.t-ḫwỉ≠f-wỉ [n, loc.] Menat-Khufu *[a locality in the 16th Upper Egyptian nome]*


mnw [n, div.] Min


mnw.t [n, fem.] pigeon


mnfȝ.t [n, f, coll.] infantry, soldiers


mnmn [v/i, 4-LIT] to move about, to shift
mnmn m wbn to step out


mnmn.t [n, coll.] herd


mnn.w [n] fortification


mn-nfr [n, loc.] Memphis


mnhḳ̌ [n] scribe's palette


mnḫ [n] wax


mnḫ [v/adj., 3-LIT] **1.** [to be] splendid **2.** [to be] effective
mnḫ ỉb / mnḫ ḥȝ.tỉ [nfr ḥr] [to be] loyal
r mnḫ [adv.] thoroughly


mnḫ.w [n] excellence

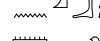

mnḫ.t [n, fem.] garment


mnḫ.t [n, fem.] *II. Akhet [old]*


mnḳb [n] cool place


mnč.w [n, div.] Month


mnč.w Mentju *[nomadic tribes in the north-east of Egypt]*


mnḳ̌ [n] breast


mr *cf.* ***ỉm-ỉ-rᵓ***


mr [v/adj., 2-LIT] **1.** [to be] ill, [to be] sick **2.** [to be] painful ***[r*** *'to']*


mr [n] **1.** illness, disease **2.** pain


mr.w [adv.] painfully, sorely


mr.t [n, fem.] **1.** illness, affliction **2.** evil


mr [n] pyramid


mr.w [n] **1.** serfs, underlings **2.** supporters


mr [n] canal


mr-nḫȝ.wỉ [n, loc.] Merenkha *later* ***mr-n(.ỉ)-ḫȝ*** *[mythological waters in the sky]*

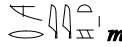

mrỉ [v/t, 3AE INF] **1.** to love **2.** to wish / to desire *[with inf., 'to do sthg.']*

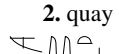
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 /  ***mrw.t*** /  ***mry.t*** ***[n, fem.]*** **1.** love **2.** popularity **3.** wish

n-mrw.t-[n(.ỉ)] *[with śḏm=f / inf.]* for the sake of, so that

 ***mr [v/t, 2-LIT]*** to bind

 ***mr.yt [n, fem.]*** **1.** river bank, shore **2.** quay

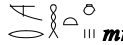
 ***mr.yt [n, fem.]*** *[math.]* height *[of a triangle]*

 ***mr.w [n]*** desert

mr.w śnb(.w) *[idiom.]* no observations in the desert

 ***mryn [n, lean, syll.]*** Mariannu, equestrian *[a distinguished Syrian warrior caste]*

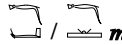
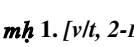
 *cf.* ***m(ỉ)nb***

 ***mrḥ.t [n, fem.]*** **1.** fat **2.** oil, unguent

 ***mrkbt [n, f, syll.]*** chariot

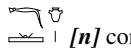
 ***mhị [v/t, 3AE INF]*** **1.** [to be] forgetful, [to be] neglectful [***ḫr*** 'of'] **2.** *[med.] [as a condition of the heart]*

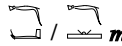
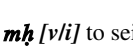
 ***mḥ [n]*** cubit *[a measure of length]*

 /  ***mḥ*** **1.** ***[v/t, 2-LIT]*** to fill ***[m / ḫr*** *'with' sthg.]*

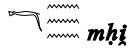
mḥ ỉb to trust ***[m*** *'sb.']*

2. *forming ordinal numbers higher than ten*

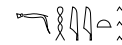
 ***[n]*** confidant, trusted person

 /  ***mḥ [v/i]*** to seize, to capture ***[m*** *'sthg.' / 'sb.']*

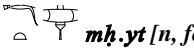
 ***mḥị [v/i, 3AE INF]*** to worry / to be concerned ***[ḫr*** *'about']*

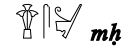
 ***mḥị [v/i, 3AE INF]*** **1.** to swim **2.** to drown

 ***mḥ.yt [n, coll.]*** fish

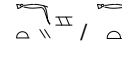
 ***mḥy.t [n, fem.]*** flood

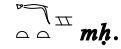
 ***mḥ.w [n]*** Lower Egypt

 /  ***mḥ.yt [n, fem.]*** north-wind

 ***mḥ.w-śỉ [n]*** Lower Egyptian crown

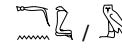
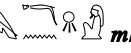
 ***mḥy.t [n, fem.]*** papyrus [plant]

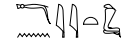
 /  ***mḥ.tỉ*** **1.** ***[adj.]*** northern **2.** ***[n]*** north

 ***mḥ.t(ỉ)t*** **1.** ***[adj.]*** northern **2.** ***[n]*** north

 ***mḥ.t(ỉ)w [n, pl.]*** Northerners

 ***mḥn [v/t, 3-LIT]*** to coil, to encircle *[of snakes]*

 /  ***mḥn [n, div.]*** Mehen *[i.e., 'the coiled one', a serpent]*

 ***mḥn.yt [n]*** *name of the uraeus*

 /  ***mḥnk [n]*** **1.** rewarded person **2.** intimate

 *cf.* ***ḫm***

 ***mḫȝ.t [n, fem.]*** scale

 ***mḫỉr [n]*** *a festival*

 ***mḫnt [n, m]*** forehead

 *cf.* ***ỉm.ỉ-ḫnt-n-ỉr.tỉ***

 ***mḫn.t [n, fem.]*** ferry boat

 ***mḫn.tỉ [n]*** ferry man

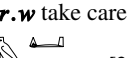
 ***mḫr [n]*** low-land, meadow

 ***mḫr [n]*** storehouse

 ***mḫr.w [n]*** lees *[of beer]*

 /  ***mḫr.w [n]*** **1.** provisions **2.** offerings

ỉrị mḫr.w take care of *[with gen.: 'sb.']*

 /  ***ms [2-LIT]*** **1.** ***[v/t]*** to bring, to present

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ms ᶜ to stretch out the arm *[in an offering gesture]* *[**n** 'for' sb., **ḫr** 'with' sthg.]*

2. *[v/refl.]* **a.** to step up **b.** to betake one's self

 ***mswr [n]*** drinking place

 ***msḫ [n]*** crocodile

 / ***mśi̯ [v/t, 3AE INF]*** **1.** to give birth, to be born, **2.** to create, fashion *[statues of the gods]*

 ***mś [n]*** [boy] child

 ***mś.t [n, fem.]*** girl

 ***mśw.t [n, fem.]*** birth

mśw.t ȝś.t *4th epagomenal day*

mśw.t wśir *1st epagomenal day*

mśw.t nb.t-ḥw.t 5th epagomenal day

mśw.t ḥr.w-wr *2nd epagomenal day*

mśw.t-rᶜw [n] *IV. Shemu [new]*

mśw.t śtš *3rd epagomenal day*

 ***mś [encl. part.]*** **1.** *aff.:* indeed

2. *neg.:* alas

 ***mś.wt*** / / ***mś.yt [n]*** supper

 / ***mśȝčč.t [n, fem.]*** nostril, side of the nose

 / ***mśbb [v/i, 3AE GEM]*** to turn *[ḫr 'to' sb.]*

 ***mśḫn.t [n, fem.]*** birthplace, birth brick

 ***mśḳ.t [n, loc.]*** Mesket *[a mythological locality, (part of the) necropolis]*

 ***mśk.t(i̯)t [n, fem.]*** night barque

 ***mśč.w [n]*** offspring

 ***mśčp.t [n, fem.]*** stretcher

 cf. ***mśȝčč.t***

 ***mśṯ.t [n, fem.]*** thigh, haunch

 ***mśčḫi̯ [v/t, 4AE INF]*** to dislike, to hate *[ḫr 'on account of']*

 / ***mśčr [n]*** ear

 ***mśčr.t [n, fem.]*** ear

 ***mšᶜ [n]*** army, soldiers, troop

ỉm.ỉ-rᵓ mšᶜ general

 / ***mšᶜ [v/i, 3-LIT.]*** to march *[of soldiers]*

 ***mšw [n]*** word, dagger

 ***mšr.w [n]*** evening

 ***mšr.wt [n, fem.]*** evening meal

 / ***mki̯ [3AE INF]*** **1.** *[v/t]* to protect **2.** *[v/i]* to take care *[**m** 'of']*

 ***mkw.t [n, fem.]*** protection

 ***mkȝ.t [n, fem.]*** support, pedestal

 ***mkḫȝ [n]*** the back of the head

 ***mkḫȝ [v/i, 4-LIT]*** to be neglectful *[ḫr 'sthg.']*

 ***mktỉ [n, loc.]*** Megiddo *[a city in northern Palestine]*

 / *cf.* ***m(w)t***

 *cf.* ***čȝỉ***

 ***mt [n, m]*** *[med.]* [blood]-vessel

 / / ***mtỉ [v/adj., 3-LIT]***

1. [to be] exact, [to be] precise **2.** [to be] correct

mtỉ ỉb [to be] sincere, [to be] loyal *[**n** 'to']*

 / ***mty.t [n, fem.]***

1. straightness **2.** rectitude of character

m mty.t n.t ỉb [adv.] from the bottom of the heart

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mtỉ [n] *in*

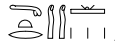
mtỉ n(.ỉ) sꜣ [n] regulator of a phyle


mtw.t [n, fem.]

1. seed **2.** *[metaph.]* son


mtw.t [n, fem.] poison


mtr *cf.* ***mtỉ***


mtr.w [n] **1.** testimony **2.** reputation


mtr.t [n, fem.] **1.** testimony **2.** exhortation, instruction


mtr.w [n] witness

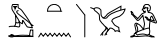

mtr.t [n, fem.] midday

m tr n(.ỉ) mtr.t [adv.] at noontide


mčwn [n] bull-fight arena [?]


mčn [n] **1.** way, path

2. *[metaph.]* intention


mčn [n] leader, path finder


mk [n] *a kind of ship*


mṯw [n] staff

mṯw ỉꜣw.ỉ [n] staff of old age *[i.e., a son as his father's assistant]*


mṯwỉ [4AE INF, inf. with .t]

1. *[v/i]* to speak *[ḥnᶜ 'with' sb.,* ***n*** */* ***ḫr*** *a.o. 'to' sb.,* ***m*** */* ***ḫr*** *'about']*


mṯw [n] **1.** speech, word **2.** affair

čṯ-mṯw to be recited *[****ỉn*** *'by']*

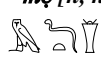
mṯw m ḫr꞊ *[ideom.] [sb.'s]* responsibility


mṯw-nčr [n] **1.** divine words **2.** hieroglyphs


mṯw.t [n, fem.] **1.** word **2.** speech, discourse **3.** affair

mṯw.t n.t mꜣr lament


mč [n, num.] ten

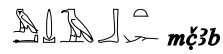

mč.t [n, fem.] unguent

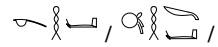
mčꜣ.t [n, fem.] book roll


mčꜣ.w [n, loc.] Medja *[an area in Nubia, west of the second cataract]*


mčꜣ.y(w) [n] the people of Medja


mčꜣ.t [n, fem.] *[med.]* a wooden chisel


mčꜣb.t [n, fem.] *[naut.]* bailer


mčḥ [v/t, 3-LIT]

to hew, to carpenter

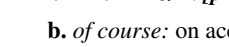

mčḥ.w [n] carpenter


mčṯ [v/t, 3-LIT] to hit, to strike

mčṯ wꜣ.t / mčn [to be] loyal, [to be] obedient

wṯỉ r mčṯ to shoot to hit

n

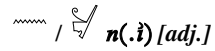

n **1.** ***[prep.]*** **a.** *dat.:* for, to

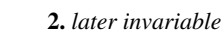
b. *of course:* on account of, through

c. *of time:* within, for **2.** *[with śčm꞊f / inf.]* for, because

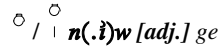
n ỉb n(.ỉ) *[with śčm꞊f / inf.]* for the sake of

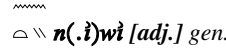
n ỉḫr n(.ỉ) *[with śčm꞊f / inf.]* by virtue of, because

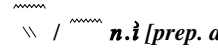

n(.ỉ) [adj.] **1.** *genitive adj. masc. sing.* **2.** *later invariable*

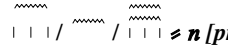

n.t. [adj.] *genitive adj. fem. sing. / pl.*


n(.ỉ)w [adj.] *genitive adv. masc. pl.*


n(.ỉ)wỉ [adj.] *gen. adj. masc. dual*


n.ỉ [prep. adv.] therefore


꞊ n [pron.] *suffix pron. 1st pl.*


꞊nỉ [pron.] **1.** *suffix pron. 1st dual.* **2.** *var.: suffix pron. 3rd pl.*


n [pron.] *encl. pers. pron. 1st pl.*

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n.tỉ *relative adjective sing. masc.*

n.t(ỉ)t *relative adjective sing. fem.*

n.t(ỉ)w *relative adjective pl., com gen.*

n.t(ỉ)w-ỉm ***[n, pl.]*** those who are there *[i.e., the deceased]*

n.t(ỉ)t ***[n.-e. part.]*** *noun clause marker*

n-n.t(ỉ)t *[with śḏm=f / inf.]* for, because

ḥr-n.t(ỉ)t *[with śḏm=f / inf.]* because

ḫft-n.t(ỉ)t *[with śḏm=f / inf.]* because

r-n.t(ỉ)t *[with śḏm=f / inf.]* because

ḏr-n.t(ỉ)t *[with śḏm=f / inf.]* since, because

n.t-pw ***[part.]*** it is the case that, consequently

n ***[n.-e. part.]*** *negation*

n-wn.t *in clauses of non-existence*

n-ỉś ***[continuous]*** *introducing the negation of an adverbial phrase*

n *[…]* ***ỉś*** ***[discontinuous]*** 1**.** *neg. of a nominal clause* **2.** *neg. of the emphatic construction* **3.** *neg. of the ỉn-construction*

n-sp *[with SUBJUNCTIVE]*


n.t *nominal prefix*

n.t-ᶜ ***[n]*** **1.** habit, custom, ritual

2. completion *[of a project]*

ỉrỉ n.t-ᶜ *to act customarily [i.e., punish]*

n.t-ḥśb.w accountancy

n.t ***[n, fem.]*** the Red Crown *[of Lower Egypt]*


n.t ***[n, fem.]*** water, water level

n-ỉrf ***[n, loc.]*** Naref *[necropolis of Abusir el-Meleq ?]*


nỉ ***[pron.]*** *def. art / dem. noun pl.*


nỉy= ***[pron.]*** *poss. art. pl.*


nỉ.t ***[n, div.]*** Neith


nỉ.t ***[n, fem.]*** wrong-doing

nỉỉỉ ***[n]*** shelter

nỉỉ ***[n, loc.]*** Niya *[a city state on the Orontes]*

nỉw.t ***[n, fem.]*** town

ỉm.ỉ-rᵓ nỉw.t overseer of the city, mayor

nỉw.tỉ ***[adj.]*** belonging to the town

nčr nỉw.t city god

nỉw.t(ỉ)w ***[n, pl.]*** citizens

nỉnỉ ***[n]*** a greeting gesture

ỉrỉ nỉnỉ to greet

nỉś ***[3-LIT]*** **1.** ***[v/t]*** **a.** to call [upon], to summon **b.** *[math.]* to calculate **2.** ***[v/i]*** to call ***[r*** *'sb.';* ***ḥr rn*** *'by the name']*

nỉk ***[n]*** evil doer

nỉtỉt ***[5-LIT]*** **1.** ***[v/t]*** to delay **2.** ***[v/i]*** to stammer

nᶜỉ ***[v/i, 3AE INF]*** to travel

nᶜᶜ ***[v/adj., 3AE GEM]*** [to be] smooth, [to be] painted

nᶜw ***[n]*** serpent, snake

nᶜw ***[n, div.]*** *the winding one [personification of a snake]*

nᶜg.w ***[n]*** *[med.]* crushed substance, flour, particles ***[n(.ỉ)*** *'of' a substance]*

nw *suffix attached to the cardinal numbers one to nine in order to form ordinal numbers*

nw.t ***[n, div.]*** Nut

cf. ***m-ḫnw***

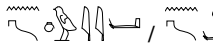
nw.w ***[n]*** Nun *[personification of the primeval waters]*

nw ***[pron.]*** **1.** *dem. adj. pl.* **2.** *abs. pron. sing. neuter*

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 ***nw [v/adj., 2-LIT]*** [to be] weak

 ***nw [n]*** time

 ***nwị̈ [v/t, 3AE INF]*** to take care of

 ***nw.y [n]*** waters, flood

 ***nw.yt [n, fem.]*** wave, flood

 ***nwḫ [n]*** rope

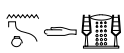
 ***[v/t, 3-rad]*** to bind *[enemies]*

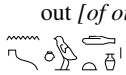
 ***nwḫ [v/t, 3-LIT]*** **1.** ***[v/t]*** to heat **2.** ***[v/i]*** to burn

 ***nwṭ.w [n]*** inaccuracy, deviation

 ***nwṭ.t [n, fem.]*** motion, inaccuracy

 ***nwṭ.t [n, fem.]*** swaddling clothes

 ***nwṭị̈ [v/t, 4AE INF]*** to squeeze out *[of oil]*

 ***nwṭ.t [n, fem.]*** ointment

 ***nb.wt [n, pl.]*** islands

ḫ3.w nb.wt the Aegean islands

nb.wt w3ḏ-wr the islands of the sea

 nb [n] lord, master, possessor, lordship

nb wˁ [n, div.] Sole Lord

nb r ḏr.w [n, div.] Lord-of-All

 ***nb.t [n, fem.]*** lady, mistress

nb.t-pr mistress of the house, legitimate wife

 ***nb.t-ḥw.t [n, div.]*** Nephthys

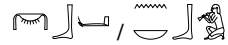
 ***nb.tỉ [n]*** **1.** the crown goddesses, *[fig.]* the crowns of Egypt **2.** the Two Ladies *[royal title preceding the second name]*

 nb [adj.] all, every, each

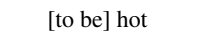
 ***nbw [n]*** gold

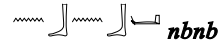
nbw n(.ỉ) fḳ3.w gold of honour

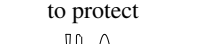
nbw n(.ỉ) ḳn.t gold of bravery

 ***nbị̈ [v/t, 3AE INF]*** to cast

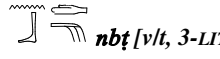
 ***nbỉbỉ [v/adj., 5-LIT]*** *[med.]* [to be] hot

 ***nbnb [v/t, 4-LIT]*** to protect, to protect

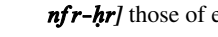
 ***nbś [n]*** Christ's thorn tree

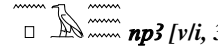
 ***nbṭ [v/t, 3-LIT]*** to wind, to braid *[hair]*

 ***nbṭ [n]*** tress

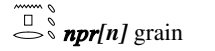
 ***nbč.w-ḳṭ [n, pl., nfr-ḥr]*** those of evil character

 ***np3 [v/i, 3-LIT]*** to be / to get wet

 ***npnp.t [n, fem.]*** hem

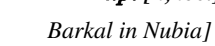
 ***npr[n]*** grain

 ***npr [n, fem.]*** brim *[of a pool, of a well]*

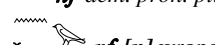
 ***nph.w [n]*** groin

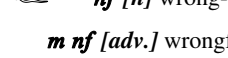
 ***npt [n, loc.]*** Napata *[city at the Gebel Barkal in Nubia]*

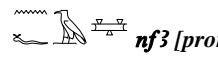
 ***nf*** *dem. pron. pl.*

 ***nf [n]*** wrong-doing

m nf [adv.] wrongfully

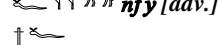
 ***nf3 [pron.]*** *dem. pron. pl.*

 *cf.* ***nf***

 ***nfy [adv.]*** wrongfully

 ***nfr [v/adj., 3-LIT]*** **1.** [to be] good, [to be] beautiful, [to be] lovely **2.** [to be] happy **3.** [to be] present

nfr mṭw [nfr ḥr] eloquent

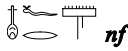
 ***nfr [adv.]*** happily, graciously

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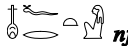
 ***nfr.w [n]*** good things

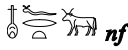
 ***nfr.t [n, fem.]*** good, good things

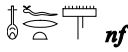
 ***nfr.w [n]*** beauty, goodness, presence

 ***nfr [n]*** best quality *[of cloth]*

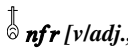
 ***nfr.w [n, pl.]*** young men, recruits

 ***nfr.t [n, fem.]*** woman

 ***nfr.t [n, fem.]*** cow

 ***nfr [n]*** *a dress of good material*

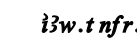
 ***nfr.w [n]*** crown

 ***nfr [v/adj., 3-LIT]*** [to be] zero *in*

ỉ3w.t nfr.yt a lonesome office

nfr n *Old Kingdom negation*

nfr pw *Old Kingdom negation*

 ***nfr.yt [n, fem.]*** end, bottom

nfr.yt (r) [prep.] up to

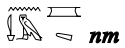
r nfr.yt=f [prep.] to [it's] end, up to *[of time and space]*

śr n(.ỉ) nfr.yt the lowest official

 *cf.* ***ỉm-m***

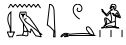
 ***nm.t [n, fem.]*** place of execution

nm.t nčr the god's place of execution

 ***nm [n]*** wine press

 ***nmỉ [3-LIT]*** **1.** ***[v/t]*** to traverse

2. ***[v/i]*** to travel

 ***nmỉ(.w)-šᶜ [n, pl.]*** bedouins

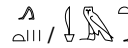
 ***nmỉ [v/t, 3-LIT]*** to shout, to row

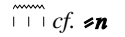
 ***nmw [n]*** dwarf

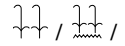
 ***nmḫ.w [n]*** orphan

 ***nmḫ [v/adj., 3-LIT]*** [to be] poor

 ***nmś [n]*** headdress *[of the king and gods]*

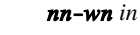
 ***nmt.t [n, fem.]*** **1.** proceeding, procession **2.** movement

 *cf.* ***=n***

 ***nn [pron.]*** *dem. pron. pl.*

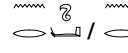
 ***nn [n.-e. part.]*** *negation*

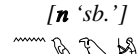
nn-wn *in clauses of non-existence*

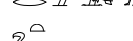
 ***nn-nśwt [n, loc.]*** Herakleopolis

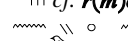
 ***nnk*** *contracted spelling of* ***n(.ỉ)-ỉnk***

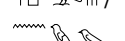
 ***nrỉ [v/i, 3AE INF]*** to terrify *[**n** 'sb.']*

 ***nr.w [n]*** fear, terror

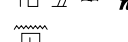
 *cf.* ***r(m)č(.w)***

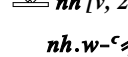
 ***nhỉ [n]*** a little, a few

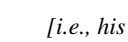
 ***nh.w [n]*** loss

 ***nh [v, 2-LIT]*** to protect

nh.w-ᶜ=f [n] one whom his arm protects *[i.e., his protégé]*

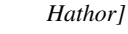
 ***nh.t [n, fem.]*** sycamore tree, tree

 ***nh.t [n, loc.]*** Sycamore *[a cult site of Hathor]*

 ***nhm [v/i, 3-LIT]*** to shout, to wail, to rejoice

 ***nhrn [n, loc.]*** Naherina *[Mitanni, a land on the Euphrates]*

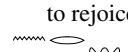
 ***nhṯ [n]*** *[med.]* exhaustion [?]

 ***nḫỉ [v/t, 3AE INF]*** to pray for *[sthg.]*, to request *[sthg. **m-ᶜ/ ḫr** 'from' a god, **n** 'for' sb.]*

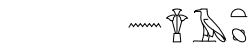
 ***nḫ3 [v/adj., 3-LIT]*** **1.** [to be] fierce

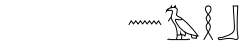
2. [to be] abnormal

nḫ3 š [n] dangerous water

 ***nḫ3 [n]*** the fierce one *[i.e., Apophis]*

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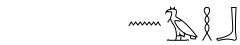
 ***nḫ³.t*** *cf.* ***ḫ³.t***

 ***nḫb.t [n, fem.]*** neck

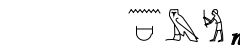
ᶜ.tì n(.ì) nḫb.t *[med.]* nape of the neck

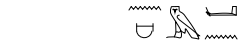
 ***nhb [v/t, 3-LIT]*** to harness

nḫb śśm.t m č³my.t to harness a horse

 ***nḫb [v/t, 3-lit]*** to provide *[**m** 'with']*

 ***nḫb-k³(.w)*** **1.** *[n, div.]* Nehebkau **2.** *[n] IV. Akhet [old]*

 ***nḥm [v/t, 3-LIT]*** to take [away], to seize, to rescue, to save *[**m-ᶜ** 'from' sb. / sthg.']*

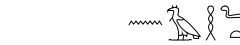
 ***nḥm.n [n. e. p.]*** surely, indeed

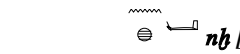
 ***nḥḥ [n]*** [the cyclic] eternity

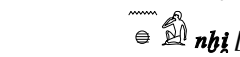
n / r nḥḥ [adv.] eternally

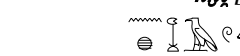
 ***nḫś [n, loc.]*** Nubia

 ***nḫś.ì [n]*** Nubian

 ***nḫč.t [n, fem.]*** tooth

 ***nḫ [v/t, 2-LIT]*** to protect

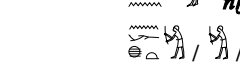
 ***nḫį [v/i, 3AE INF]*** to complain

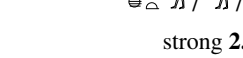
 ***nḫ³.w [n]*** fish-shaped pendant

 ***nḫb.t [n, div.]*** Nekhbet

 ***nḫn [n, loc.]*** Hierakonpolis

 ***nḫn [n. loc.]*** Hierakonpolite Nome *[3rd Upper Egyptian nome]*

 ***nḫn.t [n, fem.]*** childhood, youth

 ***nḫt [v/adj., 3-LIT]*** **1.** [to be] strong **2.** [to be] powerful **3.** *[med.]* [to be] stiff

nḫt ᶜ [nfr ḥr] strong

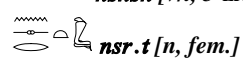
ḫpr m nḫt ᶜ to become a strong one, to come of age

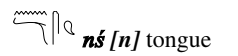
 ***nḫt [n]*** strong man, champion

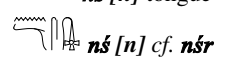
 ***nḫt.w [n]*** victory

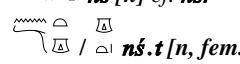
 ***nḫt.w [n]*** hostage

 ***nsnsn [v/i, 5-LIT]*** to suffer [?]

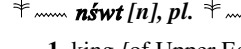
 ***nsr.t [n, fem.]*** Nesret *[a snake goddess]*

 ***nś [n]*** tongue

 ***nś [n]*** *cf.* ***nśr***

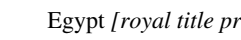
 / ***nś.t [n, fem.]*** throne

 ***nśw.yw [n, pl.]*** serfs, farmers [?]

 ***nśwt [n], pl.*** ***nśw.yw***

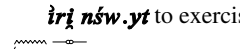
1. king *[*of Upper Egypt*]* **2.** *[in compositions]* royal […]

nśwt bì.tì [n] King of Upper and Lower Egypt *[royal title preceding the fourth name]*

 ***nśw.yt [n, fem.]*** kingship

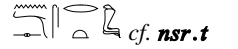
ìrį nśw.yt to exercise the kingship

 ***nśr [v/i, 3-LIT]*** *[med.]* [to be] inflamed

 / ***nśr [n]*** flame

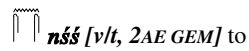
 ***nśr.t [n, fem.]*** flame

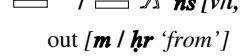
 *cf.* ***nsr.t***

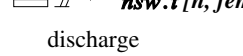
 / / ***nśrśr*** *in*

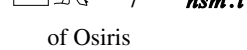
ìw-nśrśr [n, loc.] Isle of fire

 ***nśś [v/t, 2AE GEM]*** to damage

 **/** ***nš [v/t, 2-LIT]*** to expel, to drive out *[**m / ḥr** 'from']*

 ***nšw.t [n, fem.]*** *[med.]* slime, discharge

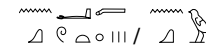
 / ***nšm.t [n, fem.]*** sacred barque of Osiris

 ***nšm.t [n, fem.]*** green feldspar

 ***nšnį [v/t, 4AE INF]*** to rage

 ***nšn.ì [n]*** **1.** rage **2.** rainstorm

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 **nḳᶜ.wt [n, fem.]** notched sycamore fruits

 **nk [v/i, 2-LIT]** to have sexual intercourse, to fornicate

 **nkꜣ [v/i, 3-LIT]** to think, to meditate *[**m** 'about']*

 *cf.* **nìk**

 **nkn [v/t, 3-LIT]** to wound, to harm, to execute

 **nkt [n]** some, a little *[**n(.ỉ)** 'of' sth.]*

 **ngꜣ.w [n, loc.]** Negau *[a woody area in the Lebanon]*

 **ngꜣ.w [n, loc.]** *name of a settlement*

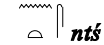
 **ngb [v/t, 3-LIT]** to divert *[**r** 'from' the right path]*

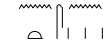
 **ngśgś [v/i, 5-LIT]** to overflow

 *cf.* **nìtìt**

 *cf.* **nčb**

 **ntf [pron.]** *ind. pers. pron. 3rd sing*

 **ntś [pron.]** *ind. pers. pron. 3rd. sing. fem.*

 **ntśn [pron.]** *ind. pers. pron. 3rd. pl.*

 **ntš [v/t, 3-LIT]** to besprinkle *[**m** 'with']*

 **ntk [pron.]** *ind. pers. pron. 2nd sing. masc.*

 **ntč [pron.]** *ind. pers. pron. 2nd sing. fem.*

 **ntčn [pron.]** *ind. pers. pron. 2nd pl.*

 **nčb [v/i, 3-LIT]** [to be] parched

 **nčr [n]** god

nčr ᶜꜣ the great god *[i.e., Osiris, the king]*

nčr nfr the present god *[i.e., the king]*

nčr nìw.tì city god

 **nčr.t [n, fem.]** goddess

 **nčrị [v/adj., 4AE INF]** [to be] divine

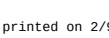
 **nčr.ỉ [adj.]** divine

 nṯb.wt [n, f, pl.] **1.** foundation **2.** area, extent

ḥr nṯb.wt= entire

 nṯb.yt [n, fem.] squall

 nčꜣ.t [n, coll.] servants, slaves

 *cf.* **nčꜣw.yt**

 nčꜣ [v/t, 2-LIT] to grind, to crush

 nčꜣ [v/t, 2-LIT] to consult *[**m** 'with']*

 nčꜣ [v/t, 2-LIT] to protect, to vindicate *[**ḥr** 'sb.']*

nčꜣ-ḥr-ỉtị=f *a title of Horus*

 nčꜣ [v/t, 2-LIT] to confer *[an office]*

 nčꜣ-rᵓ= [v] to consult with *[sb.]*

 nčꜣ.wt-rᵓ [n] advice, oracle

 nčꜣ-ḥr [v] to greet, to revere

ỉ.nčꜣ-ḥr= hail, greetings *[as a solemn greeting]*

 nčꜣ.t-ḥr [n, fem.] gift

 nčꜣ-ḫr.r [v] to greet, to inquire after

 nčꜣ.tì [n] protector

sꜣ nčꜣ.tì a reverent son

 nčꜣw.yt [n, fem.] baseness

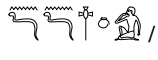
 nčꜣb [v/i, 3-LIT] to abstain

 nčm [v/i., 3-LIT] **1.** [to be] sweet, [to be] pleasant

nčm ỉb [nfr-ḥr] [to be] pleased, [to be] happy *[with gen. obj.]*

2. *[med.]* to recover

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 /  ***nḏnḏ [4-LIT]*** **1.** ***[v/i]*** to consult ***[ḫnᶜ** 'with' sb.]* **2.** ***[v/t]*** to consult *[sb.]*, to inquire *[sthg.]*

 ***nḏnḏ [n]*** advise, council

 ***nḏrị [v/t, 4AE INF]*** **1.** to seize, to arrest **2.** *[med.]* to staple *[a wound]*

nḏrị nmt(.w)t *[with gen. obj.] metaph.]* to follow *[sb.'s]* every turn

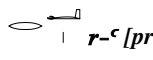
 ***nḏś [v/adj., 3-LIT]*** [to be] small, [to be] little

 ***nḏś [n]*** little one, commoner

 r

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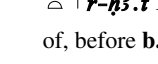
 r **1.** ***[prep.**, stat pron.* ***ỉrꜥ=] a.*** *of direction:* to, toward, up to **b.** *of time:* at, for, until **c.** *of separation:* from kindness **d.** *of respect:* against, in accordance to, about ***e.*** *of expression of the comparative* **2.** *[with śḏm=f / inf.]* until, so that, according to

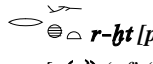
 ***r-ᶜ [prep.]*** beside, near

 ***r-mn-(m)*** ***[prep.]*** up to *[loc. and metaph.]*

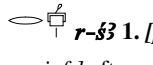
 ***r-ḫ3*** **1.** ***[prep.]*** behind *[of direction]* **2.** ***[adv.]*** *in*

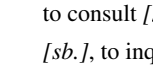
prị r-ḫ3 close up ***[n** 'to' sb.]*

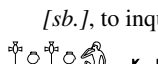
 ***r-ḫ3.t*** ***1. [prep.]*** **a.** *of place:* in front of, before **b.** *off time:* before **2.** ***[adv.]*** to the front, forward

 ***r-ḫt [prep.]*** under the authority ***[n(.ỉ)** 'of' 'sb.']*

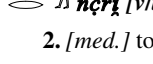
 ***r-ḫnt [adv.]*** forward, to the front, out

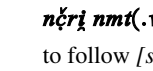
 ***r-ś3*** **1.** ***[prep.]*** after **2.** *[with śḏm=f / inf.]* after

 ***r-gś [prep.]*** besides, at the side of, in the presence of

 ***r-ḏ3w.t [prep.]*** in exchange for

 r=f [encl. part.]

 ***r² [n]*** part *[builds fractions]*

 ***r'.wỉ [n]*** *[math.]* 2/3

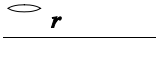
 ***r² [n]*** mouth, utterance, language

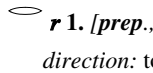
ᶜ3 r² [nfr-ḫr] [to be] pretentious

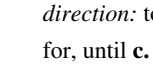
r²-ḫr.ỉ supreme authority

 r² [n] opening, beginning

 r² [n] goose

 ***r²-ỉb [n]*** stomach

 ***r²-ᶜ [n]*** end, limit

 ***r²-ᶜ [n]*** **1.** action, condition **2.** *nominal prefix*

r²-ᶜ-ḫt fight

r²-ᶜ-sḫ3.w document

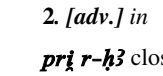
r²-ᶜ-k3.t [completed] work

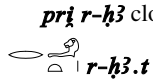
 r²-w3.t [n] path, road

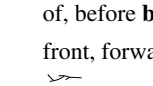
 r²-pw [part.] or

 ***r²-pr [n]*** temple

r²-pr n(.ỉ) śᶜḥ sarcophagus chamber [?]

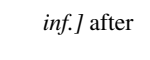
 ***r²-pḏ.t(ỉw) [n]*** foreigners

 ***r²-ḥnw [n, loc.]*** Wadi Hammamat *[in the Eastern Desert, about halfway between Al-Qusayr and Qena]*

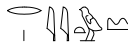
 *cf.* ***rśỉ***

 r²-śḏ3.w [n, loc.] Rosetjau *[a region of the underworld, the necropolis of Giza and Saqqara]*

 r²-ḳrr.t [n, loc.] Raqereret *[the necropolis of Assiut]*

 ***ry.t [n, fem.]*** *[med.]* pus

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 ***ryt [n, loc., syll.]*** Rayat

[a locality in Syro-Palestine]

sš ryt the swamp of Rayat [?]



 ***rᶜw [n]*** sun



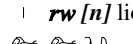
 rᶜw-nb [adv.] daily



 rᶜw [n, div.] Ra

rᶜw-ḥr.w-ȝḫ.tỉ [n, div.] Ra-Horakhty

 ***rw [n]*** lion

 ***rw.tỉ [n, div.]*** Ruty, double lion

 ***rw.t [n, fem.]*** gateway, door,

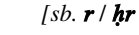
 ***rw.t [n, fem.]*** outside

 ***rw.tỉ [adv.]*** outside of

m rw.tỉ [adv.] outside

r rw.tỉ [adv.] out

 ***rwị 1.*** ***[v/i, 3AE INF]*** to leave, to move, to advance ***[r*** *'to'* ***]*** **2.** ***[v/t]*** to dispel *[sb.* ***r*** */* ***ḥr*** *'from' sthg.]*

 ***rwy(.t) [n]*** straw

 ***rwṯ [n]*** stairway, tomb [shaft]

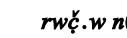
 ***rwčẖ [n]*** bowstring

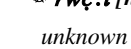
 ***rwčẖ [3-LIT]*** **1.** ***[v/adj.]*** [to be] firm, [to be] strong **2.** ***[v/i]*** to prosper, to succeed

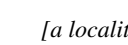
rwčẖ ỉb [nfr-ḥr] [to be] stout-hearted

 ***rwčẖ.w [n]*** agent

rwčẖ.w n(.ỉ) ᶜḳ ỉb trusted agent

 ***rwčẖ.t [n, loc.]*** Rudjet *[an oasis town of unknown location]*

 ***rbỉw [n, loc., syll.]*** Labwe *[a locality in the Lebanon]*

 ***rpw.t [n, fem.]*** noble woman

 *cf.* ***ỉr.ỉ-pᶜ.t***



 cf. ***r≈***

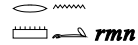
 ***rm [n]*** fish

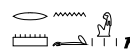
 ***rmị [3AE INF]*** **1.** ***[v/i]*** to weep, to cry **2.** ***[v/t]*** to beweep *[the dead]*

 ***rm.yt [n, fem.]*** tears

 ***rmn [n]*** arm, shoulder

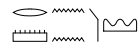


 ***rmn [n]*** side, hind quarter *[of an ox]*

 ***rmn [n]*** side, gang *[of rowing women]*

 ***rmnị [v/t, 4AE INF]*** to carry

 ***rmn.t [n, fem.]*** *[med.]* a parted pot

 ***rmnn [n, loc.]*** Remenen, Lebanon

 ***r(m)č [n]*** [decent] man, Egyptian; *pl.*: people *[cf.* ***r(m)č.t****]*

r(m)č nb anybody

 ***r(m)č.t [n, coll.]*** people *[also with suffix*: *'sb.'s people']*, everybody

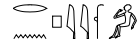
r(m)č.t nb.t everybody, anybody

 ***rn [n]*** name

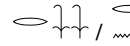
 ***rn.y*** calf

 rnp.t [n, fem.] year

rnp.t-ḥšb [n, fem.] regnal year

 ***rnpị [v/i, 4AE INF]*** to become young again

 ***rnp.wt [n, fem.]*** fresh plants

 ***rnn [v/t, 3-LIT]*** to caress

 ***rnn [v/t, 2AE GEM]*** to nurse, to rear a child

 ***rnn.wtt*** **1.** ***[n, div.]*** Renenutet **2.** ***[n]*** *IV. Peret*

 rrỉ [encl. part.]

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 ***rrk [n, div.]*** *a hostile serpent*

 ***rhn [v/i, 3-LIT]*** **1.** to lean, to rest ***[ḫr*** *'upon' sthg.]* **2.** *[metaph.]* to rely ***[ḫr*** *'upon' sthg.]*

 ***rhnị̈ [v/i, 4AE INF, inf. with .t]*** to wade *[in water]*

 ***rḥ.w [n]*** people, comrades, mates

 ***rḥ.wỉ [n, dual]*** **1.** the two companions *[i.e., Ra and Thot]* **2.**the two Combatants *[i.e., Horus and Seth]*

 ***rḫ [v/t, 2-LIT]*** **1.** to learn, [to come to] know **2.** to experience

rḫ A r B to know *A from B*

 ***rḫ [n]*** knowledge

 ***rḫ [n]*** wise man

 ***rḫ-(ỉ)ḫ(.w)t [n]*** wise man

 ***rḫ nśwt [n, title]*** acquaintance of the king

 ***rḫ.yt [n, coll.]*** ***rḫy.t***-people *[next to* ***pˁ.t*** and ***ḫnmm.t****]*

 ***rḫ.t [n, fem.]*** **1.** List **2.** quantity

 ***rḫt [v/t, 3-LIT]*** to wash *[cloths]*

 ***rḫt.ỉ [n]*** fuller

 *cf.* ***r=***

 ***rś [v/i, 2-LIT]*** to wake

rś ỉr.t [nfr-ḥr] [to be] watchful

rś tp / rś ḥr [nfr-ḥr] [to be] attentive, [to be] vigilant ***[ḫr*** *'about,' 'at']*

 ***rś.w [n]*** guard, guard duty ***[ḫr*** *'over' sthg. / sb.]*

ỉrị̈ rś.w mount guards

 ***rś.w [n]*** south wind

 ***rś.ỉ [adj.]*** southern

rś.ỉ ỉnb=f *Who-is-south-of-his-wall [epith. of Ptah]*

 ***rś.ỉ [n]*** south

 ***rś.ỉw [n, pl.]*** southerners

 /  ***rśỉ [adv.]*** **1.** entirely **2.** quite **3.** *[neg.]* at all

 ršụ [v/adj., 3-LIT] [to be] joyful

 rš.wt [n, fem.] joy, rejoicing

m rš.wt [adv.] joyfully

 ***ršp [n, div.]*** Reshep

 ***rḳị̈ [v/t, 3AE INF]*** to turn aside, to defy

rḳị̈ ỉb [nfr-ḥr] [to be] refractory

rḳ.w-ỉb disaffected person

rḳ.t ỉb ill-will, envy

 ***rḳ.w [n]*** opponent

 *cf.* ***r=***

 ***rk [n]*** time

 ***rkrk.yt [n, fem.]*** *in*

ỉwị̈ m rkrk.yt sneak up to

 ***rkḥ-ˁ3 / rkḥ-wr [n]*** *II. Peret [old]*

 ***rkḥ-nčś [n]*** *III. Peret [old]*

 ***rčn.w [n, loc.]*** Retjenu *[Syro-Palestine]*

rčn.w ḫr.t Upper Retjenu *[i.e., its eastern, mountainous part]*

rčn.w ḫr.t Lower Retjenu *[i.e., it western part]*

 /  ***rṭ [n]*** foot, [lower] leg

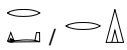
 /  ***rṭw [n]*** stairway

rṭw [n(.ỉ)] nčr ˁ3 / šps.ỉ *a cult district at Abydos*

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 ***rṯ [v/i, 2-LIT]*** to grow

 ***rṯ [n]*** plant, root

 ***rḏi [v/t, 3AE INF]*** **1.** to give, to put **2.** to assign *[sb.* ***r*** *'to' a task]* **3.** to promote *[sb.* ***m*** */* ***r*** *'a position']*

rḏi ỉb m-śꜣ to worry about

rḏi ỉb r to set the mind towards *[sthg.]*

rḏi ỉb ḫnt to pay attention to *[sb.]*

rḏi m-ḥꜣ.t *[with gen.]* to put *[sb.]* in charge of

rḏi m ḫ.t *[refl.]* to prostrate oneself

rḏi (wḏ) (m) ḥr *[with gen. obj.]* to command *[sb.] [with inf., 'to do sthg.']*

rḏi ḥr to pay attention *[**n** 'to']*

rḏi m ḥr / rḏi ḥr to command

rḏi r tꜣ to set aside

rḏi ḥr gś [to be] partial

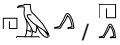
rḏi śꜣ to turn the back, to flee *[**n** 'from' sb.],* to annul *[**r** 'sthg.']*

 ***rḏw [n]*** efflux

 *h*

 *cf.* ***hꜣỉ***

 ***hꜣ [interj.]*** O!

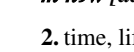
 ***hꜣỉ [v/i, 3AE INF]*** to go down, to descend *[**n** 'to' sb., **r** 'to' sthg., **r** 'to,' 'from' a place, **m** 'from' a place]*

 ***[v/t, 3AE INF]*** to attack

 ***hꜣꜣ.t-r=f [n]*** volume *[lit.: 'what goes down to it']*

 ***hꜣy [n]*** husband

 ***hꜣw [n]*** **1.** neighbourhood, area ***m hꜣw [adv.]*** near **2.** time, life-time ***m hꜣw [adv.]*** *[with gen.]* at the time [of] ***ỉm.ỉ hꜣw=f [adj.]]*** who is on duty **3.** circumstances, affair

 ***hꜣw [n]*** kindred

 hꜣb [v/t, 3-LIT] **1.** *with obj.:* to send *[sb.* ***n*** *'to' sb.,'* ***r*** *'to' a place,* ***r*** *inf.* **'***to do sthg.'] ***2.*** without obj.:* to send *[a letter]*, to inform *[**n** / **r** 'sb.' **ḥr** 'about' sthg.]*

 hꜣb [n] letter, communication

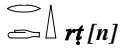
 hꜣkr [n] *a festival in Abydos*

 cf. ***hꜣy***

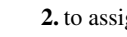
 hy [interj.] ho!

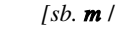
 ***hbų [v/t, 3AE INF]*** **1.** to tread, to trample [down], *[metaph., with reference to donkeys]* to thresh **2.** to traverse

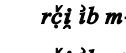
 hbnỉ [n] ebony

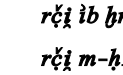
 ***hbhb [v/t, 4-LIT]*** *[med.]* to traverse

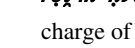
 ***hp [n]*** law

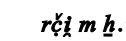
 ***hm [v/adj., 2-LIT]*** [to be] hot, [to be] feverish

 ***hmhm.t [n, fem.]*** battle cry

 ***hn.w / hn.y [n]*** jubilation ***ỉrỉ ḥn.w*** to hail *[**n** 'sb.']*

 ***hnw [n]*** jar, box

 ***hnw [n, pl.]*** associates, family

 ***hnn [v/t, 2AE GEM]*** to assent, to consider *[a petition]*

 ***hrų [v/adj., 3ae inf]*** [to be] calm, [to be] pleased, [to be] content *[**ḥr** / **ḫr** 'with' sthg.]* ***hr nmt.t [nfr ḥr]*** prudent

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 ***ḥrw [n]*** day

ḫrw pn today

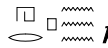
ḥrw nfr festive day, festival day

ỉrỉ ḥrw [nfr] to spent a [festive] day

m ḥrw [adv.] by day

ỉm.ỉ ḥrw≈ [adj.] who is on [daily] duty

 ***ḥrw.yt [n, fem.]*** journal, day-book

 ***ḥrp [v/i, 3-LIT]*** to sink, to be immersed

 ***ḥḥ [n]*** blast *[of fire]*

 ***ḥḳś [v/i., 3-LIT]*** [to be] scanty

 ***ḥčrᶜ [n, loc. syll.]*** Hetjro

 ***ḥčt [n]*** screamer *[figurative for baboon]*

 ***ḥṭ [v/t, 2-LIT]*** **1.** to attack **2.** to punish *[sb.* ***ḫr*** *'for' sthg.]*

 ***ḥṭ [n]*** attack, assault

ỉrỉ ḥṭ to charge an attack *[**m** 'on' sb.]*

 ***ḥṭ [v/t, 2-LIT]*** to quarry *[stones]*

 ***ḥṭḥṭ*** charge *[of the army]*

sp-n(.ỉ)-ḥṭḥṭ attack

 ***ḫ***

 ***ḫ3 [interj.]*** hey

 *cf.* ***ỉ3ḫ.t [n, fem.]*** field

 ***ḫ3 [?]*** *something Atum sits upon in Heliopolis at the beginning of the world*

 *cf.* ***ḫ3.tỉ***

 ***ḫ3*** *cf.* ***nḫ3***

 ***ḫ3.t [n, fem.]*** worry, sorrow

ḫ3.t-ỉb [n] hardship

 ***ḫ3.t [n, fem.]*** griever *[of Isis and Nephthys]*

 /  ***ḫ3 [n.-e. part.]*** *[with SUBJUNCTIVE / PROSPECTIVE]* would that, *[with PERFECT, PASSIVE (PERFECT), and / STATIVE] marking the irrealis mood*

ḫ3-n≈j would that I had *[also used as a noun 'a have-not']*

 ***ḫ3.t [n, fem.]*** tomb

 ***ḫ3 [n, div.]*** Ha *[the god of the West]*

 ***ḫ3 [prep.]*** behind, around *[loc.]*

 ***ḫ3.ỉ [adj.]*** being behind, surrounding

 ***ḫ3.y [n]*** protector

 /  ***ḫ3.w-nb.wt [n, loc.]*** the Aegean islands

 /  ***ḫ3ḳ [v/adj., 3AE INF]*** [to be] naked

 ***ḫ3.yt [n, fem.]*** nakedness

 ***ḫ3.y [n]*** naked man

 ***ḫ3.wtỉ [n]*** naked man

 /  ***ḫ3.w [n]*** **1.** excess, abundance, surplus **2.** *[metaph.]* exaggeration

ỉnḳ ḫ3.w ḫr enlarge

ỉrỉ ḫ3.w ḫr do more than

rčḳ ḫ3.w ḫr give surplus to, enlarge

ḫ3.w r beyond *sthg.*

ỉrỉ ḫ3.w r bȝk do more than [compulsory] labour

 ***ḫ3.t [n, fem.]*** **1.** the forepart of **2.** forehead, face **3.** prow *[of a ship]* **4.** vanguard *[of the army]* **5.** the best of

 ***ḫ3.t-ᶜ [n]*** beginning *[**m** 'of', as the heading of a collection of spells, etc.]*

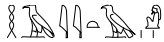
 ***ḫ3.tỉ-ᶜ [n, title]*** ***ḫ3.tỉ-ᶜ***

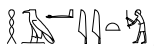
 /  ***ḫ3.tỉ [n]*** heart

 ḫ3.t(ỉ)t [n, fem.] prow rope

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 ḥ3.t(i)t [n, fem.] oil of the best quality

 ***ḥ3y.t(i)w*** *a kind of demons*

 / /

ḥ3ᶜ.yt [n, fem.] turmoil, civil war

 ḥ(3)b [n] **1.** Festival **2.** *[metaph.]* time of taxation

ḥ(3)b n(.i) ỉmn.t festivals of the West

ḥ(3)b n(.i) śč.t *a festival of Anukis*

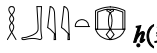
ḥ(3)b-nḫt.w celebration of victory

ḥ(3)b-ḫr.t-nčr festival of the necropolis

ḥ(3)b(.w) tp.ỉ(w) rnp.t m ḫr.t rnp.t annual festivals

 ***ḥ(3)b-śṯ [n]*** *Sed*-festival, jubilee

 ***ḥ(3)bi̯ [v/i, 4AE INF]*** **1.** [to be] solemnised **2.** to triumph

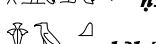
 ***ḥ(3)b.yt [n, fem.]*** festival offering

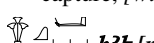
 ***ḥ(3)b [n]*** catch

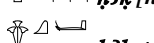
 / ***ḥ3p [v/t, 3-LIT]*** to keep secret, to hide, to conceal ***[r*** *'from' sb.]*

 ***ḥ3m [v/t, 3-LIT]*** catch *[fish, birds]*

 ***ḥ3m [n]*** catch

 ***ḥ3ḳ [v/t, 3-LIT]*** to plunder, to capture, *[without object:]* to make booty

 ***ḥ3ḳ [n]*** plunder, booty

 ***ḥ3ḳ.t [n, fem.]*** plunder, booty

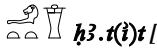
 ***ḥ3g [v/adj., 3-LIT]*** [to be] delighted ***[ḫr*** *'with' sth.]*

 ***ḥ3tỉ [n]*** *[med.]* blur [?] *[as a condition of the eye]*

 ***ḥ3ṭ [n]*** [fish] trap

 ***ḥ3ṭ [v/i, 3-LIT]*** to become inflamed with love ***[r*** *'to' sb.]*

 ***ḥ(i)ḥ(i) [v/t, 4-LIT]*** to look for *[sth.]*, to seek *[sth.]*

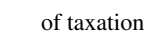
 ***ḥᶜ(.w) [n, pl.]*** **1.** body

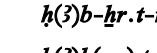
ḥᶜ(.w) nb mankind

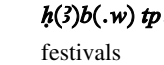
ḥᶜ(.w) nčr the divine body *[i.e., the god, the cult image, the king]*

2. *[with suffix pronoun]* self *[in Middle Egyptian only after prepositions]*

 ***ḥᶜi̯ [v/i, 3AE INF]*** to rejoice ***[m / n / ḥr*** *'in' sth.,' 'at' sth. / sb.]*

 / ***ḥᶜᶜ.wt [n, fem.]*** joy, jubilation

 ***ḥᶜw [n]*** fleet, cargo barge

 / ***ḥᶜpỉ*** **1.** ***[n]*** Nile, inundation

ḥᶜpỉ ᶜ3 a high inundation

2. ***ḥᶜpỉ [n, div.]*** Hapy *[personification of the Nile]*

 ḥᶜčʒ [v/t, 4-LIT] to rob *[sth. / sb.]*

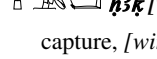
 [n] robbery

 ḥᶜčʒ.wt [n, fem.] *[the act of]* robbing

 ḥw **1.** ***[n]*** utterance, authority

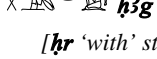
2. ***[n, div.]*** Hu *[personification of the creative utterance]*

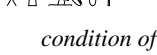
 ḥw [n] food

 ***ḥw-ỉb-čsm*** *a staff*

 ḥw.w [n] *a class of bulls*

 ḥw // / ***ḥwỉ [n.-e. part.]*** *[with SUBJUNCTIVE / PROSPECTIVE]* would that *[often with the encl. part.* *ʒ].*

 ***ḥwi̯ [3AE INF]*** **1.** ***[v/t]*** **a.** to strike, to thrash *[sb.]* **b.** to herd *[animals]* **2.** ***[v/i]*** to beat ***[ḥr / r*** *a part of the body]*

 / *cf.* ***ḥw***

 ḥw.yt [n, fem.] strike, blow

 / ***ḥw.t [n, fem.]*** rain, flood

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 ***ḥw.t [n, fem.]*** large house, estate

ḥw.t n.t ḥḥ m rnp.t [n, fem.] mansion of a million years *[i.e., royal funerary temple]*

ỉm.ỉ-rᶟ ḥw.t-nčr overseer of the temple

 ***ḥw.t-ᶜ3.t [n, fem.]*** palace

 ***ḥw.t-wᶜr.t [n, loc.]*** Avaris

 ***ḥw.t-wr.t [n, fem.]*** court of law

 ***ḥw.t-nčr [n, fem.]*** temple

 / ***ḥw.t-ḥr.w*** **1.** ***[n, div.]*** Hathor **2.** ***[n]*** *III. Akhet [old / new]*

 ***ḥw.t-k3*** ***[n, fem.]*** *k3*-house, [tomb] chapel

 / ***ḥw.tt [n, fem.]*** quarry

 ***ḥw3 [v/i, 3-LIT]*** to putrefy, to rot *[of beer, water a.o.]*

 / ***ḥwn.w [n]*** young man, child

ḥwn.w nfr.w recruits

 ***ḥwn [v/i, 3-LIT]*** to become young again, to rejuvenate[d]

 ***ḥwrw [v/adj., 4-LIT]*** [to be] poor, [to be] wretched

 ***ḥwrw [n]*** a humble man, wretch

 ***ḥwś [v/t., 3-LIT]*** *[med.]* to constrict *[as a condition of the heart]*

 ***ḥwtf [v/t, 4-LIT]*** to plunder, to rob *[sb. / sthg.]*

 *cf.* ***ḥ(3)b***

 ***ḥb [n]*** target

 ***ḥb-ỉb [n]*** *a staff as an insignia*

 ***ḥb3b3 [v/i, 5-LIT]*** to waddle

 ***ḥbś [3-LIT]*** **1.** ***[v/t]*** to cloth, to cover, to furnish **2.** ***[v/i]*** to be clothed ***[m*** *'with']*

ḥbś ḥr [to be] inaccessible ***[r*** *'for' sb.]*

 ***ḥbś [n]*** garment, cloth, clothing

 ***ḥbś.yt [n, fem.]*** wife, concubine

 ***ḥpt [v/t, 3-LIT]*** to embrace, *[refl. with* ***ḥr****]* to entwine

 ***ḥpt [n, m]*** embrace

rčỉ m / r ḥpt to hug

 ***ḥpt [n]*** a measurement

 ***ḥf [v/t, 2-LIT]*** to roam *[of lions that roaming the desert]*

 ***ḥf3.w [n]*** snake

 ***ḥf3.t [n, loc.]*** Mo'alla

 ***ḥfn [n, num.]*** hundred thousand

 *cf.* ***ỉṯ.t***

 *cf.* ***pḥ.ww t3***

 ***ḥm.t [n, fem.]*** woman, wife

ḥm.t-nśwt royal spouse, king's wife

ḥm.t-nśwt wr.t great king's wife

ḥm.t-nčr god's wife

ḥm.t-ḫrṯ an effeminate boy

ỉrỉ ḥm.t to get married

 ***ḥm [encl. part.]*** indeed

 ***ḥm [n]*** coward

 ***ḥmỉ (ḫt) [v/i, 3ae inf]*** to retreat, to draw back ***[n*** **/** ***m-ḫt*** *'from' sb.]*

 ***ḥm-ḫt [n]*** retreat

 ***ḥmw [n]*** steering oar

 ***ḥm [n]*** servant, slave

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 ***ḥm.t [n, fem.]*** female servant / slave

 ***ḥm-nčr [n]*** priest

ḥm-nčr tp.ỉ high priest

ỉm.ỉ-rᵓ ḥm(.w)-nčr overseer of the priests

 ***ḥm.t-nčr [n, fem.]*** priestess

 ***ḥm-kᵓ [n]*** soul priest, funerary priest

 ***ḥm [n]*** Majesty, incarnation

 ***ḥm.t [n, fem.]*** Majesty, incarnation

 ***ḥmụ [v/adj., 3AE INF]*** [to be] skilled

[m *'in' sthg.]*

 ***ḥmw.w [n]*** craftsman

 ***ḥmw.t [n, fem.]*** skill, craft, craftsmanship

 ***ḥmw.t [n, coll.]*** craftsmen

 ***ḥmw.t(ỉ)w [n, pl.]*** craftsmen

 ***ḥmᵓ.t [n, fem.]*** salt

 ***ḥmm [n]*** *a medical instrument*

sᵓ-ḥmm [n] *a kind of physician*

 ***ḥmśị [v/i, 4AE INF, inf. with .t]*** **1.** to sit [down], to dwell ***[m*** *'in']*

2. to besiege ***[ḫr*** *a city]*

 ***ḥmt [n, m]*** copper

ḥmt-km black copper

 ***ḥn [v/t, 2-LIT]*** **1.** to equip, to rearrange

2. to command, to exhort

ḥn ᶜ ḫr keep busy with

ḥnꜥk m ᶜnḫ revive yourself *[as an incitement]*

 ***ḥn.t [n, fem.]*** orders, business

 ***ḥn.twy [n]*** commander

 ***ḥn [v/i, 2-LIT]*** to go speedily

 ***ḥn.tỉ [n, fem.]*** **1.** limit *[of space and time]*, **2.** area, period of time

m ḥn.tỉ [adv.] for miles

 ***ḥn.w [n]*** jar, box

 ***ḥn.wt [n, fem.]*** mistress, lady

 ***ḥnᶜ*** **1.** ***[prep.]*** [together] with **2.** ***[prep. adv.]*** therewith, thereby **3.** *[with śčm=f / inf.]* 'and' *[usually followed by the inf.]*

 ***ḥnw.t*** horn

 ***ḥnb [v/t, 3-LIT]*** **1.** to measure [out]

2. *[metaph.]* to assign *[fields]* ***[n*** *'to' sb.]*

 ***[v/adj., 6-LIT ?]*** *[med.]* [to be] ball-shaped *[of swellings]*

 ***ḥnmm.t [n, coll.]***

*ḥnmm.t–*people *[next to pᶜ.t and rḫ.yt]*

 ***ḥnn.t [n, loc.]*** Henenet *[a (mythological ?) locality]*

 ***ḥnḥn [v/t, 4-LIT]*** to hinder, to detain

 ***ḥnsk.yt [n, fem.]*** *the One-With the Braided-Hair*

 ***ḥnś [v/adj., 3-LIT]*** [to be] narrow

 ***ḥ(n)ḳ.t [n, fem.]*** beer

 ***ḥnk [v/t, 3-LIT]*** to present *[a gift / an offering]* ***[n*** *'to' sb.]*, to present *[sb.* ***m*** *with' sthg.]*

 ***ḥnk [n]*** *an offering vessel*

 ***ḥnk.t [n, fem.]*** offering, donation

 ***ḥnk.yt [n, fem.]*** bed

 ***ḥntị [v/adj., 4AE INF]*** [to be] covetous, [to be] greedy ***[ḫr*** *'for']*

 ***ḥnt [n]*** greed

 ***ḥr.w*** **1.** ***[n, div.]*** Horus **2.** Horus *[royal title preceding the first name]*

ḥr.w-ᵓḫ.tỉ [n, div.] Horakhty

ḥr.w-wr [n, div.] Haroeris

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ḥr.w-⟨p3⟩-ḫrṭ *[n, div.]* Harpokrates

ḥr.w-m-3ḫ.t *[n, div.]* Harmakhis

ḥr.w-nčˇ-(ḥr)-ỉtỉ=f *[n, div.]* Horus, Protector of his father

ḥr.w-śmś.w *[n, div.]* Horsemsu

 ***ḥr.w-nbw*** *[n]* Horus-of-Golf / Horus of the Sky *[royal title preceding the third name]*

 ***ḥr*** *[n]* **1.** face **2.** sight

rčˇỉ m ḥr *[with gen.]* to command *[sb.]*

ḫr (ś.t)-ḥr under the supervision of

 ***ḥr=f-ḥ3=f*** *His-Face-is Behind-Him [i.e. a ferry man in the underworld]*

 ***ḥr-nb*** *[n]* everybody, anybody

 ***ḥr*** **1.** *[prep.]* **a.** *of place:* upon, in *[a land]*, to, towards **b.** *of provenience:* from **c.** *of course:* on account of **d.** *of separation:* from *e. of time and addition* **e.** *with inf., in the pseudo-verbal construction* **2.** *[with śčˇm=f / inf.]* because

 ***ḥr.ỉ*** *[adj.]* being atop, upper, supreme

ḥr.t-ᶜ arrears, reminder

ḥr.(ỉ)w-rnp.t epagomenal days

ḥr.ỉ-śšt3 privy to the secret(s) *[a title]*

ḥr.ỉ(w) šᶜ bedouins

ḥr.ỉ(w) t3 those who are [still] upon the earth *[i.e., the living]*

 ***ḥr.ỉ*** *[n]* chief, leader, superior

ḥr.ỉ pr caretaker

ḥr.ỉ-s3 chief of the phyle

 ***ḥr.w*** *[n]* upper part, top

n / r ḥr.w *[adv.]* upwards

 ***ḥr.t*** *[n, fem.]* sky

 / ***ḥr.t*** *[n, fem.]* rock tomb, tomb chapel

 ***ḥr-ỉb*** *[prep.]* amidst

ḥr.ỉ-ỉb *[adj.]* being in the midst of, residing in *[a temple]*

ḥr.w ḥr.ỉ-ỉb ᶜḥ Horus in the palace *[i.e., the king]*

 / ***ḥr.ỉ-ỉb*** *[n]* middle, midday

m-ḥr.ỉ-ỉb *[prep.]* in [the midst of]

 ***ḥr-ᶜ*** / ***ḥr-ᶜ.wỉ*** *[adv.]* immediately

 ***ḥr-ḫnt*** *[prep.]* in front of, at the top of

 ***ḥr-ś3*** **1.** *[prep.]* after **2.** *[with śčˇm=f / inf.]* after **3.** *[prep. adv.]* subsequently, later, afterwards

 ***ḥr-ḳ3b*** *[prep.]* in the midst of, among

 ***ḥr-gś*** *[prep.]* beside, in the presence of

 ***ḥr-tp*** *[prep.]* **1.** upon **2.** on behalf of, in favour of

 ḥr.ỉ-tp *[adj.]* being atop

 / ***ḥr.ỉ-tp*** *[n]* overlord

ḥr.ỉ tp ᶜ3 nomarch

 ḥr.t-tp *[n, fem.]* Uraeus

 ḥr.ỉ-š=f *[n, div.]* Herishef

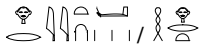
 ḥr-wr *[n, loc.]* Herwer *[a location in Middle Egypt]*

 ḥrỉ *[v/i, 3AE INF]* [to be] far, to abstain *[**r** 'from']*

 ḥr.w **1.** *[prep.]* apart from, besides *[**r** 'sthg.' / 'sb.']* **2.** *[with śčˇm=f / inf.]* but rather

 ḥr *[v, 2-LIT]* **1.** *[v/refl.]* to gear up *[**r** 'to do sthg.']* **2.** *[v/i]* [to be] prepared, [to be] ready

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 ***ḥr.yt [n, fem.]***
terror
ỉrị̀ / rḏị̀ ḥr.yt to install fear *[with gen. 'for' sb.]*

 ***ḥrr.t [n, fem.]*** flower
ỉrị̀ ḥrr.t to blossom

 ***ḥrś.t [n, fem.]*** carnelian

 ***ḥrtị̀ [v/i, 4AE INF]*** to travel *[by land]*

 /  ***ḥḥ [n, num.]*** million, great number

 ***ḥḥ(.w) [n, pl.]*** chaos gods

 *cf.* ***ḥ(ỉ)ḥ(ỉ)*** seek

 *cf.* ***nḥḥ***

 ***ḥḥ [n, loc.]*** Heh *[Abu Sir, a locality at the second cataract in the vicinity of Mirgissa]*

 ***ḥsị̀ [v/t, 3AE INF]*** to favour, to praise

 /  ***ḥsw [n]*** favour, praise

 /  ***ḥsw.t [n, fem.]*** favour, praise

 ***ḥs.w*** /  ***ḥs.y [n]*** praised one

 ***ḥs.tỉ [n]*** favour, praise *[cf.* ***ḥsw.t****]*

 ***ḥsị̀*** **1.** ***[v/i, 3AE INF]*** to proceed ***[r*** *'to'];* to attack **2.** ***[v/refl.]*** to turn to and fro; to breast *[the enemy]*
ỉyị̀ m ḥsị̀.t=f coming to meet him
ḥsị̀ ḥr to confront ***[m*** *'sb.']*

 /  ***ḥs3 [v/adj., 3-LIT]*** [to be] fierce

 /  ***[n] ḥsmn*** **1.** natron **2.** bronze

 ***ḥsmn [n]*** menstruation

 ***ḥś [n]*** excrement

 /  ***ḥśị̀ [v/t, 3AE INF]*** to sing

 ḥś [v/i, 2-LIT] to feel cold

 ***ḥśb [n, num.]*** ¼

 ***ḥśb [v/t, 3-LIT]*** to break

 ḥśb [n] fracture

 /  ***ḥśb [3-LIT]*** **1.** ***[v/t]*** to count, to reckon, to distribute **2.** ***[v/i]*** to prorate ***[m*** *'sthg.'* ***n*** *'to' sb.]*
ỉm.ỉ-rʾ pr ḥśb r(m)č(.w) ỉmn overseer of the office of counting people *[of the temple of Amun]*

 /  ***ḥśb.w [n]*** accounting, reckoning

 ḥśb [n] enlistee, conscript

 ḥśb.t [n, fem.] *[med., metaph.]* worms [?]

 ḥśr.t [n, loc.] Hesret *[a sacred precinct of Hermopolis]*

 ḥśḳ [v/t, 3-RAD] to sever, to cut off / out

 cf. ***ḥ(n)ḳ.t***

 ***ḥḳ3 [v/i, 3-LIT]*** to rule

 /  ***ḥḳ3 [n]*** ruler
ḥḳ3 n(.ỉ) śp3.t nomarch
ḥḳ3 ḥw.t estate-manager
ḥḳ3 ḫ3ś(.w)t Hyksos

 ḥḳ3.t [n, fem.] rulership

 ḥḳ3-ʿnč.w [n, loc.] Heliopolitan Nome *[13th Lower Egyptian nome]*

 ***ḥḳ3.t [n, fem.]*** *hekat [a measure of grain]*

 / ***ḥḳr [v/i, 3-LIT]*** [to be] hungry

 ḥḳr [n] hunger

 ḥḳr.w [n] *in*
rnp.wt ḥḳr.w years of hunger *[i.e., famine]*

 ***ḥḳr [n]*** hungry man

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 / ***ḥk3*** ***[3-LIT]*** **1.** ***[v/i]*** to do magic, *[med.]* to conjure ***[ḫr*** *'a patient']*

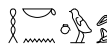
2. ***[v/t]*** to bewitch

 / ***ḥk3.w*** ***[n]*** **1.** magic

2. magical spells

 ***ḥk3.w*** / ***ḥk3.y*** ***[n]*** magician

 ***ḥk3*** ***[n, div.]*** Heka *[the personification of magic]*

 ***ḥkn.w*** ***[n]*** praise

ỉrỉ ḥkn.w to praise ***[n*** *'sb.']*

 ***ḥkn.w*** ***[n]*** a sacred oil, malabathron

 ***ḥt3.w*** ***[n]*** sail, awning

 ***ḥty.t*** ***[n, fem.]*** throat

 ***ḥtp*** ***[n]*** offering

ḥtp-nčr [god's] offerings

ḥtp-čḏ-nśwt a boon that the king grants, proof of grace, funeral offering,

ỉrỉ ḥtp-čḏ-nśwt present a funeral offering

 ***ḥtp.t*** ***[n, fem.]*** offering

 ***ḥtp*** ***[3-LIT]*** **1.** ***[v/adj.]*** [to be] pleased, [to be] content ***[m*** / ***ḫr*** *'with']* **2.** ***[v/i]*** **a.** to be gracious ***[n*** *'to' sb.]*, to pardon ***[n*** *'sb.']*, to content ***[n*** ***'***sb.'] **b.** to feast ***[m*** *'on']*

c. to set *[the sun]*, to rest, *[metaph.]* to die

3. ***[v/t]*** to take *[a seat]*

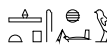
 ***ḥtp.w*** ***[n]*** peace, content, grace

m ḥtp.w ***[adv.]*** peacefully, contentedly

r ḥtp.w ***[adv.]*** to the contentment of

 ***ḥtp.t*** ***[n, fem.]*** peace, graciousness

 ***ḥtp.t*** ***[n, fem.]*** a bundle of herbs

 ***ḥtp≠ś-ḫwśỉ≠ś*** ***[n, div.]*** Hetepkhuses

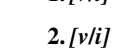
 ***ḥtp-k3*** ***[n]*** *[metaph.]* faeces

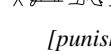
 ***ḥtm*** ***[v/t, 3-LIT]*** to provide ***[m*** *'with']*

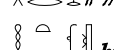
 / ***ḥtm*** ***[3-LIT]***

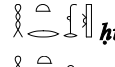
1. ***[v/t]*** to destroy *[enemies]*

2. ***[v/i]*** to vanish, to perish

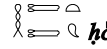
 ***ḥtm.w*** ***[n, pl.]*** the destroyers *[punishing deities in the underworld]*

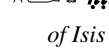
 ***ḥtr*** ***[n]*** a team of horses, chariotry

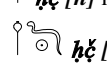
 ***ḥtr*** ***[v/t, 3-LIT]*** to tax, to levy

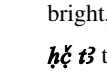
 ***ḥtr*** ***[n]*** tax, levy

 ***ḥtr*** ***[n]*** lashings

 ***ḥč*** ***[v/t, 2-LIT]*** to overlay *[e.g., with gold]*

 ***ḥčč.t*** ***[n, fem.]*** armpit, shoulder

 ***ḥṯṯ.t*** ***[n, fem.]*** the Scorpion-Like *[epith. of Isis a. o. goddesses]*

 ***ḥč*** ***[n]*** mace

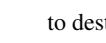
 ***ḥč*** ***[v/adj., 2-LIT]*** [to be] white, [to be] bright, [to be] shining

ḥč t3 the land gets bright, it dawns

 ***ḥč-t3*** ***[n]*** dawn, morning

 ***ḥč*** ***[n]*** silver

 ***ḥč.t*** ***[n, fem.]*** white cloth, white clothing

 / ***ḥč.t*** ***[n, fem.]*** *the White Crown of Lower Egypt*

 ***ḥč.t*** ***[n, fem.]*** white sandal

 ***ḥčỉ*** ***[v/t, 3AE INF]*** **1.** to inure, to destroy **2.** to damage, to harm

3. to cancel

 ḥč ***[n]*** damage

 ḥčw.yt ***[n, fem.]*** lamp

 ḥččw.t ***[n, fem.]*** brightness, light

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ḥ

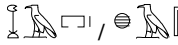
 **ḥ.t** *[n, fem.]* fire

rḫi ḥ.t m set on fire

 **ḥ.t** *cf.* **(i)ḥ.t**

 **ḥ3** *[n, num.]* thousand

 **ḥ3-t3** *[n] a land measure of ten arouras*

 **ḥ3** hall, office

ḥ3 n(.i) wḥm.w bureau of the herald

ḥ3 n(.i) ḫḫ r(m)ḫ(.w) bureau of personnel, bureau for the allotment of workers,

 **ḥ3.yt** *[n, fem.]* heap of corpses, massacre

ỉrỉ m ḥ3.yt to turn into a heap of corpses, to slaughter

 **ḥ3.yt** *[n, fem.]* illness, disease, *[metaph.]* malady

 **ḥ3.yt(i)w** *[med.]* demons *[causing diseases]*

 **ḥ3ỉ** *[v/t, 3AE INF]* to measure, to explore, *[med.]* to examine

 **ḥ3w.t / ḥ3y.t** *[n, fem.]* altar, offering table

 **ḥ3ḥ** *[v/t, 3-LIT]* to throw [away], to abandon

ḥ3ḥ m3ḥ.wỉ n to pay attention to

 **ḥ3ḥ.w** *[n] in*

ḥ3ḥ.w n(.i) ỉṭ.t *[med.]* discharge [?] *[as a medical condition or symptom wit women]*

 **ḥ3wỉ** *[n]* evening, night

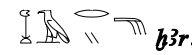
 *cf.* **ḫf ḥ**

 **ḥ3m** *[v/t, 3-LIT]* to bend

ḥ3m ḥ to bend the arm *[an offering gesture]*

ḥ3m ś to bend the back *[in respect]*

 *cf.* **ḫ3r.t**

 **ḥ3r.ỉ** *cf.* **ḫ3r.ỉ**

 **ḥ3r** *[n]* goose

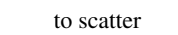
 *cf.* **ḫr**

 *cf.* **ḫr.w**

 *cf.* **ḫrb**

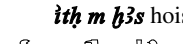
 **ḥ3ḫ** *[v/adj., 3-LIT]* [to be] quick

 **ḥ3ḫ3** *[v/t, 4-LIT]* to winnow, to scatter

 **ḥ3s** *in*

ỉtḥ m ḥ3s hoist up

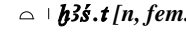
 cf. **ḫšb**

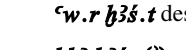
 **ḥ3ś.t** *[n, fem.]* foreign land, desert

ꜥw.r ḥ3ś.t desert game

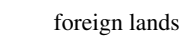
ḥḳ3 ḥ3ś.t(ỉ)w the Hyksos

ỉm.ỉ-rꜣ ḥ3ś.t(ỉ)w *[n, title]* overseer of the foreign lands

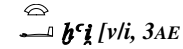
 **ḥ3ś.t(ỉ)w** *[n]* foreigners

 **ḥꜥỉ** *[v/i, 3AE INF]* to rise, to appear *[in glory]*

ḥꜥỉ *[m nśwt]* to appear as king

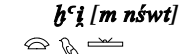
 **ḥꜥ.w** *[n]* appearance

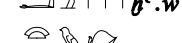
 **ḥꜥ.w** *[n]* crown, diadem

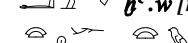
 **ḥꜥ.w** *[n]* equipment, weapons

ḥꜥ.w-n(.ỉw)-ꜥḥ3 weapons

ḥꜥ.w-n(.ỉw)-rꜣ-ꜣ-ḫt weapons

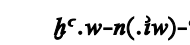
 **ḥꜥm** *[n]* throat, neck

 **ḥꜥr** *[v/i, 3-LIT]* to rage

 **ḥw** *[n]* uniqueness

ḥr-ḫw꞊ except, besides

nn wn ḥr ḫw꞊f there is no one besides him

 **ḥwỉ** *[v/t, 3AE INF]* to protect

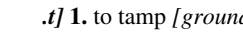
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 ***ḫwỉ-bꜣḳ*** *Khubak [epith. of the king]*

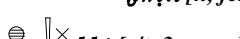
 ***ḫw*** fan

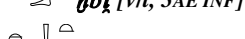
čꜣ.y ḫw [m wnm.ỉ nśwt] [n, title] fan barer [to the right of the king]

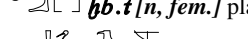
 ***ḫwsỉ*** *[v/t, 4AE INF, inf. with .t]* **1.** to tamp *[ground],* to build **2.** to stir *[heart, arms]*

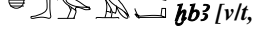
 ***ḫwṯ*** *[v/adj., 3-LIT]* [to be] rich ***[m*** *'with']*, [to be] wealthy

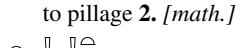
 ***ḫwṯ.t*** *[n, fem.]* sedan

 ***ḫbỉ*** *[v/t, 3AE INF]* to deduct, to reduce

 ***ḫb.t*** *[n, fem.]* place of execution

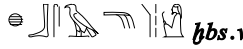
 ***ḫbꜣ*** *[v/t, 3-LIT]* **1.** to destroy, to pillage **2.** *[math.]* to deduct ***[m*** *from]*

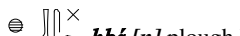
 ***ḫbb.t*** *[n, fem.] a vessel for ointment*

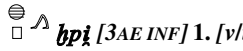
 ***ḫbs.wt*** *[n, fem.]* beard

 ***ḫbs.wt(ỉ)w*** *[n]* the bearded ones *[i.e. the people of Punt]*

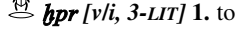
 ***ḫbś*** *[n]* plough land

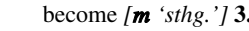
 ***ḫpỉ*** *[3AE INF]* **1.** *[v/i]* **a.** to travel **b.** *[metaph.]* to die **2.** *[v/t]* to meet, to encounter *[sb.]*

 ***ḫpr*** *[v/i, 3-LIT]* **1.** to come into being, to occur, to emerge ***[m*** *'from' sthg.]* **2.** to become ***[m*** *'sthg.']* **3.** to make a career, to come into office

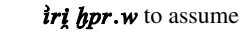
 ***ḫpr.w*** *[n]* form, transformation

ỉrỉ ḫpr.w to assume shape ***[m*** *'as']*, to transform ***[m*** *'into' a form]*

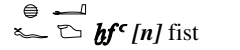
 ***ḫpr.ỉ*** *[n, div.]* Khepri

 ***ḫpš*** *[n]* foreleg *[of an ox]*

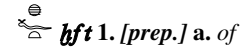
 ***ḫpš*** *[n] [astron.] the constellation of the Great Bear*

 ***ḫpš*** *[n]* strength, strong arm

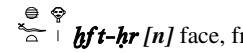
 ***ḫpš*** *[n]* sickle sword

 ***ḫfᶜ*** *[n]* fist

 ***ḫfᶜ*** *[v/t, 3-LIT]* to seize, to grasp, to make booty

 ***ḫft*** **1.** *[prep.]* **a.** *of location*: before, in(to) the presence, across from **b.** *of conformity*: in accordance with, corresponding to **2.** *[with śḏm=f / inf.]* when

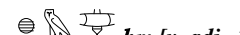
 ***ḫft.w*** *[prep. adv.]* accordingly

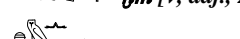
 ***ḫft-ḥr*** *[n]* face, front

(m)-ḫft-ḥr *[prep.] [with gen.]* in front of, in the presence of

ḫft.t-ḥr-nb=ś *[n, loc.]* Khefethernebes *[the Theban necropolis across from Karnak]*

 ***ḫft.ỉ*** *[n]* enemy

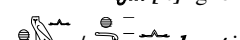
 ***ḫm*** *[v, adj., 2-LIT]* [to be] dry

 ***ḫm*** *[2-LIT]* **1.** *[v/t]* to know not, to ignore **2.** *[v/adj.]* [to be] ignorant *[of sthg.]*

ḫm ḏ.t= [to be] dazed / unconscious

ỉ.ḫm.w-śk *[n, pl.] Those-Who-Do-Not-Set* [i.e., the circumpolar star]

 ***ḫm*** *[n]* ignorant person

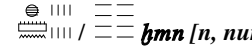
 ***ḫm.t*** ignorance, lack of knowledge

m ḫm.t *[prep.]* without, without knowing

 ***ḫmy*** *[v/i, 3-LIT]* to consume ***[m*** *'sthg.']*

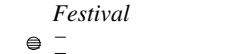
 ***ḫm*** *[n, loc.]* Letopolis

 ***ḫm*** *[n]* shrine

 ***ḫmn*** *[n, num.]* eight

 ***ḫmn.w*** *[n, loc.]* Hermopolis

 ***ḫmn.nwt*** *[n, fem.] the Eighth-Day-Festival*

 ***ḫmt.w*** *[n, num.]* three

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 ***ḥmt.w r [n]*** *[math.]* ¾

 ***ḥmt [v/t, 3-LIT]*** to consider, to plan, to intend *[with obj. cl.]*

 ***ḥnỉ [v/i, 3AE INF]*** **1.** to alight, to rest **2.** *[metaph.]* to rely *[**ḥr** 'upon']*

 ***ḥn [n]*** **1.** speech, utterance **2.** matter, [heroic] deed

ḥn n(.ỉ) mṭw.t saying, proverb

 ***ḥn.w [n]*** resting place, abode

 ***ḥnm [v/t, 3-LIT]*** to breath, to smell

 ***ḥnm [v/adj., 3-LIT]*** [to be] glad, [to be] cheerful

 ***ḥnm.w [adv.]*** cheerfully

 ***ḥnm.t(ỉ)t [n, fem.]*** fostress

 ***ḥnmś [n]*** friend, friendship

 ***ḥnr [v/t, 3-LIT]*** to restrain, to imprison

 ***ḥnr.t [n, fem.]*** prison

ḥnr.t n(.ỉ) śčm remand centre

 ***ḥnr [n]*** prisoner

 ***ḥnr [n]*** harem, chamber

ḥnr ꜥḥ private sector of the palace

 ***ḥnr.t [n, fem.]*** woman of the harem, concubine

 ***ḥnr.tt [n, fem.]*** conspiracy

 ***ḥns [v/t, 3-LIT]*** to travers *[a region]*, to travel through

 ***ḥnś -wr [n, loc.]*** Great Kenesh canal *[a myth. celestial canal]*

 ***ḥnś.w*** **1.** *[n, div.]* Khons **2.** *[n] I. Shemu [old]*

 ***ḥnš [n]*** *[med.]* a herb

 *cf.* ***ỉm.ỉ-ḥnt-n-ỉr.tỉ***

 ***ḥnt [n]*** face, front

 ***ḥntỉ [v/i, 4AE INF]*** [to be] in front of, [to be] foremost

 ***ḥnt [prep.]*** **1.** *[of place]* in front of, at the top **2.** *[of distinction]* among, from

prỉ m ḥnt to come forth

 ***ḥnt [n]*** **1.** forepart **2.** south, southern part

 ***ḥnt.ỉ [adj.]*** being in front of

 ***ḥnt.ỉ [n]*** foremost

ḥnt.ỉ-ỉmn.t(ỉ)w **1.** *[n, div.]* Khontamenti **2.** *[epith. of Osiris]* Foremost of the Westerners

 ***ḥnt.w [prep. adv.]*** previously, earlier

 *cf.* ***ḥnt.ỉ***

 ***ḥnt.ỉ [n]*** *a term for crocodile*

 ***ḥnt-ḥn-nfr [n, loc.]*** Khent-Hen-Nefer *[a locality in Nubia, south of the second cataract]*

 ***ḥnt.ỉ-ḥt.ỉ [n, div.]*** **1.** *[n, div.]* Khentykhety **2.** II. *šm.w [old]*

 ***ḥnt.ỉ-š [n]*** garden, plantation

 ***ḥnt.ỉ-š [n, loc.]*** *[metaph.]* Lebanon

 ***ḥnt(.ỉ)w-tꜣ [n]*** the Southerners

 ***ḥntỉ [v/i, 4AE INF]*** to sail upstream, to travel southward

 ***ḥnt.yt [n, fem.]*** voyage southwards, *[also used in place of the inf. of **ḥntỉ**]*

m ḥnt.yt [adv.] southward

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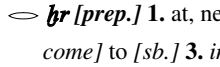
 ***ḫntš [n]*** plantation

 ***ḫntš [v/i, 4-LIT]*** [to be] glad, to rejoice ***[m*** *'at']*

 ***ḫnṯ [v/i, 3-LIT]*** **1.** to step, to tread ***[ḫr*** *'on']*, tread down *[enemies]* **2.** *[metaph.]* [to be] insulting

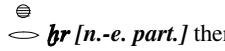
 ***ḫnṯ.w [n]*** throne

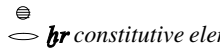
 ***ḫnḳ [n]*** lower leg, calf

 ***ḫr [prep.]*** **1.** at, near, with *[sb.]* **2.** *[to come]* to *[sb.]* **3.** *introduction of the king's name in the date* **4.** *introduction of the agent after the inf. or the passive*

rnp.t-ḥsp 3 ḫr ḥm n(.ỉ) NN third regnal year under the Majesty of *NN*

 ***ḫr.ỉ [adj.]*** being with

 ***ḫr [n.-e. part.]*** then, thus

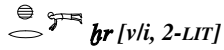
 ***ḫr*** *constitutive element of śḳm.ḫr=f*

 ***ḫr.t [n, fem.]*** condition, affairs, ***ḫr.t nb.t*** *cf.* ***(ỉ)ḫ.t nb.t***

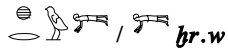
ỉrỉ ḫr.t to provide for

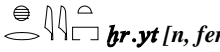
 ***ḫr.t-ỉb [n]*** wish, desire

ḳṭ ḫr.t ỉb to speak one's mind

 ***ḫr [v/i, 2-LIT]*** to fall

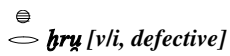
ḫr n to become subject to *[sthg.]*

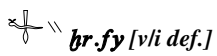
 ***ḫr.w [n]*** fallen one, enemy

 ***ḫr.yt [n, fem.]*** butchery, slaughterhouse

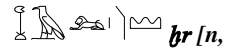
 ***ḫr.yt*** / ***ḫr.wt [n, fem.]*** sacrificial animals

 ***ḫrw [n]*** **1.** voice, sound, noise **2.** quarrel

 ***ḫrụ [v/i, defective]*** to say

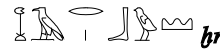
 ***ḫr.fy [v/i def.]*** to say *[side form of* ***ḫr****, always with enclitic pronoun]*

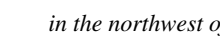
 ***ḫrw.y [n]*** enemy

 ***ḫr [n, loc.]*** Syria

 ***ḫr.w [n]*** Syrians

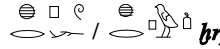
 ***ḫrw.yw*** hostility

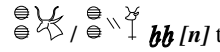
 ***ḫrb [n, loc.]*** Aleppo *[a city in the northwest of Syria]*

 ***ḫrp [v/t, 3-LIT]*** **1.** to administrate, to govern, to control, to guide **2.** to provide, to bring, to dedicate

 ***ḫrp [n]*** director, administrator

 *cf.* ***w***

 ***ḫrp.w [n]*** mallet

 ***ḫḫ [n]*** throat, neck

 ***ḫsȝỉ [n]*** bribe

 ***ḫśbḳ [n]*** lapis-lazuli

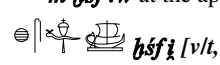
 ***ḫśf [3-LIT]***

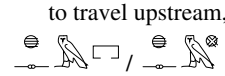
1. ***[v/t]*** **a.** to repel, to oppose **b.** to prevent *[sb.* ***ḫr inf.*** *'form doing sthg.']* **2.** ***[v/i]*** **a.** to punish ***[n*** *'sb.'*, ***ḫr*** *'for']* **b.** to advocate ***[ḫr*** *'sb.']*

ḫśf n=[f] m ỉȝw.t to depose [him] from office

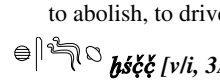
 ***ḫśf-ʿ [v/t, 3-LIT]*** to oppose

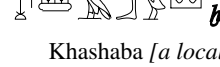
 ***ḫśf.w [n]*** approach *in* ***m ḫśf.w*** at the approach of, on meeting him

 ***ḫśfỉ [v/t, 4AE INF, inf. with .t]*** to travel upstream, to go north

 *cf.* ***ḥm***

 ***ḫśr [v/t, 3-LIT]*** to dispel, to abolish, to drive away, to remove

 ***ḫśḳḳ [v/i, 3AE-GEM]*** to grow mouldy

 ***ḫšb [n, loc., syll.]*** Khashaba *[a locality in Syro-Palestine]*

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ḫt [n, m] tree, wood, forest

ḫt bnr fruit tree

ḫt ḥḏ white wood


[n, m] rod *[a measurement of 100 cubits]*


ḫtỉ [v/i, 3AE INF] to retreat


ḫt [prep.] through, throughout


ḫtỉ [v/t, 3AE INF] to carve, to engrave


ḫt(ỉ).t [n, fem.] carving, inscription


ḫt.w [n] terrace

ḫt.w ꜥnt.w the terrace of myrrh *[i.e., Punt]*

ḫt.w [n(.ỉ) ꜥš] the terrace of cedars *[i.e., the Lebanon]*

ḫt.w mfkȝ.t the terrace of turquoise, *[i.e., the Sinai]*


ḫt.w [n] thresh floor


ḫtȝ [n, loc.] Hatty


ḫtm [v/t, 3-LIT] to seal, to close *[ḫr 'against']*


ḫtm [n] seal, contract


ḫtm [n] **1.** stronghold, storehouse **2.** chest


ḫtm.t [n, fem.] **1.** sealed things, contract **2.** valuables

ỉm.ỉ-rꜣ ḫtm.t [n, title] overseer of the sealed things


ḫtm.w [n] seal bearer

ḫtm.w bỉ.tỉ seal bearer of the King of Lower Egypt


ḥtḥt [v/i, 4-LIT] to turn back, to go astray, to fall back *[of dues]*


ḫtỉ > ḫt [v/i, orig. 3AE INF, later 2-LIT, inf. with and without .t] to sail downstream, to travel southward

m ḫtỉ.t / m ḫt [adv.] downstream, northwards




ḥ.t [n, fem.] body, belly, womb


ḥ.t [n, fem.] generation


ḥȝ.t [n, fem.] corps, body


ḥȝ.yt [n, fem.] heap of corpses


ḥȝ.t [n, fem.] marshes, lagoon


ḥȝ [v/t, 2-LIT] to break up, to batter


ḥȝr [n] sack *[also as a measure of grain]*


ḥȝr.t [n, fem.] widow


ḥȝr.ỉ [adj.] wifeless


ḥȝš.t [n, fem.] hole in the ground


ḥȝk-ỉb [n] rebel, disaffected person


ḥꜥm [v/t, 3-LIT] to approach


ḥpȝ [n] navel court


ḥmš [v, 3-LIT] to bend *[the back in respect **n** 'for' sb.]*


ḥmš [n] ear *[of grain]*


ḥn [n] tent


ḥn [v/i, 2-LIT] to approach *[**m** 'sb.']*


ḥnỉ [v/i, 3AE INF] to row


ḥn.t [n, fem.] water procession


ḥny.t [n, coll.] sailors, navy


ḥn.tỉ [n] statue


ḥn.t(ỉ)w [n] relief, *[metaph.]* inscription


ḥnw [n] interior

ḥnw-ḫt thought

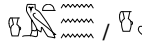

ḥnw [n] residence

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 ***ḫnm [v/t, 3-LIT]*** **1.** to unite *[one's self]* with, to join *[sb.]* **2.** *[metaph.]* to enter *[a place]*

ḫnm ỉb to rejoice

 ***ḫnm [n]*** dependants

 ***ḫnm.t [n, fem.]*** well

 ***ḫnm.w [n, div.]*** Khnum

 ***ḫnn [v/t, 2AE GEM]*** to disturb, to interfere

ḫnn-ỉb [n, nfr-ḥr] rowdy



ḫnn.w [n] tumult, uproar

 ***ḫnḫn [v/t, 4-LIT]*** to approach

 ***ḫr*** **1.** ***[prep.]*** *of location:* under, at, *[metaph.]* carrying **2.** ***[prep. adv.]*** thereunder, having [it]

 ***ḫr-ḥ3.t*** **1.** ***[prep.]*** in front of, before **2.** ***[prep. adv.]*** earlier, beforehand, formerly

 ***ḫr-tp [prep.]*** beside

 ***ḫr.ỉ [adj.]*** being under, carrying, *[med.]* suffering from

bw ḫr.ỉ NN the place where *NN* is dwelling

ḫr.ỉ-ḫ.t [n] abdomen

ḫr.ỉ-tp [n] valet, chamberlain

ḫr.ỉ-ḳnỉ [n] palanquin bearer

 ***ḫr.t [n, fem.]*** belongings, share, requirements

ỉrỉ ḫr.t to provide *[with gen.: 'for' sb.]*, to take care ***[m** 'of']*

ḫr.t rnp.t annual allowance

ḫr.t ḥrw [] daily provisions

m ḫr.t 3bḏ [adv.] monthly

m ḫr.t rnp.t [adv.] annually

m ḫr.t ḥrw [n.t rᶜw nb] [adv.] daily

m rnp.t tn ḫr.t≠ś ỉšč during this year and its [additional] share *[i.e., the epagominal days]*

 ***ḫr.w [n]*** men, humankind

 ***ḫr.w [n]*** underlings, relatives, family

 ***ḫr.w [n]*** under-side, bottom

n / r ḫr.w [adv.] down(wards)

ḥr m ḫr.w *the face is downcast, [metaph.]* depression, resignation

 ***ḫr.wỉ [n, dual]*** testicles

 ***ḫr-ᶜ [adv. phr.]*** under supervision of

 ***ḫr.ỉ-ᶜ [n]*** apprentice

 ***ḫr.t-ᶜ*** [writing] kit

ḥnw n(.ỉ) ḫr.t-ᶜ writing bow

 ***ḫr.ỉ-ᶜḥ3 [n, loc.]*** Babylon *[Old Cairo]*

 ***ḫr.t-nčr [n, f; rev. nisba]*** necropolis

 ***ḫr.tỉ-nčr [n]*** stone mason *[of the necropolis]*

 ***ḫr.ỉ-ḫ3b.t [n]*** lector priest

ḫr.ỉ-ḫ3b.t ḫr.ỉ-tp chief lector priest

 ***ḫr.ỉ-tp nśwt [n, title]*** royal chamberlain

 ***ḫrṭ [n]*** child

 ***ḫsỉ [v/adj., 3AE INF]*** [to be] weak, [to be] vile

 ***ḫs.yt [n, fem.]*** cowardice

 ***ḫs.y [n]*** coward, vile person

 ***ḫś3 [v/i, 3-LIT]*** [to be] unanointed

 ***ḫkr.w [n]*** insignia, ornaments

ḫkr.w [n(.ỉ)w mnč.w] *the ornaments of Month [i.e.,* weapons*]*

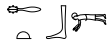
ḫkr.w n(.ỉ)w rᵓ-ḫt *the ornaments of combat, [i.e. panoply of war]*

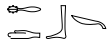
 ***ḫkr.t [n, fem.]*** ornament

ḫkr.t nśwt [n, fem.] king's ornament *[i.e., a woman in the royal harem]*

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 ***ḫtỉ*** *[v/i, 3AE INF]* to plunge down *[of birds of prey]*

 *[v/t, 3-LIT]* to overthrow, *[cf.* ***ḫṭb****]*

 ***ḫṭb*** *[v/t, 3-LIT]* to kill

 s

 ***s*** *[n]* man

 ***s.t*** *[n, fem.]* woman, wife

s.t-ḥm.t woman

 ***s.t*** *[n, fem.]* goose

 *cf.* ***s(my).t***

 ***s3*** *[n]* son

s3 n(.ỉ) ḫ.t=f his biological son

s3 n(.ỉ) s son of a man *[a title]*

s3 rᶜw Son of Ra *[royal title preceding the fifth name]*

 ***s3.t*** *[n, fem.]* daughter

 ***s3-t3*** snake

 ***s3*** *[v/i, 2-LIT]* to betake oneself *[**r** 'to']*

 ***s3*** *[n]* phyle *[of priests]*

ỉm.ỉ-s3 member of a phyle

mtỉ-n-s3 regulator of the phyle

 ***s3*** *[n]* protection

ṯtp s3 provide protection

 ***s3.w*** *[n]* magician, conjuror

 ***s3-t3*** *[n] exclamation during festivals,* jubilation

 ***s3ḫ*** *[v/t, 3AE INF]* to guard *[**r** 'against'],* [to be] beware *[with a dir. obj. or with **r** 'of']*, to prevent *[**m inf.** sb. 'from' doing sthg.]*

s3ḫ ỉb=k beware

 ***s3.w*** *[n]* guardian

 ***s3.wt*** *[n, fem.]* **c**ustody, imprisonment

ỉrỉ s3.wt to arrest

 ***s3ỉ*** *[v/i, 3AE INF]* to tread carefully, to sneak, to linger

 ***s33.y*** *[n]* lingerer, cunctator

 ***s3w*** *[v/t, 3-LIT]* to break

 ***s3w*** *[n, loc.]* Sais

 ***s3.wtỉ*** *[n, loc.]* Assiut

 ***s3b*** *[n]* jackal

 ***s3b*** *[n]* dignitary, judge, *[in combination with other titles]* juridical, senior

 ***sḫb.w*** *[n, loc.]* Sakhebu *[a locality in the West Delta]*

 ***s3č.w*** *[n]* **1.** floor **2.** earth, derbies

 ***sy*** *[nom. inter. pron.]* who? what? which?

 ***sỉ*** *[v/i, 2-LIT]* to go

 ***sỉn*** *[v/t, 3-LIT]* **1.** to rub **2.** to dissolve *[**ḫr** 'in' a liquid]* **3.** to obliterate *[the name]*

 ***sw3*** *[v/t, 3-LIT]* to break, to cut off

 ***swn.w*** *[n]* physician

wr swn.w chief physician

 */ abbr.:* ***swr*** *[v/t, 3-LIT]* to drink

 *cf.* ***ṡw***

 ***sbỉ*** *[3AE INF]* **1.** *[v/t]* **a.** to send, to dispatch *[troops]* **b.** to conduct *[**n** 'to' sb., **r** 'to' a place]* **c.** to spend time **2.** *[v/i]* **a.** to go, to depart **b.** to attain *[**r** 'to']*

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 ***sbi̯*** /  ***[v/i, 3AE INF]*** to faint, to perish

sb-n-ḫ.t [n] burnt offering

 /  ***sb.t [n, fem.]*** **1.** reward **2.** cargo

 ***sb.t [n, fem.]*** cargo

 ***sb.tw [prep.** with inf.]* in order that *[also as: **r sb.tw**]*

 ***sbn [3-LIT]*** **1.** ***[v/t]*** to steer *[a ship off course]* **2.** ***[v/i]*** to drift

 / ***sbč [v/i, 3-LIT]*** to laugh ***[m*** *'at' sb.],* to smile ***[ḫft*** *'at' sb.]*

sbč ḥr to be friendly ***[n*** *'towards' sb.]*

 ***sbč [n]*** laughter

 ***sp [n]*** **1.** time, occurrence **2.** matter, proof *[jur.]* case **3.** misdeed

sp ḫs.i̯ a vile deed, sacrilege

sp tp.i̯ [n] *the first time [i.e., creation]*

i̯ri̯ sp ḥnᶜ to deal with *[sb.]*

n sp wᶜ [adv.] with one accord

 ***sp śn.wi̯*** twice *[as a recitation remark: to be read twice9], esp. since the 18th Dyn. also following a sentence like an exclamation point*

 ***sp [n]*** remedy *[with gen.: 'for']*

 ***spi̯ [v/i, 3AE INF]*** to remain over

 ***sp.w [n]*** bits, hunks

sp.w ḳbḥ.w cooling agent

sp n(.i̯) ḳn.t heroic deed

sp n(.i̯) ḳ³.ywt injustice *['a case of wrongdoing']*

 ***spy.t [n, fem.]*** bits, hunks

 ***sf [v/t, 2-LIT]*** to cut off

 / ***sfn [v/adj., 3-LIT]*** [to be] mild, [to be] merciful ***[n / ḥr*** *'towards' sb.]*

 / ***sfč [n]*** sacrifice

 ***sm³ [n]*** lung

 ***sm³ [3-LIT]*** **1.** ***[v/t]*** to unite [with] **2.** ***[v/i]*** *[metaph.]* to reach ***[m*** *a place]* to fraternise ***[ḥnᶜ*** *'with' sb.]*

 / ***sm³.y [n]*** confederate

 ***sm³-t³*** **1.** ***[v/i]*** to land *[a ship], [metaph.]* to inter ***[m*** *'sb.']* **2.** ***[v/t]*** *[metaph.]* to [be] inter[red] ***[r*** *'at,'* ***m*** *'in']*

 ***sm³-t³ [n]*** *in*

sm³-t³ n(.i̯) r' w³.t river path

 / ***sm³.yt [n, fem.]*** band, troop

 / ***smy.t [n, fem.]*** desert, necropolis

i̯m.i̯-rᵓ s(my).t overseer of the necropolis

 ***sn [v/t, refl., 2-LIT]*** to open

 / ***sni̯ [v/t, 3AE INF]*** **1.** to pass, to surpass **2.** to transgress

sni̯ ḥr **1.** to pass by **2.** to miss

 / ***sni̯ [v/i, 3AE INF]*** to imitate, to emulate ***[r*** *'sthg.']*

sni̯ r to imitate, to emulate

 ***sn-mn.t [n, fem.]*** distress

 / ***sni̯ [v/t, 3AE INF]*** to cut off

 snb [v/t, 3-LIT] to overthrow, to destroy

snb i̯nb.t to climb the fence *[as an intruder]*

 ***snb [n]*** rampart, battlement

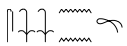
 ***snb.t [n, fem.]*** rampart, battlement

 / *abbr.* ***snf [n]*** blood

rḏi̯ snf to bleed

 ***snf [v/i, 3-LIT]*** to bleed

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 **snn [n]** document, copy *[of a record]*,

 **sr [n]** ram

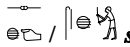
 **sr.t(i)w [n, pl.]** executioners

 **sḥ [n]** booth, hall

 **sḥ [n]** plan, council

m sḥ in the council

 **sḥsḥ [v/t, 4-LIT]** to rub down

 **sḫi [v/t, 3AE INF]** to beat, to mistreat, to strike dead *[animals]*

sḫi ḫt to deliver a blow

 **sḫn [v/t, 3-LIT]** **1.** to encounter **2.** to embrace

 **sḫn.t [n, fem.]** support, pole, post

sḫn(.w)t n(.w)t pt the [four] posts of the sky

 **sḫs [v/i, 3-LIT]** to run

 **sḫsḫ [v/i, 4-LIT]** run

 **sḫi [v/adj., 3AE INF]** [to be] deaf

sḫ ḥr [nfr-ḥr] [to be] careless *[r / ḥr 'towards' sthg.]*

 **sḫ3 [v/t, 3-LIT]** to write, to paint

 **sḫ3.w [n]** book, writing, depiction

 **sḫ3.w [n]** scribe

sḫ3.w ỉw scribe of the island fields

sḫ3.w wr n(.ỉ) č3.tỉ chief scribe of the vizier

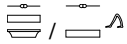
sḫ3.w n(.ỉ) tm3 scribe of the cadastre

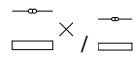
sḫ3.w-ḥr.ỉ-ḫtm scribe in charge of the seal

sḫ3.w-ḳḍw.t sketch artist

 **šsḫ [v/t, 3-LIT]** to destroy, to shatter

 *cf.* **snḫ**

 **sš [v/t, 2-LIT]** to open

 **sš [v/t, 2-LIT]** to spread, to mount *[guards]*

 **sš [n]** **1.** swamp **2.** bird nest

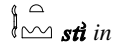
ỉm.ỉ-šš nestling, *[metaph.]* young man, child

 **sšn [n]** lotus blossom

 **sšn.t [n, fem.]** lotus pond

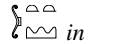
 **sšš.t [n, fem.]** sistrum

 **skr [n, div.]** Sokar

 **stỉ** *in*

t3-stỉ **1.** Nubia **2.** Elephantine Nome *[1st Upper Egyptian nome]*

 **stỉ.w [n, pl.]** Nubians

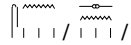
 *in*

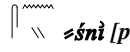
ḥ(3)b n(.ỉ) stỉ.t *a festival of Anukis in Amada*

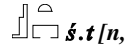
ś

 =ś [pron.] *suffix pron. 3rd sing. fem.*

 **=s [pron.]** *graphic variant of the suffix pron. 3rd sing. fem., used with the dual, pseudo duals and the verbal adjective*

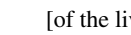
 **=śn [pron.]** *suffix pron. 3rd comm. gen.*

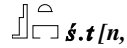
 **=śnỉ [pron.]** *old suffix pron. 3rd dual fem.*

 **ś.t [n, fem.]** **1.** seat, throne **2.** place, location **3.** *[metaph.]* rank

ś.t-wr.t throne

ś.t-ḥr.w [**n.t ᶜnḫ(.w)**] the Horus-Throne [of the living] *[i.e., the throne of Egypt]*

 **ś.t [n, fem.]** condition

 *nominal prefix*

ś.t-ỉb [n] favourite *[*place*]*

ś.t-ᶜ [n] project

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ś.t-mỉnỉ the time of mooring *[i.e., dying]*

ś.t-ḥr supervision

ś.t-ḥr.t-ỉb confidence

 ***ś3 [n]*** back

rḏỉ ś3 r to turn one's back towards *[sb. / sthg.]*

 ***ś3 [n]*** rear room

 ***ś3 [adj.]*** weak

ś3 ʿ [nfr-ḥr] [to be] needy

 ***ś3ỉ [v/t, 3AE INF]*** to sate ***[m*** *'with' sthg.]*

 ***ś33 [v/adj., 2AE GEM]*** [to be] wise

ś33=f ỉrỉ=f *one who acts cautiously*

 ***ś33 [n]*** wise man

 ***ś3y.t [n, fem.]*** *a plant*

 ***ś3wỉ [v/t, CAUS. 3AE INF]*** to lengthen, to prolong

ś3wỉ ỉb to gladden, to please

 ś3b [v/t, CAUS. 2-LIT] to make to tarry

 ***ś3b.t [n, coll.]*** dappled cattle

 ***ś3r.t [n, fem.]*** wisdom, understanding

 / ***ś3r [n]*** a needy man, a man in distress

 *cf.* ***śrkš***

 / ***ś3ḫ [n]*** toe

 ***ś3ḫ [3-LIT]*** **1.** ***[v/ t]*** to reach *[a place]* **2.** ***[v/i]*** to arrive ***[r*** *'at']*

ś3ḫ tỉ **1.** to land **2.** *[metaph.]* [to be] interred

 ś3ḫ.w [n] vicinity, neighbourhood

m-ś3ḫ.w *[adv.]* in the vicinity, near by

 / ***ś3ḫ.t [n, fem.]*** vicinity, neighbourhood

m ś3ḫ.t nearby, in the reach of

 ***ś3ḫ.w [n]*** neighbours, dependents

 ***ś3ḫ [n, div.]*** *[astron.]* Orion

 ***ś3ḫ [v/t, CAUS. 2-LIT]*** to glorify, to make splendid

 ***ś3ḫ.w [n, pl.]*** [ritual] recitations

 / ***ś3ś3 [v/t, 4-LIT]*** to attack, to drive back

 ***ś3ḳ [v/t, 3-lit]*** to pull together, to gather *[bones e. a.]*, to take care of *[the country]*

 ***śỉ [pron.]*** *encl. pers. pron. 3rd sing. fem.*

 śỉ3 [v/t, 3-LIT] **1.** to perceive, to recognize **2.** to know, to be aware of

 śỉ3 **1.** ***[n]*** perception, knowledge **2.** ***[n, div.]*** Sia

 ***śỉ3m [v/t, CAUS. 3-LIT]*** to make well-disposed ***[n*** *'towards']*

 ***śỉ3č [v/t, CAUS. 3-LIT]*** to cheat

 ***śỉwỉ [v/t, 4AE INF]*** *[?]* to say loudly, to announce, to complain

 ***śỉwḥ [v/t, CAUS. 3-LIT]*** to inundate

 ***śỉp [v/t, CAUS. 2-LIT]*** **1.** to inspect, to revise **2.** to assign, to allot

 ***śỉp [n]*** revision

 ***śỉp.w [n]*** revision

 ***śỉp.tỉ [n]*** revision, inspection

b3k śỉp.tỉ to conduct an inspection

 ***śỉn [n]*** clay

 ***śỉn [v/t, 3-LIT]*** to hurry, to hasten

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 ***śi̯hm*** *[v/t, CAUS. 3-LIT]* to retain

 *cf.* ***śʿḥ***

 /  ***śi̯śś*** *[n, num.]* six

 ***śi̯ḳr*** *[v/t, CAUS. 3-LIT]* **1.** to promote **2.** to enrich, to make splendid

 ***śi̯tt*** *[n] in*

tp n(.i̯) śi̯tt *[math.]* proof

 ***śi̯tṯ*** *[v/t, CAUS. 3AE INF]* to pacify, to make powerless

 /  ***śʿ3ḫ*** *[v/t, CAUS. 3AE INF]* to make great, to increase

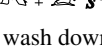
 ***śʿb*** *[v/t, CAUS. 2-LIT]* to equip *[**m** 'with' sthg.]*

 ***śʿm*** *[v/t, CAUS. 2-LIT]* to swallow, to wash down *[**m** 'with' sthg.]*

 ***śʿnḫ*** *[v/t, CAUS. 3AE INF]* to make beautiful

 ***śʿnḫ*** *[v/t, CAUS. 3-LIT]* to keep alive, to nourish

 ***śʿr*** *[v/t, CAUS. 2-LIT]* **1.** to let ascent **2.** *[metaph.]* to collect

 /  ***śʿrḳ*** *[v/t, CAUS. 3-LIT]* **1.** to complete **2.** to finish off, to kill

 /  ***śʿḥ*** *[n]* rank, dignity

 /  / ***śʿḥ*** *[n]* noble [man], dignitary *[also used for the blessed deceased]*

 ***śʿḥ*** *[3-LIT]* **1.** *[v/t]* to ennoble **2.** *[v/adj.]* [to be] noble

 ***śʿḥ*** *[n]* mummy

 ***śʿḥʿ*** *[v/t, CAUS. 3-LIT]* **1.** to raise up, to let *[sb.]* stand up *[**m** 'as']* **2.** to install *[sb. **m** 'in' an office]*

 ***śʿśʿ*** *[v/t, 4-LIT]* to damage [?]

 ***śʿšʒ*** *[v/t, CAUS. 3-LIT]* to make numerous

 ***śʿḳ*** *[v/t, CAUS. 2-LIT]* to make enter *[**r** 'into'],* to send in

śʿḳ nčr entry of the god *[in procession]*

 ***św.t*** *[n, fem.]* sedge pant, reed

 ***św*** *[pron.] encl. pers. pron. 3rd sing. masc.*

 ***św*** *first present pronoun, 3rd sing. masc.*

 /  /  ***św*** *[n]* **1.** day of the month **2.** time

 ***św*** **[n]** quarry [?] *in*

i̯rị̈ św to hunt

 /  ***św3i̯*** *[4AE INF]* **1.** *[v/i]* to surpass / to pass *[**ḫr** 'by'],* to escape *[**ḫr** 'from']* **2.** *[v/t]* to remove *[**ḫr** 'from'],* to let part *[**r** 'from']*

 ***św3.w*** *[n]* passing by, journey

i̯rị̈ św3.w to pass by

 ***św3.t(i̯)w*** *[n, pl.] [astron.] the ones who pass by [i.e., stellar gods]*

 ***św3š*** *[v/t, CAUS. 3-LIT]* to praise, to honour

 św3č *[v/t, CAUS. 3-LIT]* to make green, to let prosper *[**ḫr** 'with' sthg.]*

 świ̯.t *[n, fem.] [med.]* pill

 śwʿb *[v/t, CAUS. 3-LIT]* to cleanse, to purify

 / ***śwn*** *[v/t, 3-LIT]* to trade, to sell

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 ***śwrḫ̈ [v/t, CAUS. 3-LIT]*** to make tired,

 ***śwḥi̯ [v/i, 4AE INF]*** to boast

***[m / n** 'about;' also with dir. obj.]*

 ***śwḥ.t [n, fem.]*** egg

 ***śwśḏ [v/t, CAUS. 3-LIT]*** to make wide, to extend

 ***śwt [pron.]*** *old ind. pers. pron. 3rd sing. masc.*

 ***śwt [encl. part.]*** *marking a slight contrast*

 ***śwtwt [v/i, 5-LIT]*** to drive *[a chariot]*, to travel

 ***śwtwt [n, fem.]*** journey

 ***śwtf [v/t, CAUS. 3-LIT]*** to make linger, to retain

 / ***śwḳ̌ [v/t, CAUS. 2-LIT]*** to hand over, to pass on, to bequeath, to assign ***[n** 'to' sb.]*

 ***śwḳ̌ɜ [v/t, CAUS. 3-LIT]*** to heal, to make whole

śwḳ̌ɜ ỉb to please ***[ḫr** 'with' sthg.]*, to communicate, to inform

śwḳ̌ɜ-ỉb [n] communication, note

 ***śbɜ [n]*** star

 / ***śbɜ [n]*** gate, door

 ***śbɜ [v/t, 3-LIT]*** to teach, to educate

śbɜ r [INF] to teach *[sb.]* to *[do sthg.]*

 ***śbɜ.yt [n, fem.]*** teaching, instruction, guideline

 śbɜḳ [v/t, CAUS. 3-LIT] to make bright

 ***śbɜḳḳ [v/t, CAUS. 3AE GEM]*** to commend *[sb. **n** 'to']*

 ***śbỉ [v/i, 3-LIT]*** to rebel ***[ḫr** 'against']*

 ***śbỉ [n]*** rebel, enemy

 ***śbỉ.t [n, coll.]*** rebels

 ***śbỉ.w [n]*** hostility, rebellion

 ***śbỉn [v/t, CAUS. 3-LIT]*** to alienate

 ***śbḥ [v/i, 3-LIT]*** to cry out ***[ḫr** 'on account of']*

 śbḥ [n] cry

prỉ śbḥ m r a cry issues from the mouth

 ***śbḥ.t [n, fem.]*** portal, gate

 ***śbš [v/t, CAUS. 2-LIT]*** to make regurgitate

 *cf.* ***śbɜḳ***

 ***śbḳ [n]*** [calf of the] leg

 / ***śbk [n, div.]*** Sobek

 ***śbtỉ [n]*** wall, rampart

śbtỉ n(.ỉ) wmt.t enclosure wall, circumvallation

 ***śp.t [n, fem.]*** lip

 / / ***śpɜ.t [n, fem.]*** **1.** nome, district **2.** [sacred] precinct

 ***śpr [v/i, 3-LIT]*** to arrive ***[r** 'at']*, to reach ***[r** 'sb.', 'a place']*

śpr r (ỉ)ḫ.t *[med.]* to reach [a clear] condition

 ***śpr [v/t, 3-LIT]*** to appeal, to petition ***[n** 'sb.', **ḫr** 'about' sthg.]*

 ***śpr.t [n, fem.]*** petition

 ***śpr.w*** / ***śpr.y [n]*** petitioner

 śpr.tỉ [n] petitioner

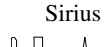
 / ***śpṯ [v/adj., 3-LIT]*** **1.** [to be] sharp **2.** [to be] skilled, [to be] effective

śpṯ ḥr [nfr-ḥr] [to be] keen of sight, [to be] experienced

 ***śpṯ.t [n, fem.]*** effectiveness

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 ***śpṯ.t* 1.** ***[n, div.]*** Sothis **2.** *[astron.]* Sirius

 ***śpṯ.t [n, fem.]*** *[math.]* triangle

 ***śpṯ.w [n, div.]*** Sopdu

 ***śpṯṯ [v/t, 3AE GEM]*** to equip, to supply

 ***śf [n]*** yesterday

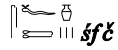
m / n śf [adv.] yesterday

hrw pn r śf [adv.] today more than yesterday

 ***śfꜣ [v/t, 3-LIT]*** to hate

 ***śfḫ [v/t, CAUS. 2-LIT]*** to loosen, to release, to remove

 ***śfḫ.w [n, num.]*** seven

 ***śfč [n]*** *one of the seven sacred oils*

 ***śm [n]*** *sem*-priest

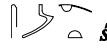
 ***śm [v/t, 2-LIT]*** to provide for

 ***śm [n]*** pastime

ỉrỉ śm to do sports

 ***śmꜣ [v/t, 3-LIT]*** to kill, to slaughter

 ***śmꜣ [n]*** wild bull

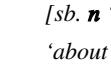
 ***śmꜣ.t [n, fem.]*** wild cow

 ***śmꜣᶜ [v/t, CAUS. 3-LIT]* 1.** to correct, to put to order **2.** to set up, to establish *[offerings]*

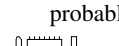
 ***śmꜣᶜ-ḫrw*** to let triumph, to justify

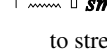
 ***śmꜣwḫ [v/t, CAUS. 4AE INF]*** to renew, to renovate

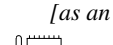
 ***śmỉ [3-LIT, inf with .t]* 1.** ***[v/t]*** to report *[sb. **n** 'to']* **2.** ***[v/i]*** to complain *[**m** / **r** 'about']*

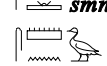
 ***śmỉ [n]*** to report, to complaint, to accuse

 ***śmwn [n.-e. part.]*** surely, probably

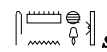
 ***śmn [v/t, CAUS. 2-LIT]* 1.** to make firm, to strengthen, to establish **2.** to record *[as an inscription]*

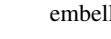
 ***śmn [n]*** confirmation

 ***śmn [n]*** goose

 ***śmnmn [v/t, CAUS. 4-LIT]*** to move, to shift *[a boundary]*

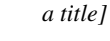
 ***śmnḫ [v/t, CAUS. 3-LIT]* 1.** to embellish, to endow ***[m** 'with' sthg.]* **2.** to distinguish **3.** to maintain

 ***śmr [v/t, CAUS. 2-LIT]*** to make suffer

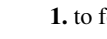
 ***śmr [n]*** companion *[also as a title]*

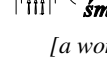
śmr wᶜ.tỉ [n, title] sole companion

 ***śmḫ [v/t, CAUS. 2-LIT]* 1.** to forget, to ignore **2.** [to be] ignorant of

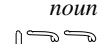
 ***śmśỉ [v/i, CAUS. 3AE INF]*** to deliver *[a woman **m** 'of' a child]*

 ***śmś.w [n]*** elder, eldest *[follows a noun in apposition almost as an adjective]*

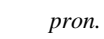
 ***śmtmt [v/i, 5-LIT]*** to eavesdrop

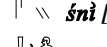
 ***śn [pron.]*** *encl. pers. pron. 3rd pl. comm. gen*

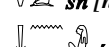
 ***śnỉ [pron., obs.]*** *encl. pers. 3rd dual*

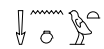
 ***śn [n]*** brother

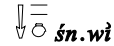
 ***śn.t [n**, fem.] sister*

 ***śn.wt [n, coll.]*** siblings

 ***śn.wỉ [n, num.]*** two

 ***śn.nw [n]*** companion, fellow

 ***śn.wỉ [n]*** two [quarrelling] parties

 ***śn.t [n, fem.]*** flag pole

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 ***śn [v/t, 2-LIT]*** **1.** to smell **2.** to kiss

śn tȝ to kiss the ground, to prostrate

 ***śn.w [n]*** offerings

 ***śnᶜᶜ [v/t, CAUS. 3-LIT]*** **1.** to smoothen **2.** to stir ***[ḫr*** *'with'* / *'in' sthg.]*

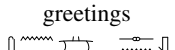
 ***śnwḫ [v/t, CAUS. 3-LIT]*** to heat, to boil

 ***śnwt.t*** *[med.] a herb*

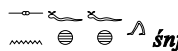
 ***śnb [v/adj., 3-LIT]*** [to be] healthy

 ***śnb****. **[n]*** health

 ***śnbb [v/i, 3AE GEM]*** to exchange greetings

 ***śnfi̯ [v/t, CAUS. 3AE INF]*** **1.** to let breath **2.** *[metaph.]* to comfort

 ***śnfr [v/t, CAUS. 3-LIT]*** to make beautiful, to decorate

 ***śnfḫfḫ [v/t, CAUS. 5-LIT]*** to loosen

 ***śnm.t [n, loc.]*** Bigga

 ***śnm [v/t, CAUS. 2-LIT]*** to feed, to eat

 ***śnm [v/adj., 3-LIT]*** [to be] sad

 ***śnmḥ [v/t, CAUS. 3-LIT]*** to pray, to make supplication ***[n*** *'to' sb.]*

 *cf.* ***śnč***

 ***śnhp [v/t, CAUS. 3-LIT]*** to rise early

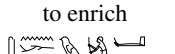
 ***śnhp [v/t, CAUS. 3-LIT]*** to set in motion

 ***śnḫn [CAUS. 3-LIT]***

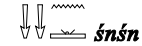
1. ***[v/t]*** to make young, to rear a child

2. ***[v/i]*** to rejuvenate

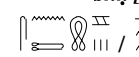
 ***śnḫt [v/t, CAUS. 3-LIT]*** **1.** to make strong, to strengthen **2.** to make powerful, to enrich

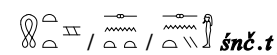
 ***śnḫt.w [n]*** *[med.]* stiffness

 ***śnśi̯ [v/t, 4AE INF]*** to praise, to worship

 ***śnśn [v/refl., 4-LIT]*** to fraternise, to associate with

 ***śnḳ [v/t, v/i, 3-LIT]*** to suckle

 ***śnč [n]*** **1.** ground plan **2.** foundation

 ***śnč.t [n, fem.]*** **1.** foundation **2.** *[metaph.]* [natural] condition *[of a person]*

 ***śnčr [n]*** incense

ỉri̯ śnčr ḥr ḫt to burn incense

 ***śnč [v/i, 3-LIT]*** to fear ***[n*** *'sb.'* / *'sthg.'*; ***m*** / ***n*** / ***ḥr*** *'for' sthg.*; ***ḫr*** *'on account of']*

 ***śnč [n]*** fear *[with gen. obj.]*

rči̯ śnč [to be] fearsome, to give fear ***[m*** *'into' the heart, a country etc.]*

 ***śnč.t [n, fem.]*** fear *[with gen. obj.]*

 ***śnč.w [n]*** fearful one

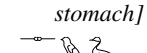
 ***śnčm [CAUS. 3-LIT]*** **1.** ***[v/t]*** to make comfortable, to ease **2.** ***[v/i]*** to rest, to dwell, to sit ***[m*** *'at' a place,* ***ḫr*** *'on' the throne]*

śnčm ỉb to please *[sb.]*, to enjoy *[oneself]*

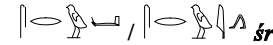
 ***śr [n]*** official, magistrate

 ***śr [v/t, 2-LIT]*** to foretell, to predict

 ***śr [v/adj., 2-LIT]*** *[med.]* [to be] bloated [?] *[as an abnormal condition of the stomach]*

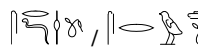
 ***śr.w [n]*** grey goose

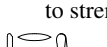
 ***śry.t [n, fem.]*** *[med.]* cough

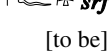
 ***śrwi̯ [v/t, CAUS. 3AE INF]*** to remove ***[m*** *'from' a place]*

 ***śrwḫ [v/t, 4-LIT]*** *[med.]* to treat *[sb.* ***m*** *'with']*

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 ***śrwčˇ [v/t, CAUS. 3-LIT]***
to strengthen, to secure, to restore

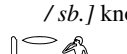
 ***śrf [3-LIT]*** **1.** ***[v/t]*** to warm up **2.** ***[v/adj.]***
[to be] warm

 ***śrf [n]*** *[med.]* heat, fever, passion

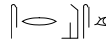
 ***śrmi̯ [v/t, CAUS. 3AE INF]*** to make
weep

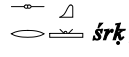
 ***śrḫ [v/t, CAUS. 2-LIT]*** **1.** to make *[sthg. / sb.]* known **2.** to accuse *[sb.]*

 ***śrḫ [n]*** accusation

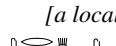
 ***śrḫ.y [n]*** accuser

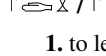
 ***śrś [v/t, CAUS. 2-LIT]*** to awaken

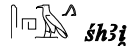
 ***śrḳ [v/t, 3-LIT]*** to breath, to [make]
inhale

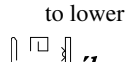
 ***śrkš [n, loc.]*** Sharakukh
[a locality in Asia]

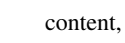
 ***śrṭ [v/t, CAUS. 2-LIT]***
1. to let *[sthg.]* grow **2.** to plant

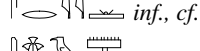
 ***šḥ3i̯ [v/t, CAUS. 3AE INF]*** to bring down,
to lower *[ropes a. o.]*

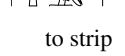
 ***šhrụ [v/t, CAUS. 3AE INF]*** to make
content, to satisfy

 *inf., cf. šhrụ*

 ***šḫ3i̯ [v/t, CAUS. 3AE INF]*** to reveal,
to strip

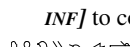
 ***šḫ(3)bi̯ [v/t, CAUS. 4AE INF]*** to make
festive

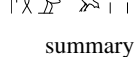
 ***šḫwi̯ [v/t, CAUS. 3AE INF]*** to collect, to assemble

 ***šḫw [n]*** collection, assemblage,
summary

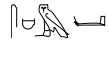
 ***šḫwr [v/t, CAUS. 3-LIT]*** to vilify

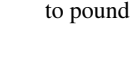
 ***šḫm [v/t, CAUS. 3-LIT]*** to crush,
to pound

 ***šḫr(i̯) [CAUS. 3-LIT]*** **1.** ***[v/t]*** to remove,
to exorcise **2.** ***[v/i]*** to depart

 ***šḫr [n]*** *[med.]* a ***šḫr*–**swelling

 ***šḫḳ3 [v/t, CAUS. 3-LIT]*** to install as ruler

 ***šḫtp [v/t, CAUS. 3-LIT]*** to please,
to pacify

 ***šḫtm [v/t, CAUS. 3-LIT]***
to destroy

 šḫtm.w [n] destroyer

 šḫč [caus. 2-LIT] **1.** ***[v/t]*** to illuminate
2. ***[v/i]*** to shine, to gleam **3.** *[med.]* to go
pale

 šḫč [n, title] inspector

 šḫṯ šmś.w inspector of the retainers

 šḫčn [v/t, CAUS. 3-LIT] to vex,
to irritate

 šḫ.t [n, fem.] field, cultivation

 šḫ.t-ỉ3r.w [n, f, loc.] the Jaru-fields
[a region in the underworld]

 šḫ.t ḥm3.t [n, f, loc.] Wadi Natrun

 šḫ.t ḥtp.w [n, f, loc.] *the Field of Offerings*
[a place in the underworld]

 šḫ.t [n, div.] Sekhet *[the field goddess]*

 šḫ.tỉ [n] peasant

 ỉm.ỉ-rᵓšḫ.tỉ(w) [n, title] overseer of the
peasants

 šḫ3 [v/t, 3-LIT, *during the Middle Kingdom also with fem. inf.]* **1.** to think
about, to remember, **2.** to point out
[n *'to' sb.]*

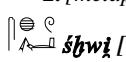
 šḫ3.w [n] remembrance, memory

 šḫ3.w [n] commemorations,
[also wrong for ***šᵓḫ.w*** *(ritual) recitations]*

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 ***śḫ³ḥ*** ***[CAUS. 3-LIT]*** **1.** ***[v/t]*** to expedite **2.** ***[v/adj.]*** [to be] fast

 ***śḫᶜi̯*** ***[v/t, CAUS. 3AE INF]*** **1.** to let appear **2.** *[metaph.]* to crown

 ***śḫwi̯*** ***[v/t, CAUS. 3AE INF]*** to protect

 ***śḫwn*** ***[v/t, CAUS. 3-LIT]*** to dispute, to quarrel ***[ḫr*** *'over']*

 ***śḫwṯ*** ***[v/t, CAUS. 3-LIT]*** to make rich

 ***śḫpi̯*** ***[v/t, CAUS. 3-INF]*** to lead, to conduct ***[n*** *'to' sb.,* ***r*** *'to' a place]*

 ***śḫpr*** ***[v/t, CAUS. 3-LIT]*** **1.** to create, to bring into being **2.** to bring up [a child], to educate ***[m*** *'to be sthg.']*

 ***śḫm*** ***[n]*** sistrum, rattle

 ***śḫm*** ***[3-LIT]*** **1.** ***[v/adj.]*** [to be] powerful, [to be] mighty **2.** ***[v/i]*** to prevail ***[m*** **/** ***r*** *'over']* to gain **/** to have control ***[m*** *'over']*

śḫm ìb ***[nfr-ḥr]*** bold, stout hearted

 ***śḫm.t*** ***[n, div.]*** Sakhmet

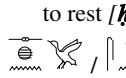
 ***śḫm.tì*** ***[n]*** *the two mighty ones [the Double Crown of Egypt]*

 ***śḫm*** *cf.* ***śmḥ*** forget

 ***śḫmḥ*** *in*

śḫmḥ-ìb to enjoy oneself

 ***śḫnḫ*** ***[v/i, CAUS. 3AE INF]*** **1.** to alight ***[ḫr*** *'upon' sthg., 'at' a place]* **2.** to dwell, to rest ***[ḫr*** *'at,' 'upon']*

 **/** ***śḫn*** ***[n]*** resting place

 ***śḫntḫ*** ***[v/t, CAUS. 4AE INF]*** to promote, to advance

 ***śḫntḫ*** ***[v/t, CAUS. 4AE INF]*** to take southwards

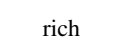
 śḫr ***[v/t, CAUS. 2-LIT]*** to overthrow, to fell

 śḫr ***[n]*** **1.** plan, council **2.** manner, tradition **3.** fashion, nature **4.** authority, control

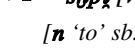
ìrị̈ śḫr ***[gen.]*** to confirm a status

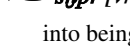
mì-śḫr-**[(*****n(.ì)*****)]** ***[prep.]*** in the manner of

 śḫr.y ***[n]*** captain

 ***śḫt*** ***[v/t, , 3-LIT]*** to weave

 śḫt ***[v/t, 3-LIT]*** to trap

 **/** **/** ***śḫt*** ***[n, m]*** trap, net

 ***śḫṯ*** ***[v/i, CAUS. 2-LIT]*** [to be] upside down

 śḫṯḫṯ ***[v/adj., CAUS. 4-LIT]*** [to be] upside down

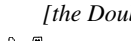
m śḫṯḫṯ ***[adv.]*** upside down

 ***śḫ³k*** ***[v/t, 4-LIT]*** to squeeze out, to strain

 ***śḫᶜ.t*** ***[n, fem.]*** hare

 śḫb ***[v/t, 3-LIT]*** to quaff, to swallow

 śḫp *cf.* ***śḫb***

 ***śḫm*** ***[v/i, 3-LIT]*** [to be] hasty, to act impetuously ***[r*** *'against']*

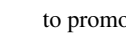
 cf. ***śšmm***

 ***śḫnn*** ***[v/t, 3AE GEM]*** to stir up

 cf. ***śšr***

 ***śḫkr*** ***[v/t, CAUS. 3-LIT]*** to adorn, to decorate

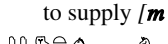
 śs³i̯ ***[CAUS. 3AE INF]*** **1.** ***[v/t]*** to discard *[clothing]* **2.** ***[v/i]*** *[metaph.]* to pass away

 ***śswnw*** ***[v/t, CAUS. 4AE INF]*** to punish

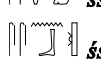
 śśḫi̯ ***[v/t, CAUS. 3AE INF]*** **1.** to sate, to satisfy ***[m*** **'***with']* **2.** to make wise

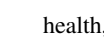
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 ***šśpṯ [v/t, CAUS. 3-LIT]*** to make ready, to supply ***[m*** *'with']*,

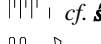
 ***šśm.t [n, fem.]*** horse, mare

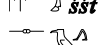
 ***šśn [v/t, CAUS. 2-LIT]*** to breath, to smell

 ***šśnb [v/t, CAUS. 3-LIT]*** to keep in good health, to heal

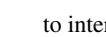
 *cf.* ***ssḥ***

 *cf.* ***św***

 ***šśt [n, m]*** calf *[of the leg]*

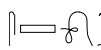
 ***šš3 [v/i, 3-LIT]*** to make progress [?]

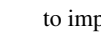
 ***šš3 [3-LIT]*** **1.** ***[v/i]*** **a.** to implore, to interrogate ***[n*** *'sb.']* **b.** to pray ***[n*** *'to' sb.'], to pray* **2.** ***[v/t]*** to crave

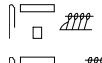
 ***šš3 [n]*** prayer

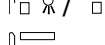
 ***ššwị [v/t, CAUS. 3AE INF]*** to dry

 ***ššw3 [v/t, CAUS. 3-LIT]*** to impoverish, to deprive *[sb.* ***m*** *'of' sthg.]*

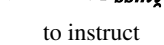
 *cf.* ***šsp***

 **/**  s***šp [n]*** day light

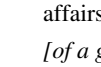
 ***ššp [v/i, 3-LIT]*** [to be] bright, to shine

 ***ššmị [v/t, 4AE INF]*** to lead, to guide, to instruct

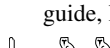
 ***ššm [n]*** **1.** guidance **2.** state of affairs, condition **3.** conduct, nature *[of a god]*

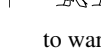
 ***ššm.w [n]*** guide, leader, director

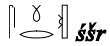
 ***ššmm [v/i, CAUS. 2AE GEM]*** to warm *[sb.]*, to heat up

 ***ššr [n]*** actions, the way of doing things

 ***ššr.w [n]*** fine linen

 ***ššr [n]*** *grain*

 **/**  ***ššr [n]*** precious thing(s)

 **/**  ***ššr [v/t, 3-LIT]*** **1.** to spread, to overlay **2.** to milk

 ***šššrr [v/t, CAUS. 2AE GEM]*** to lessen, to diminish

 ***šštȝ [CAUS. 3-LIT]*** **1.** ***[v/t]*** to make secret **2.** ***[v/adj.]*** [to be] secret, [to be] hidden *[sthg.* ***r*** *'from' sb.]*

 šštȝ [n] mystery, secret

ḫr.ỉ šštȝ privy to the secret *[a title]*

 šḳȝị [v/t, CAUS. 3AE INF] to make high, to exalt *[a god]*

 šḳbb [v/t, CAUS. 2AE GEM] to make cool, to refresh, *[metaph.]* to revive

 šḳr [v/t, 3-LIT] **1.** to smite *[enemies]* **2.** to present *[offerings]*

 šḳr [n] wound

 / ***šḳr-ᶜnḫ [n]*** captive

 šḳṯ [n] *[math.]* slope *[of a pyramid]*

 šḳṯị [v/i, CAUS. 3AE INF] to sail, to travel

 šḳṯ.wt [n, fem.] travel, sailing *[also used as a spelling for the inf. of* ***šḳṯị****]*

šč3 šḳṯ.wt tow *[a ship]*

 / ***šḳṯ [n]*** **1.** traveller **2.** sailor

 šḳṯ.t [n, coll.] crew *[of a ship]*

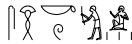
 šḳṯ [n] [boat]-builder, woodcutter

 cf. ***ỉšk***

 / ***šḳị [3AE INF]*** **1.** ***[v/i]*** to perish, *[metaph.]* to die **2.** ***[v/t]*** to destroy, to deprive *[sb. / sthg.* ***m*** *'of' sthg.]*

 šk [n] complaint, accusation

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 /  ***śk.w [n]*** troops, henchmen

 ***śk.t(ỉ)w [n]*** protectors *[of the body of Osiris]*

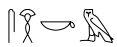
 ***śkḳ [v/t, 3AE INF]*** to pass *[time, years, etc.]*

 ***śkꜣ [v/t, 3-LIT]*** to cultivate, to plough

 ***śkꜣ [n]*** crops

 ***śkm [v/t, caus. 2-lit]*** to make complete, *[math.]* to make up to *[with **m**]*

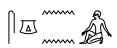
 ***śkm [v/i, CAUS. 2AE GEM]*** to go bald *[of hair]*

 ***śkmm [n, loc.]*** Sikhem *[a locality in north central Palestine]*

 ***śkśk [v/t, 4-LIT]*** to destroy

 *cf.* ***mśkt.t***

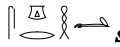
 ***śgw.t [n, fem.]*** astonishment

 ***śgnn [v/t, CAUS. 2AE GEM]*** to soften, to make weak

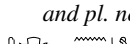
 ***śgr [v/t, CAUS. 2-LIT]*** to silence

 ***śgr [n]*** silence

nb śgr Lord of Silence *[epith. of Osiris]*

 ***śgrḥ [v/t, CAUS. 3-LIT]*** to pacify, to satisfy *[sb. **m** 'with' stg.]*

 /  ***śt [pron.]*** *encl. pers. pron. 3rd sing. and pl. neuter*

 ***śtḳ [v/t, 3AE INF]*** to poor out

 ***śtḳ [v/t, 3AE INF]*** **1.** to shoot **2.** to shoot out [semen]; to begat, to impregnate, to have intercourse *[**m** 'with' sthg.]*

 ***śtw.t [n, fem.]*** light, rays

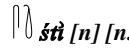
 ***śt.w [n]*** to target

 ***śtḳ [v/t, 3AE INF]*** to kindle

 ***śt.t [n, fem.]*** *[med.]* shooting pain, slimy substance, swelling

 ***śtꜣ [v/t, CAUS. 2-LIT]*** to heat up, to kindle

 *cf.* ***śčꜣ***

 ***śtỉ [n] [n.-e. part.]*** *unusual for* ***ỉšč***

 ***śtwr [v/t, CAUS. 3-LIT]*** to seal off ***[r*** *'from']*, to keep clean,

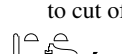
 ***śtwt [v/t, CAUS. 3-LIT]*** to make alike

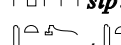
śtwt A r B *A* matched *B*

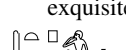
 ***śtwt [v/t, CAUS. 3-LIT]*** to smooth over

śtwt mṯw.t extenuation *[of a narration]*

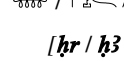
 ***śtp [v/t, 3-LIT]*** **1.** to cut up *[animals]*, to cut off *[limbs]* **2.** to choose

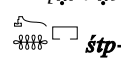
 ***śtp.t [n, fem.]*** choice pieces of meat

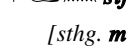
 /  ***śtp.w [n]***. distinguished / exquisite person

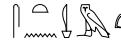
 ***śtp [v/t, 3-LIT]*** to refuse, to resist

 /  ***śtp sꜣ*** to provide protection ***[ḫr*** / ***ḥꜣ*** *'for' sb.]*

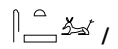
 ***śtp-sꜣ [n]*** palace

 ***śtf [v/t, CAUS. 2-LIT]*** *[med.]* to decant *[sthg. **m** 'from']*

 ***śtnm [v/t, CAUS. 3-LIT]*** to lead astray, to confuse

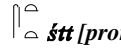
 ***śtry.t [n, fem.]*** respect [?] *in* ***m śtry.t [adv.]*** with respect, respectfully

 /  /  /  ***śtš [n, div.]*** Seth

 ***śtkn [v/t, CAUS. 3-LIT]*** to make approach

 ***śtt [pron.]*** *old ind. pers. pron. 3rd sing. fem.*

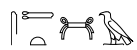
 ***śč*** *cf.* ***ỉšč***

 /  *cf.* ***śtḳ***

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 / ***śč.t [n, loc.]*** Asia

pḥ.wỉ śč.t [n, loc.] the outer regions of Asia

 /  /  ***śč.t(ỉ)w [n]*** *Asiatics*

 ***śčʒ [v/t, 3-LIT]*** to drag, to usher [in], to conduct

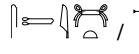
 ***śčʒ.t [n, fem.]*** aroura *[a field measurement]*

 ***śčʒ.w [n]*** dragging

 ***śčʒ.w [n]*** attack

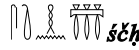
 ***śčỉ [n]*** scent, odour

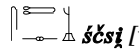
 ***śčỉ-rᵓ [n]*** breakfast

 /  /  ***śčỉ.t [n, div.]*** Satet

 / ***śčnḫ [CAUS. 3AE INF]***

1. ***[v/t]*** to honour, to distinguish *[A* ***r*** *'from' B]* **2.** ***[v/refl.]*** to change

 ***śčḥn [v/t, CAUS. 3-LIT]*** to brighten up, to make dazzle

 ***śčsḫ [v/t, CAUS. 3AE INF]*** to raise, to lift up

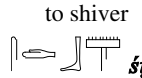
 ***śčs.w [n]*** extollations *[a kind of religious utterances]*

 ***śṯ [n]*** tail

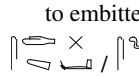
 ***śṯ [v/t, 2-LIT]*** to dress, to clothe

 ***śṯʒ.w [n]*** trembling

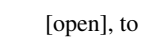
 ***śṯʒṯʒ [v/i, 5-LIT]*** to tremble, to shiver

 ***śṯb [n]*** fringe

 ***⟨ś⟩ṯḫr [v/t, CAUS. 3-LIT]*** to embitter

 / ***śč [v/t, 2-LIT]*** to break, to slit [open], to rapture

 / ***śč [n]*** fracture, rupture

 / ***śč.tỉ [n]*** foster child

 śčʒ [v/i, 3-LIT] to travel

 śčʒ-ḫr to enjoy [oneself]

[m / ḫr *'at' a place]*

 śčʒ-ḫr [n] amusement, refreshment

 / ***śčb [n]*** obstacle, impediment, evil

 śčfʒ [v/t, CAUS. 3-LIT] to provide, to feed, to endow

 śčfʒ twr [n] oath of allegiance

ỉrỉ śčfʒ twr to pledge allegiance

 śčfᶜ-tʒ.wỉ [n, loc.] Sedjefatawi *[a town in the vicinity of Thebes]*

 śčm [v/t, 3-LIT] to hear, to listen to / to obey ***[n*** *'sb.']*, to answer prayers

 śčm.yw [n, pl.] hearers, judges

 śčm.yt [n, fem.] the granting *[of a petition]*

 śčm-ᶜš [n] servant

 śčr [3-LIT] **1.** ***[v/i]*** to spend the night, to sleep **2.** ***[v/aux, with ḫr inf. / STATIVE]*** *to do sthg. at night, to spend the night doing sthg.*

śčr n ỉʒṯ.t to spend the night-time in the dew

tp-ᶜ śčr [adv.] before going to sleep

 śčśr [v/t, CAUS. 3-LIT] to consecrate, to sanctify

 śčṯ [CAUS. 2-LIT]

1. ***[v/t]*** to recount

2. ***[v/i]*** to talk ***[m*** *'about,'* ***n*** *'to,'* ***ḫnᶜ*** *'with']*

 śčṯ.w [n] tale, narration

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š

š* *[n] lake, garden, plantation

š–ḥtm.yw* *[n, loc.] *the Lake of the Destroyers [a mythological place]*

š–ḥr.t* *[n] funeral estate, tomb garden



šꜣ* *[n] **1.** field, meadow **2.** marsh, swamp



/

šꜣỉ* *[n] pig



cf. ***šꜣš***

šꜣ* *[v/t, 2-LIT] to command, to determine, to ordain



šꜣᶜ* *[v/t, 3-LIT] to begin, to start *[with inf., 'doing sth.']*

(m) šꜣᶜ m* *[prep.] beginning from

šꜣᶜ–m* *A r nfr.yt B [prep.] *[of time and place]* from *A* up to *B*

šꜣᶜ r* *[prep.] as far as



šꜣᶜ* *[n] container



/

šᶜb.w* *[n] meal, food



/

šꜣš* *[v/i, 3-LIT] to travel



šꜣš.w* *[n] Shasu-Bedouins



šꜣṭ* *[v/t, 3-LIT] to dig, to cut out, to cave



šᶜ* *[v/t, 2-LIT] to cut off, to cut down



šᶜ.t* *[n, fem.] slaughtering, terror

ḫr.ỉ šᶜ.t* *[n] rowdy



šᶜ.t* *[n, fem.] book, letter, document



cf. ***šnᶜ.tỉ***



šᶜ* *[n] sand



šᶜṭ* *[v/t, 3-LIT] to cut off, to cut down

/

šw.t* *[n, fem.] feather, plume



šwỉ* *[v/adj., 3AE INF] **1.** [to be] empty, [to be] void ***(m*** *'of' sthg.]* **2.** *[metaph.]* to end



Šw* *[n, div.] Shu



šw* *[n] sun, sun light



šwỉ* *[3AE INF] **1.** *[v/t]* to dry **2.** *[v/adj.]* [to be] dry



/

šw.t* *[n, fem.] shade

šw.t–nčr secret image *[esp. on a door]*

šw.w* *[n] *an edible vegetable*, hay [?]

šwꜣ.w* *[n] a poor man

/

šbỉ* *[v/t, 3AE INF] **1.** to mingle with, *[med.]* to mix **2.** to confuse *[a message]*

šb.t* *[n, fem.] profit, reward

šb.w* *[n] food, offering meal

šb.w* *[n] reward

rčỉ m šb(.t) to give in exchange

šbb* *[v/t, 2AE GEM] to mash *[in the process of making beer]*

šbb* *[n] gullet, oesophagus

šbn* *[v/t, 3-LIT] to mix *[sthg.* ***m*** */* ***ḫr*** *'with']*



šp* *[2-LIT] **1.** *[v/adj.]* [to be] blind **2.** *[v/t]* to make blind

šp ḫr ignore *[**r** 'sb.']*


špn* *[adj.] voluptuous, well nurtured



/

špš.ỉ* *[adj.] noble, splendid, august



špš.w* *[n] noble man

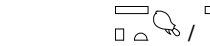


špš.t* *[n, fem.] noble woman

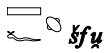
špšš* *[v/adj., 3AE GEM] [to be] noble, [to be] splendid

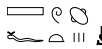
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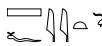
 ***špšš [n]*** precious thing

 ***špt [v/adj., 3-LIT]*** [to be] angry *[ḫnᶜ 'with' sb., ḫr 'at' sb. / 'about' sthg.]*

 ***Šf-bṭ.t [n, fem.]*** *I. Peret [old]*

 ***šfụ [v/i, 3AE INF]*** to swell, to be swollen

 ***šf.wt [n, fem.]*** swelling

 ***šf.yt [n, fem.]*** majesty, respect

 ***šfšf.t [n, fem.]*** awe, respect, flair

 ***šfṭ.w [n]*** papyrus scroll

 ***šmị [v/i, 3AE INF]*** **1.** to go, to walk *[ḫnᶜ 'with' sb., r 'to']* **2.** *[med.]* to beat *[of the heart]*

šmị ỉyị to move

 ***šm.t [n, fem.]*** movement, walking, proceedings

 ***šmꜣ [n]*** wanderer, foreigner

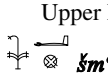
 ***šmꜣ.w [n]*** distress, repentance [?] *in*

ḫr.ỉ-šmꜣ.w [n] one who is in distress, one who repents [?]

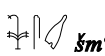
 ***šmᶜ.w [n]*** Upper Egypt

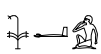
ỉwn.w šmᶜ.w [n loc.] the Upper-Egyptian-Heliopolis *[i.e., Hermonthis / Armant, Thebes]*

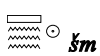
wr mḳ šmᶜ-w Great One of the Ten(s) of Upper Egypt *[a title]*

 ***šmᶜ.ỉ [adj., nisba]*** Upper Egyptian

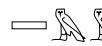
 ***šmᶜ [n]*** Upper Egyptian barley

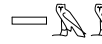
 ***šmᶜ.w-śỉ [n]*** the Upper Egyptian crown

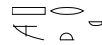
 ***šmᶜ [v/i, 3-LIT]*** to make music

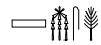
 ***šm.w [n]*** summer-season

 ***šm.w [n]*** harvest

 ***šmm [v/i, 2AE GEM]*** [to be] warm, *[med.]* [to be] feverish

 ***šmm.t [n, fem.]*** heat, *[med.]* fever, inflammation

 ***šmr.t [n]*** bow

 *cf.* ***ḫmś***

 ***šmś [v/t]*** **1.** to accompany, to follow **2.** to serve **3.** to bring

šmś ỉb(≠f) to enjoy oneself

šmś wḳꜣ to follow [in] the funeral [procession]

šmś nmt.t [with gen.] to follow *[sb.]* on his ways / to follow *[sb.'s]* every step

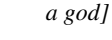
 ***šmś.w [n]*** retainer, attendant

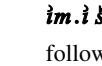
smś.w-ḫr.w a follower of Horus *[i.e., a righteous person]*

 ***šmś.w [n]*** following, suite, entourage

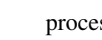
m šmś.w in the following of *[the king, a god]*

ỉm.ỉ šmś.w *[with gen.]* who is in *[sb.'s]* following

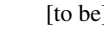
 ***šmś.wt [n, fem.]*** following, suite

 ***šmś.w-wḳꜣ [n]*** funeral procession

 ***šnị [3AE INF]*** **1.** *[v/adj.]* [to be] round **2.** *[v/t]* to encircle, to surround, *[med.]* to bandage

 ***šn.w [n]*** circuit, circumference

šnw n(.ỉ) p.t / tꜣ the circuit of the sky / the earth *[i.e., the horizon, the ends of the world]*

 ***šnw.t / šny.t [n, coll.]*** court, courtiers

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 /  ***šnw.t [n, fem.]*** granary, storehouse

 ***šnį [v/i, 3AE INF]*** [to be] in pain, to suffer

 ***šn.w [n]*** troubles, need

 ***šnį [v/t, 3AE INF]*** to inquire *[into a matter]*, to interrogate *[sb.]*

 ***šnį [v/t, 3AE INF]*** to curse, to exorcise, to conjure *[an illness]*

 ***šnį [v/t, 3AE INF]*** to quarrel

 ***šn.t [n, f, num.]*** hundred

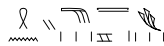
 ***šn.t [n, f, obs.]*** a group of one hundred

ỉm.ỉ-rʾ šn.t sheriff

 ***šn [n]*** tree

 ***šnỉ [n] [med.]*** *the stench of sthg. rotten*

 /  / ***šnỉ [n]*** hair

 ***šnỉ-tȝ [n]*** plants, *[med.]* fenugreek [?]

 / ***šn.w [n]*** net, trap

 ***Šny.t [n, loc.]*** Shenyt *[a region of the underworld]*

 ***šnᶜ [v/t, 3-LIT]*** to turn back, to detain

 ***šnᶜ [n]*** *[med.]* obstruction

 ***šnᶜ [n]*** *a plant*

 ***šnᶜ [n]*** breast

 ***šnᶜ [n]*** storm [cloud]

 ***šnᶜ.w [n]*** storehouse *[an establishment where food was prepared for distribution]*

 ***šnᶜ.tỉ [n]*** *a unit of value,* price

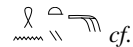
 ***šnb.t [n, fem.]*** chest

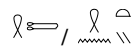
 šnś [n] baked goods

 ***šnt.t [n, fem.]*** *in*

ỉrį šnt.t kȝ to restrict the free movement of the *ka*

 /  *cf.* ***šnį***

 *cf.* ***šnỉ***

 /  ***šnč [v/i, 3-LIT]*** to oppose, to punish

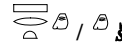
šnč ỉḫ(.w)t to quarrel *[**n** 'with']*

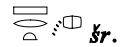
 ***šnčˇ [n]*** acacia

 ***šnčˇ.t [n, fem.]*** Nile acacia

 ***šnčˇ.wt*** /  ***šnčˇ.yt [n, fem.]*** kilt

 ***šnčˇ.tỉ [n]*** kilted one, kilt wearer *[i.e., priest]*

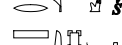
 /  ***šr.t [n, fem.]*** nose, nostril

 ***šr.t [n, fem.]*** *a cereal*

 ***šrr [v/adj., 2AE GEM]*** [to be] little, [to be] young[er]

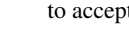
 ***šrr [n]*** unimportant person, lowly man

 /  ***šrỉ [n]*** child, son

 ***šrỉ.t [n, fem.]*** daughter

 ***šrỉ [v/t, 3-LIT]*** to block up

 ***Šrn [n, loc., syll.]*** Sharuna

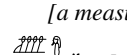
 /  ***šsp [v/t, 3-LIT]*** to take, to accept, to receive, to take possession of

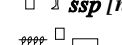
šsp wȝ.t to set off

šsp śȝč.w to lay out the ground plan

šsp kś.w to crouch down

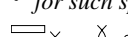
 /  ***šsp [n]*** palm *[of the hand]* *[a measurement of length]*

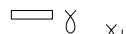
 ***šsp [n]*** divine image

 ***šsp.t [n, fem.]*** pavilion

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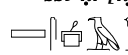
 *for such spellings cf.* ***šš r***

 ***šš [n]*** rope

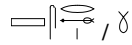
 ***šš [n]*** alabaster

 ***šš3 [v/adj., 3-LIT]*** [to be] wise, [to be] skilled

šš3 ḥr [nfr-ḥr] [to be] skilled

 ***šš3.w [n]*** **1.** wisdom **2.** *[med.]* diagnose, cure

 ***šm [v/adj., 3-LIT]*** [to be] red, *[med.]* [to be] inflamed

 ***šr [n]*** arrow

 ***šr [n]*** utterance, maxim

šr.w m3ᶜ.w maxims of a successful life

 ***Št-p.t [n, loc.]*** Shetepet *[the main town of the Wadi Natrun]*

 ***št3 [v/adj., 3-LIT]*** **1.** [to be] hidden, [to be] secret, [to be] mysterious **2.** [to be] difficult

 ***št3 [n]*** secret, mystery

 ***štì.t [n, fem.]*** leader *[in a rowing boat]*

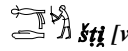
 ***štm [v/i, 3-LIT]*** to be[come] hostile

 ***šč. w [n]*** turtle

 ***šṯ [n]*** leather cushion

 ***šṯi [v/t, 3AE INF]*** to remove, to take [away] ***[m-ᶜ*** *'from' sb.]*

 ***šṯi [v/t, 3AE INF]*** to gouge *[a lake]*

 ***šṯi [v/t, 3AE INF]*** to rescue, to save ***[m*** *'out of' a bad place,* ***m-ᶜ*** *'from' sb. / sthg.]*

 ***šṯi [v/t, 3AE INF]*** to read [aloud], to recite

šṯi ḫrw to commit an offence ***[ḫr*** *'against' sthg.,* ***m*** *'in' a building [i.e., against it]*

 ***šṯi [v/t, 3AE INF]*** to suckle, to rear *[a child]*, to provide ***[m*** *'with' sthg.]*

 ***šṯ.yt [n, fem.]*** a flooded parcel of land

šṯ.yt-š3 [?] ***[n]*** embankment [?]

 ***šṯ.w [n]*** plot *[of land],* field, meadow

 ***šṯ.wt [n]*** plot *[of land],* field, meadow

ḳ

 ***ḳ3i [3AE INF]*** **1.** ***[v/adj.]*** [to be] high **2.** ***[v/t]*** to exalt [the heart]

ḳ3i ìb [nfr-ḥr] [to be] proud

ḳ3i ḫr.w [nfr-ḥr] [to be] loud

ḳ3i ś3 [nfr-ḥr] [to be] arrogant

ḳ3i śrf [nfr-ḥr] [to be] hot tempered, [to be] arrogant

ḳ3i ḳᶜḥ [nfr-ḥr] [to be] overweening

 ***ḳ3.yt [n, fem.]*** high ground, arable land

 ***ḳ33 [n]*** hill, high ground

 ***ḳ3w [n]*** height

 ***ḳ3w [n]*** flour

 ***ḳ3b [n]*** **1.** intestines **2.** interior

m-ḳ3b *[prep.]* in the midst of

 ***ḳ3b [v/t, 3-LIT]*** to fold over, to double *[in quantity]*

 ***ḳ3b.t [n, fem.]*** chest, breast

 *cf.* ***ḳnr***

 ***ḳ3r.t [n, fem.]*** door-bolt

 *cf.* ***ḳrr.t***

 ***ḳ3ś [v/t, 3-LIT]*** to string *[a bow]*

 *cf.* ***ḳìś***

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 ***ḳ³ḳ³ [v/i, 4-LIT]*** to look upward ***[r*** *'towards' sthg.]*

 ***Ḳ3ḳ3 [n, div.]*** Qaqa

 ***ḳ³ḳ³.w [n]*** *a river boat,* travelling barge [?]

 ***ḳ³ṭ.t [n, fem.]*** *[med.]* colocynth *[a medical herb]*

 ***ḳỉ [n]*** form, shape, nature

mỉ-ḳỉ= [prep.] entire

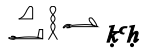
 *cf.* ***ḳ ʿḥ***

 ***ḳỉś [v/t, 3-LIT]*** to vomit

 ***ḳỉś [n]*** regurgitation

 / ***Ḳỉś [n, loc.]*** Qusae

 ***ḳ ʿḥ [n]*** elbow, shoulder

 ***ḳ ʿḥ [v/t, 3-LIT]*** to bend

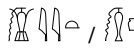
ḳ ʿḥ ʿ / ḳ ʿḥ ǯr.t to bend the arm / the hand

 ***ḳbb [v/adj., 2AE GEM]*** [to be] cool, [to be] calm

 ***ḳbḥ [v/adj., 3-LIT]*** [to be] cool, [to be] cool-tempered, *[metaph.]* [to be] undisturbed

ḳbḥ ỉb [nfr ḥr] [to be] pleased *[with gen.]*

  ***ḳbḥ.w [n]*** libation

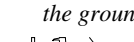
 / ***ḳbḥ.yt [n, fem.]*** libation vessel

 ***ḳbḥ.w-ḥr.w [n, loc.]*** *the watery regions of Horus, metaph. for the northern border of Egypt*

 ***ḳbḥ.w [n]*** water fowl

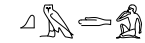
 ***ḳbḥ*** *[metaph.]* to die

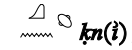
 ***ḳm³ [v/t, 3-LIT]*** to throw *[sthg.* ***r*** *'to' the ground,* ***ḥr*** *'into' the water]*

 ***ḳm³ [v/t, 3-LIT]*** to create, to produce, to devise

 ***ḳm³ [n]*** form, appearance, nature

 ***Ḳm³-wr [n, div.]*** Qema-wer

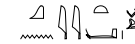
 ***ḳmṭ [v/t]*** to plan, to devise

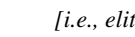
 ***ḳn(ỉ) [n]*** [to be] fat

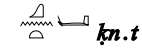
 ***ḳnḳ [v/i, 3AE INF]*** [to be] brave, [to be] strong

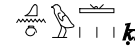
ḳn g³b / ḫpš [with a] strong [arm]

 ***ḳn [n]*** strong one, champion

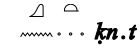
 ***ḳn.yt [n, coll.]*** the brave ones *[i.e., elite troops]*

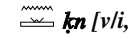
 ***ḳn.t [n, fem.]*** strength, bravery, valour

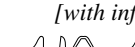
 ***ḳn.w [adj., pl.]*** many, numerous

 / ***ḳn [n]*** violation, offence

 ***ḳn.t [n, fem.]*** punishment [?]

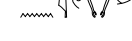
 ***ḳn [v/i, 2-LIT]*** **1.** to complete 2. to cease *[with inf., 'doing sthg.']*

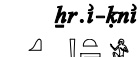
 / ***ḳnỉ [v/t, 3-LIT]*** to embrace

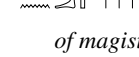
 ***ḳnỉ [n]*** embrace

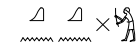
 ***ḳnỉ.w [n]*** palanquin

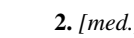
ḫr.ỉ-ḳnỉ .w palanquin-bearer

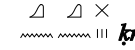
 ***ḳnb.t [n, coll.]*** qenbet *[i.e., a court of magistrates]*

 ***ḳnr [n, syll.]*** ground, dirt

 ***ḳnḳn [v/t, 4-LIT]*** **1.** to beat [people] **2.** *[med.]* to pound up

 ***ḳnḳn [n]*** cuts *[of metal]*

 *cf.* ***ḳ³r.t***

 ***ḳr.t*** *cf.* ***ḳrr.t*** cave

 *cf.* ***ḳrr***

 ***ḳrf [v/t]*** to contract, to tuck (up) *[the legs]*

 / ***ḳrr*** thunder [storm]

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 ***ḫrr.t [n, fem.]*** open space, cave, cavern

 ***ḫrḥ.t [n, coll.]*** pottery

 ***ḫrḥ.t [n, fem.]*** **1.** serpent spirit **2.** *[metaph.]* noble person, patriarch of an old noble family

 ***ḫrś [v/t, 3-LIT]*** to bury

 ***ḫrś [n]*** burial

 ***ḫrś.t [n, fem.]*** burial

 ***ḫrś.w [n]*** coffin

 ***ḫś [n]*** bone

 / ***ḫś.tỉ [n]*** sculptor *[pl.* / ***ḫś.t(ỉ)w]***

 ***ḫśn [v/adj., 3-LIT]*** **1.** [to be] difficult **2.** [to be] shameful **3.** [to be] irksome / painful

 ***ḫśn.t [n, fem.]*** misfortune

 *cf.* ***wnm***

 ***ḫṯ [v/t, 2-LIT]*** to fashion, to build

 ***ḫṯ.w /*** ***ỉ.ḫṯ.w [n]*** builder, bricklayer, potter

 ***ḫṯ [n]*** **1.** form, extent **2.** nature, character

mỉ-ḫṯ≠ [prep.] **1.** entire **2.** in the manner *[**m** 'as']*, like

ḥr-ḫṯ [adv.] entirely, all together

 *cf. the last*

 ḫṯ.t [n, fem.] kite *[a measure of weight]*

 ***ḫṯw.t*** sketch, outline

 ***Ḫṯm [n, loc.]*** Qedem *[a city-state (?) in Syria]*

 ***Ḫṯn3 [n, loc.]*** Qadna *[a city-state in Syria]*

 ***Ḫṯš.w [n, loc.]*** Kadesh *[a city in western Syria]*

 > / ***ḫṯ[ṯ] [v/i, 2ae gem > 2-lit]*** to sleep

 *k*

 ≠k [pron.] *suffix pron. 2nd sing masc.*

 ≠kỉ [pron.] **1.** *old dual number of the suffix pron. 2nd sing. masc.* **2.** *graphic variant of **≠k** used with the dual and pseudo duals*

 k3 [n.-e. part.] *with SUBJUNCTIVE / PROSPECTIVE*

 k3 *formative element in the contingent verb form **śčm.k3≠f***

 k3ỉ [v/t, 3AE INF] to plan, to intend, to expect *[with inf., 'to do sthg.']*

 k3 [v/t, 2-LIT, def.] to say

 k3 [n] *ka*, essence, spirit

 k3-ḥr-k3 [n] **1.** Khoiak festival **2.** *IV. Akhet [new]*

 k3 [n] food

 k3 [n] **1.** bull **2.** *[metaph.] strong, potent person*

k3-ḥčˇ [n, div.] sacred white bull

k3 ỉmn.t Bull of the West *[epith. of Osiris]*

k3-wr [n, div.] Great Bull

k3-mw.t≠f [n, div.] Kamutef

k3 nḫt Victorious Bull *[epith, of the king and gods]*

 cf. ***ỉḫ***

 ***k3.t [n, fem.]*** work, project

k3.t mnčˇ.w skills of war

m k3.t mnḫ.t [adv.] proper(ly) *[of buildings]*

m k3.t rwčˇ.t [adv.] steady, solid *[of buildings]*

ỉm.ỉ- rˀ k3.t overseer of works

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 ***k3.wtj [n]*** worker, porter

k3.wtj n(.j) ḥw.t-nčr porter of the temple

 ***k3.w [n]*** unripe sycamore figs

 ***k3j [n]*** [a Nubian] boat

 ***k3y [n]*** caviar [?]

 ***k3p [v/t, 3-LIT]*** to fumigate

[m / ḥr *'with']*

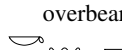
 ***k3p [n]*** shelter, hut

 ***k3m.w [n]*** garden, vineyard

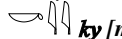
 *cf.* ***krkmš***

 ***k3r [n]*** chapel, shrine

 ***k3hš [v/i, 3-LIT]*** [to be] overbearing, [to be] harsh

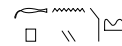
 ***k(3)š [n, loc.]*** Kush *[Nubia, esp. the region between the second and the fourth cataract]*

 ***kj [v/i, 2-LIT]*** to cry out, to complain ***[ḥr*** *'about']*

 ***ky [m, sing.]*** other, another ***[masc., pl.:***  ***fem. sing. / pl.: ky.t]***

wˁ / ky *[…]* ***ky*** one *[…]* the other

 ***ky.t-(j)ḫ.t / ktḫ [n, pl.]*** others

 ***kpnj [n, loc.]*** Byblos *[a harbour city north of Beirut]*

 ***kfj [v/t, 3AE INF]*** **1.** to unveil, to bare **2.** to blow away *[the sail by the wind]*

 ***kf3*** *cf.* ***kfj***

 ***kf*** *[n]* knife

 ***kf.t [n, fem.]*** gaping wound, gash

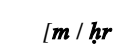
 ***kf.t [n, fem.]*** *a positive quality in a person,* trustworthiness [?]

 kfˁ [v/t, 3-LIT] to capture, to plunder *[without obj.]* to make booty

 kfˁ [n] booty

 kft.w [n, loc.] Crete

 kmm [v/adj., 2AE GEM] [to be] black *[in the east delta]*

 ***km.t [n, loc.]*** *The Black* = Egypt, the Nile valley

 km-wr [n, loc.] the Bitter-Lake

 km [v/t, 2-LIT] **1.** to complete, to put an end to **2.** *[math.]* to total up to, to amount to

 km [n] **1.** completion **2.** profit, gain

 knm.t [n] darkness

 kns.t [n, loc.] Kenzet *[a territory far to the south of Egypt, a region of the nether world]*

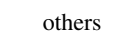
 krkmš [n, loc.] Carchemish *[a city-state on the Euphrates]*

 kś(j) [3-LIT] **1.** *[v/i]* to bow down **2.** *[v/t]* to bend *[the arm, the hand]*

 ***kś.w [n]*** bowing, obedience

m kś.w in bowing, humbly

šsp kś.w to crouch down

 *cf.* ***k3š***

 kkꜣ [v/i, 3AE INF] [to be] dark

 ***ktt [v/adj., 2AE GEM]*** [to be] small, [to be] little

g

 gꜣꜣ [3AE INF] **1.** *[v/i.]* to lack ***[m*** *'sthg.']*, [to be] short ***[r*** *'of' sthg.]* **2.** *[v/t]* to deprive *[sb.* ***m*** *'of' sthg.]*

 gꜣ.w [n] lack, poverty

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 ***gꜣw.t [n, fem.]*** lack, want

 ***gꜣ.wt [n, fem.]*** tributes, dues

 ***gꜣb*** *cf.* ***gbꜣ***

 ***gꜣb.t [n, fem.]*** leaf

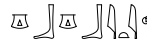
 *cf.* ***gśꜣ***

 ***gbꜣ [n]*** arm

 ***gbꜣ [n]*** side [of a room]

 ***gbꜣ [v/t, 3-LIT]*** to blind *[sb.* ***m*** *'with' sthg.]*

 ***gbb [n, div.]*** Geb

 ***gbgb.yt [n, fem.]*** *in* ***m gbgb.yt [adv.]*** head over heals

 ***gbtw [n, loc.]*** Koptos

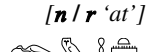
 *cf.* ***gnf***

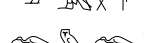
 ***gmi̯ [v/t, 3AE INF]*** **1.** to find, to discover, to learn **2.** to encounter **3.** *[with śḏm=f / inf.]* to be able to

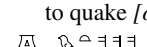
 ***gm.w [n]*** weakness, daze

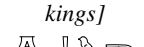
 ***gmꜣ [n]*** *[anat.]* temple

 ***gmḥ [3-LIT]*** **1.** ***[v/t]*** to catch side of, to see, to watch **2.** ***[v/t]*** to look ***[n / r*** *'at']*

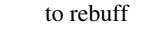
 ***gmḥ.t [n, fem.]*** wick, candle

 ***gmgm [v/i, 4-LIT]*** to break, to quake *[of the ground]*

 ***gn.wt [n]*** annals *[of the former kings]*

 ***gnb.t(i̯)w [n, pl.]*** the people of Punt

 ***gnf [v/t, 3-LIT]*** to repel, to rebuff

 ***gnn [v/adj., 2AE GEM]*** [to be] soft, [to be] weak

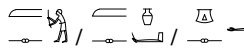
 gr [encl. part.] *cf.* ***gr.t***

 gr [adv.] *[always in the end of a sentence]* **1.** *AFF.:* also, too **2.** *NEG.:* further, any more

 gr.t [encl. part.] but, however, further

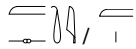
 gr [v/i, 2-LIT] **1.** [to be] silent **2.** to cease, to be hushed ***[m*** *'from' sthg.]*

 gr.w [n] silent one *[as a virtuous person]*

 ***gś [v/t, 2-LIT]***
to anoint *[sb.* ***m*** *'with']*

 ***gś.w [n]*** ointment

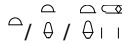
 ***gś3 [v/i., 3-LIT]*** to tilt *[of a scale]*
*[****n*** *'towards' sb., i.e., to be partial]*

 ***gśtì [n]*** scribe's palette

 t

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 cf. ***ꜥč***

 ***tˀ [n]*** bread
tˀ-ḥḳ̌ [n] white bread

 *cf.* ***ḳḥw.tì***

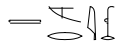
 ***t3 [pron.]*** *dem. pron. sing. fem. / def. article*

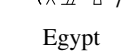
 ***t3-n.t [pron.]*** *pass. prefix sing. fem.*
t3-n.t-ꜥ3b.t [n] *I. Peret [new]*

 ***t3y=f [pron.]*** *possessive article sing. fem.*

 ***t3 [n]*** land, earth
t3 n(.ì) ḫt3 the land Hatty
t3.wì [n, dual] *as an expression for Egypt*

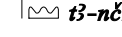
 ***t3-wr [n, loc.]*** Thinite Nome *[18th Upper Egyptian nome]*

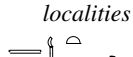
 ***t3-mrì [n, loc.]*** Egypt

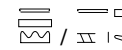
 ***t3-mḥ.w [n, loc.]*** Lower Egypt

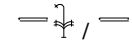
 *cf.* ***ḫnn.t***

 ***č3-nḥś.ì [n, loc.]*** Nubia

 ***t3-nčr [n, loc.]*** God's Land *[i.e., protectorate, e.g. the Sinai, Syria, Punt, and localities in the Near East]*

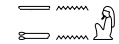
 ***t3-stì [n, loc.]*** **1.** Nubia **2.** Elephantine Nome *[1st Upper Egyptian nome]*

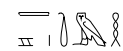
 ***t3-š [n, loc.]*** the Fayyum

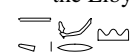
 ***t3-šmꜥ.w [n, loc.]*** Upper Egypt

 ***t3-tm.w [n]*** all humankind

 ***t3.wì-tm.w [n]*** all Egyptians

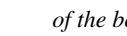
 ***t3-tnn [n, div.]*** Tatenen

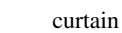
 ***t3-ḥmḥ [n, loc.]*** the Land of the Libyans, Libya

 ***t3-ḳśr [n]*** necropolis

 ***t3 [v/adj., 2-LIT]*** [to be] hot
t3 ìb [nfr-ḥr] [to be] passionate

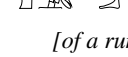
 ***t3.w [n]*** heat, *[med.]* fever, inflammation *[****m*** */* ***ḥr*** *'in' a particular part of the body]*

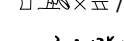
 ***t3y.t [n, fem.]*** **1.** fabric, curtain **2.** bindings, mummy

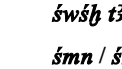
 ***t3y.tì s3b č3.tì [n]*** *tile of the Vizier*

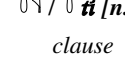
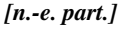
 ***t3y.t [n, div.]*** Tajt

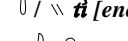
 ***t3ḫ [n]*** mischief-maker

 ***t3ḫb [v/i, 4-LIT]*** to discharge *[of a running nose]*

 ***t3š [n]*** boundary, border
ìrị t3š to establish the border
śwśḥ t3š to widen the border
śmn */* ***śrwḳ̌ t3š*** to secure the border

 ***tì [n.-e. part.]*** *introducing a subordinate clause*

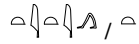
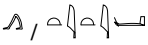
 ***tì [encl. part.]***, *cf.*  ***tr***

 ***tì.t [n, fem.]*** *a material for painting*

 ***tì.t [n, fem.]*** image *[esp. of the king as the image of a god]*

 ***tìw [interj.]*** yes, indeed

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 /  ***ṯiṯi*** *[v/t, 4-LIT]* to trample [down]

 *cf.* ***čw***

 ***tw*** *[pron.] impersonal encl. pers. pron.*

 ***tw*** *formative element of the passive voice*

 ***tw=*** *formative element of the first-present-pronoun*

twi *1st sing.*

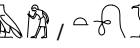
twk *2nd sing.*

twn *1st pl.*

twčn *2nd pl.*

twtw *impersonal*

 *cf.* ***twt***

 /  ***tw3*** *[3-LIT]* **1.** *[v/i]* to lean *[**ḥr** 'on']* **2.** *[v/t]* to raise

 ***tw3*** *[n]* a man of low status

 /  ***twr*** *[3-LIT]* **1.** *[v/t]* to purify, to keep clean **2.** *[v/adj.]* [to be] pure

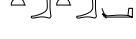
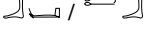
 / ***twr*** *[v/t, 3-LIT]* to [show] respect to *[with **r** 'to cherish' sth.]*

twr ḥr rn=f / ***ʿnḫ=f*** to cherish his name / his life

 *cf.* ***čwt***

 ***twt*** *[v/adj., 3-LIT]* **1.** [to be] suitable / [to be] similar *[**n** 'to' sb. / sth.]* **2.** [to be] accomplished

 ***twt*** *[n, m]* **1.** statue, image **2.** peer

 /  ***tbtb*** *in*

ỉtḥ m tbtb to hoist up

 ***tp*** *[n]* **1.** head *[of humans and animals]*

2. top *[of a mountain, of a building, u. o.]*

3. *[metaph.]* **a.** the top[most] [of] **b.** the best [of] **c.** beginning *[of time and space]*

tp-ḥr-m3ś.t *[n] head-on-the knee [metaph. for mourning]*

 tp *[n]* person

 tp *[n]* method, principle, kind

rč(=f) tp=f *[med., with an inflected verb form and a suffix in reference to the disease]* show symptoms of

m tp wʿ ḥnʿ *[prep.]* of one kind with

mỉ tp pn of this kind

 tp *[prep.]* **1.** upon, at the head of **2.** at, on *[with periodical events]*

tp m3ʿ at the temple *[of the head]*

tp t3 upon the earth

tp mšr.w *[adv.]* in the evening

tp ṭw3.yt nb.t *[adv.]* each morning

 tp.ỉ *[adj.]* being upon / at / in *[the mouth]*

čp.ỉw t3 *[n]* those who are still upon the earth

wỉ3 n(.ỉ) tp.ỉ ỉtr.w *[n]* river bark

 /  ***tp.ỉ*** *[adj.]* the first

1. of place

šb3 tp.ỉ n(.ỉ) ỉs the first door of the tomb

ʿrr.wt tp.t n.t ỉmn.t the first gate of the west

2. of time

wčy.t tp.t the first military campaign

p3w.t p.t n.t nb r čr the first primeval time of the Lord-of-All

3. of quality

ḥtr ʿ3 tp.ỉ n(.ỉ) ḥm=f the most exquisite team of horses

šmś(.w) tp.ỉ(w) n(.ỉw) wśỉr the most excellent followers of Osiris

4. of rank

śr tp.ỉ the highest official

ḥm nčr tp.ỉ high priest

whm.w tp.ỉ n(.ỉ) nb t3.wỉ chief herald of the Lord of the Two Lands

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5. of sequence

ỉ3w.t(≠ỉ) tp.t my first office

ḥw.t tp.t the first chapter


***tp-ᶜ* 1. *[prep.]* a.** before *[of time and space]* **b.** *[with śḏm≠f / inf.]* before

r-tp-ᶜ [prep.] at the brink of

2. ***[prep. adv.]*** earlier, beforehand

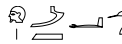

tp.ỉ-ᶜ* / *tp.ỉ-ᶜ.wỉ [adj.] being before *[of time and space]*, former

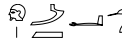
nčr(.w) tp.ỉw-ᶜ wśỉr the gods who are before Osiris

nśwt.yw tp.ỉw-ᶜ former kings

tp.ỉ-ᶜ* / *tp.ỉ-ᶜ.wỉ ancestor. predecessor

tp.t-ᶜ.w former state of being


tp-m3ᶜ [prep.] next to, by the side of


tp.ỉ-m3ᶜ [n] rival


tp-nfr [n] success

m tp-nfr [adv.] correctly

r tp-nfr [adv.] successful


tp.t-rᵓ [n] utterance


tp-rᵓ [n] *[math.]* basis *[of a triangle]*


tp.ỉ-rᵓ [n] profit


tp-rṭ [n] instruction

tp-rṭ n(.ỉ) rḫ education


tp-ḥw.t [n] roof


tp-ḥśb [n] norm


tp-tr [n] Beginning-of-the-Season-Festival

ḫ3b.w tp-tr calendar festivals


tp.t [n, fem.] finest oil

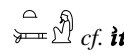

tpỉ [v/t, 3-LIT] to breath


tf [pron.] *dem. pron. sing. fem.*

cf. ***ỉtỉ***


tf3* / *tfy *dem. pron. sing. fem.*


tfnw.t [n, div.] Tefnut


cf. ***ỉtm.w***


tm [v/i, 2-LIT] *neg. verb*

tm(.w)-wnn [n] not-existing ones

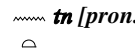

tm [n] everything, the universe

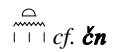

tm.w [n] mankind


tm3 [n] straw mat


tm3.wt [n, fem.] *[med.]* skin pocket


tmtm [n] *[med.] a symptom for a disease in the eyes*


tn [pron.] *dem. pron. sing. fem.*

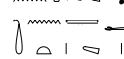

cf. ***čn***


tnỉ [v/i, 3-LIT] to grow old


tnỉ [n] old age


tnỉ [n] old man


tnm [v/i, 3-LIT] to go astray


tnt-t3-ᶜ [n, loc.] Tenet-ta-o *[a locality on the Nile]*


tr [n] time, time span, season

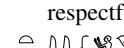
tr n(.ỉ) mś.yt supper time

tr n(.ỉ) mtr.t noon

r tr.wỉ [adv.] at both times *[i.e., day and night]*


tr [encl. part.] *expressing surprise and indignation, often in questions*


trỉ [v/t, 3-LIT] to greet respectfully


cf. ***śčf3 twr***


thị [3AE INF]* 1. *[v/t] to overstep, to damage **2.** ***[v/i]*** to transgress, to trespass ***[r** 'on' a place]*

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 /  ***th.w [n]*** transgressor

 ***thm [v/t, 3-LIT]*** **1.** to attack **2.** *[med.]* to perforate

 ***tḫ [n]*** plummet

 ***tḫi̯ [v/adj., 3AE INF]*** [to be] drunk

 ***tḫ.t [n, fem.]*** drunkenness

 ***tḫ.t [n, fem.]*** *[metaph.]* the land of drunkenness

 ***tḫỉ [n]*** *I. Akhet [old]*

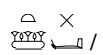
 ***tḫn [n]*** obelisk

 ***tḫśỉ [n, loc.]*** Takhsi *[a region on the Orontes in the vicinity of Kadesh]*

 ***tši̯ [v/i, 3AE INF]*** **1.** to flee / to be absent ***[r / ḥr*** *'from'* **2.** to be missing ***[m / r*** *'from']*

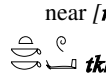
tši̯ ḥr *[with inf.]* to cease doing *[sthg.]*

 ***tš.w [n]*** deserter

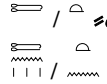
 /  ***tšȝ [v/t, 3-LIT]*** to split, to crush

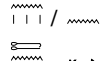
 /  ***tkȝ.w [n]*** torch, taper

 ***tkn [3-LIT]*** **1.** ***[v/i]*** [to be] near / to come near ***[n*** *'to' sthg.]* **2.** ***[v/t]*** to approach

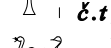
 ***tkk [v/t, 2AE GEM]*** to violate, to attack



 /  ***=č [pron.]*** *suffix pron. 2nd sing. fem.*

 /  ***=čn [pron.]*** *suffix pron. 2nd pl.*

 ***=čnỉ [pron.]*** *suffix pron. 2nd person dual*

 ***č.t [n, fem.]*** table *[for food]*

 /  ***čȝ [n]*** fledgling, chick, *[metaph.]* little child

 ***čȝ [n]*** pellet, drop

 ***čȝ [v/t, 2-LIT]*** to shave

 ***čȝ.y [n]*** male, man

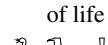
 ***čȝ.y [adj.]*** male

 ***čȝ.tỉ [n]*** **1.** Vizier **2.** the office of the vizier

 ***čȝi̯ [v/t, 3AE INF]*** **1.** to take, to seize, to take away, to steal **3.** to dress

 ***čȝw [n]*** wind, air, breath

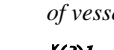
[rčȝi̯] čȝ.w n(.ỉ) ʿnḫ [to grant] the breath of life

 / ***čȝb [n]*** *a kind of vessel*

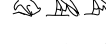
č(ȝ)b n(.ỉ) kȝ [n] a *kȝ*-vessel

 ***čȝm [n]*** foreskin

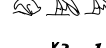
fḫ m čȝm to circumcise

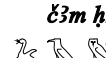
 ***čȝm [v/t, 3-LIT]*** to veil, to cover

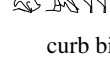
čȝm ḥr to show indulgence ***[n*** *'to' sb.]*

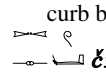
 ***čȝm.t [n, fem.]*** *in*

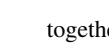
čȝm.t n.t ḥr(.w)≠ mildness

 ***čȝm.yt [?] [n, fem.]*** *[equest.]* curb bit

 ***čȝs [v/t, 3-LIT]*** **1.** to tie *[a knot]*, to knit together *[also as a metaphor for creating men or things]* **2.** to [re]join **3.** to marshal / to array troops, to be in command **4.** *[med.]* to become constricted

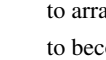
 ***č(ȝ)s [n]*** vertebra, spine

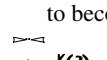
 ***č(ȝ)s.t [n, fem.]*** tooth

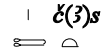
 /  ***č(ȝ)s [n]*** spell, utterance, proverb

čȝs-pḫr vice versa

čȝs ḥwr.w [n] slander, reproach

 ***č(ȝ)s.t [n, fem.]*** knot

 ***č(ȝ)s.t [n, fem.]*** detachment, troop

 ***č(ȝ)s.w [n]*** commander

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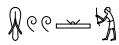
 ḫw [pron.] *encl. pron. 2nd sing. masc.*

 ***ḫwn.w [n] [math.]*** difference

 ***ḫwt [pron.]*** *old ind. pers. pron. 2nd sing. masc.*

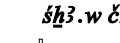
 ***ḫb.t [n, fem.]*** sandal

 ḫb [v/i, 2-LIT] [to be] shod

 ***ḫbw [n]*** sandal maker

 ***ḫpḥ.t [n, fem.]*** cavern, hole

 ***ḫm3 [n]*** cadastre

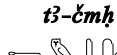
 ***śḫ3.w ḫm3*** scribe of the cadastre

 ***ḫm3 [v/adj., 3-LIT]*** [to be] strong *[in reference to body parts]*

ḫm3 ꜥ [nfr-ḥr] with striking arm, strong-armed

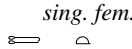
 ***ḫmḥ [n]*** Libyan

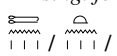
t3-ḫmḥ.w the land of the Libyans, Libya

 ***ḫmś [v/adj., 3-LIT]*** [to be] red

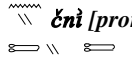
 ***ḫmś [n]*** *[med.]* redness *[as a symptom]*

 ***ḫmt [pron.]*** *old ind. pers. pron. 2nd sing. fem.*

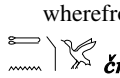
 ***ḫn [pron.]*** *encl. pron. 2nd sing. fem.*

 ***ḫn [pron.]*** *encl. pron. 2nd pl.*

 ***ḫnỉ [pron.]*** *encl. pron. 2nd dual*

 ***ḫnỉ [n, loc.]*** Thinis

 ***ḫnỉ [adv. inter. adv.]*** where? wherefrom? whereto?

 ***ḫnį [v/t, 3AE INF]*** **1.** to lift up **2.** to raise in rank, to ennoble **3.** to distinguish *[sb. (**m**)-**ḫnt** 'before' others, A **r** B 'A from B']*

 ***ḫnw [n]*** **1.** number **2.** *[constructed with a noun or a nominal verb form in apposition:]* each

(r) ḫnw rnp.t each year

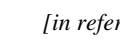
(r) ḫnw ḫ33=f each time when he appears

 ***ḫnw.t*** cattle count

 ***ḫnf [v/t, 3-LIT]*** to drink *[at a feast]*

 ḫnn.t [n, loc.] Tjenenet *[a sanctuary in Memphis, a region of the nether world]*

 ḫnḫ3.t [n, fem.] throne dais

 ***ḫr.w [n]*** *a mineral containing ochre*

 ḫr.t [n] willow

 ḫrḫ [n, loc.] Tjerekh *[a locality in northern Syria]*

 ḫhm [v/i, 3-LIT] to harry

 ḫḥn [v/i, 3-LIT] to engage in battle *[**ḥn**ꜥ 'with' sb.]*

 ***ḫḥn.t [n, fem.]*** faience

 ḫḥn [3-lit.] **1.** ***[v/i]*** to gleam, to dazzle **2.** ***[v/t]*** to brighten up

 ṯḥn.w [n, loc.] Libya

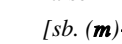
 cf. ***ḫ3s***

 ḫs [n] **1.** sandbank, elevated dry spot **2.** *[metaph.]* famine

ḫs n(.ỉ) t3 a countrywide famine

 ḫs(ỉ) [v/t, 3AE INF] to raise, to lift up

 ḫsį [3AE INF] [v/i] [to be] angry *[**m** 'at' sb., **ḫr** 'about' sthg.]*

 ***ḫsm [n]*** hound

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ṯ

cf. ***čr.t***

cf. ***wṯi***

ṯ3 ***[n]*** *[med.]* tremble, *cf.* ***śṯ3***

[n] *a linen garment*

ṯ3b ***[n]*** fig

ṯ3r ***[v/t, 3-LIT]*** to control, to subdue

cf. ***čḏi***

ty ***[adv.]*** here, there

ṯi ***[n, num.]*** five

ṯw *cf.* ***wṯi***

ṯw3.w ***[n]*** morning, morrow

m ṯw3.w ***[adv.]*** tomorrow

ṯw3.wi ***[adj.]*** belonging to the morning

nčr ṯw3.wi the god of the morning *[i.e., the sun of the early morning, the morning star]*

ṯw3.yt ***[n, fem.]*** early morning

m ṯw3.yt ***[adv.]*** in the morning

ṯw3.t ***[n, fem.]*** duat, the underworld

ṯw3.ti ***[adj.]*** belonging to the underworld

ḥr.w-ṯw3.ti Horus of the underworld

ṯw3 ***[v/t, 3-LIT]*** to praise, to worship

ṯw3 nčr to praise god = to thank ***[n*** *'sb.'* ***ḥr*** *'for' sthg.]*

ṯw3.t ***[n, fem.]*** praise

rčḏi ṯw3.t to give praise

ṯwn ***[3-LIT]*** **1.** ***[v/t]*** **t**o stretch [out] **2.** ***[v/i]*** *[med.]* [to be] taut

ṯb ***[n]*** hippopotamus

ṯb ***[n]*** **1.** Horn **2.** *[metaph.]* wing *[of the army]*

ṯb.yt ***[n, fem.]*** *a plant*

ṯbb ***[v/t, 2AE GEM]*** to block, to stop up

ṯbn ***[v/t, 3-LIT]*** to walk around, to encircle

ṯbn ***[n]*** *deben [a weight, ca. 91 g]*

ṯbḥ ***[v/t, 3-LIT]*** to ask for, to requisition ***[m-ᶜ / ḥr*** *'from' sb.]*

ṯbḥ.w ***[n]*** requirements, needs

ṯbḥ.w n(.i) (i)ḫ.t-nčr cult objects

ṯbḥ.w ***[n]*** offering food

ṯbḥ.t ***[n, fem.]*** necessaries

ṯbṯb ***[v/i, 4-LIT]*** *[med.]* to pound *[as a symptom of the heart]*

ṯp ***[n, loc.]*** Dep *[one part of the double-town of Buto]*

ṯp ***[v/t, 2-LIT]*** to taste, *[metaph.]* to endure, to experience

ṯp.t ***[n, fem.]*** taste

ṯp.t ***[n, fem.]*** boat, ship

ṯpy ***[n]*** crocodile

ṯpy.w ***[n, pl.]*** birds of pray

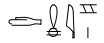
ṯm.t ***[n, fem.]*** knife

ṯm ***[v/t, 2-LIT]*** to mention, to proclaim

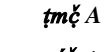
ṯm3 ***[v/t]*** to stretch out *[esp. refl.: to be stretched out on the belly]*

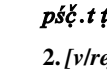
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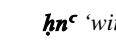
 ***ṯmỉ [3-LIT]*** **1.** ***[v/t]*** to touch **2.** ***[v/i]*** to be joined to ***[n / r** 'sb.']*

 ***ṯmỉ [n]*** **1.** town **2.** harbour, quay

 ***ṯmč̌ [3-LIT]*** **1.** ***[v/t]*** to [re]assemble, to unit ***ṯmč̌ A ḥnᶜ / n B*** to unite A with B ***pśč̌.t ṯmč̌.tỉ*** the entire ennead **2.** ***[v/refl.]*** to socialise / to fraternise ***[m / n / ḥnᶜ** 'with' sb.]*

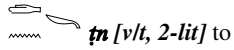
 ***ṯmč̌ [n]*** *[math. and in listings]* in total

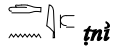
 ***ṯmč̌.yt [n, fem.]*** assembly

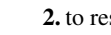
 ***ṯn [v/t, 2-lit]*** to cut off, to kill

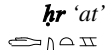
 ***ṯnỉ [v/t, 3-LIT]*** **1.** to [construct a] dam **2.** to restrict, to hold back ***[m** 'from' sthg., **ḥr** 'at' a gate]*

 ***ṯnỉ.t [n, fem.]*** dam, dyke

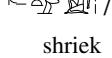
 ***ṯnỉ.wt [n, fem.]*** cry, shriek

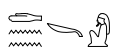
 ***ṯnn [n, div.]*** Denen

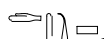
 ***ṯnś [v/adj., 3-LIT]*** **1.** [to be] heavy **2.** *[metaph.]* [to be] grave / important, [to be] irksome **3.** *[as a quality in men]* [to be] ponderous ***ṯnś ỉb [nfr-ḥr]*** [to be] discrete

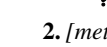
 ***ṯng [n]*** dwarf

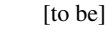
 *cf.* ***č̌nṯ***

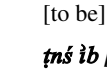
 ***ṯr [v/t, 2-LIT]*** **1.** to expel, to remove, to drive out ***[ḥr** 'from']* **2.** to remove, to take away *[trouble **m** 'from' sb.]*, *[med.]* to cure **3.** to extinguish *[the name] [**m** 'in' the temple, **ḥr** 'from' papyrus scrolls]* **4.** to subdue *[enemies, a foreign country]*

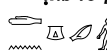
 ***ṯrp [v/i, 3-LIT]*** **1.** to offer, to make a donation ***[n** 'to' sb.]* **2.** ***[v/t]*** to present *[sb. **m** 'with' sthg.]*, to offer *[sthg. **n** 'to' sb.]*

 ***ṯrp.w [n]*** offerings

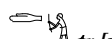
 ***ṯrf [n]*** papyrus roll, document

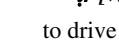
 ***ṯḥn.t [n]*** forehead

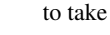
 ***ṯḥn [v/t, 3-LIT]*** to appoint *[sb. **r** 'a position']*, to transfer [*sb.* **r** *'to' a place]*

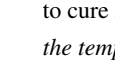
 ***ṯḥr [n]*** animal skin, leather

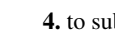
 ***ṯḥr [v/adj., 3-LIT]*** [to be] bitter *[of taste and emotion]* ***ṯḥr ỉb [nfr-ḥr]*** [to be] humble(d)

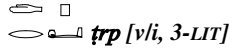
 *cf.* ***č̌ḥtỉ***

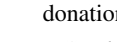
 ***ṯś [n]*** *a jar, also used as a measuring word*

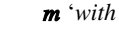
 ***ṯś [n]*** [flint] knife

 ***ṯšr [v/adj., 3-LIT]*** [to be] red

 ***ṯšr.t [n, fem.]*** *the Red [i.e., the desert]*

 ***ṯšr.w [n]*** blood

 ***ṯḳr [n]*** fruit

 ***ṯgỉ [v/t, 3AE INF]*** to hide ***[r** 'from' sb.]*

 ṯgỉ [3AE INF] **1.** ***[v/t]*** to spot, to behold, to see ***[m** 'by' the eyes]* **2.** ***[v/i]*** to look ***[n** 'at' sthg.]*

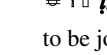
 ṯgʒ.yt [n, fem.] sight

 ṯgm [v/adj., 3-LIT] [to be] dazed, [to be] unconscious

 ṯgś [3-LIT] **1.** ***[v/t]*** to set foot on *[sthg.]*, to enter **2.** ***[v/i]*** *to step [**ḥr** 'on' sthg.]*

 ṯṯ.wt [n, fem.] plate

 č̌

 ***č̌.t [n, fem.]*** body ***sʒ=f n(.ỉ) č̌.t=f*** his bodily son ***ỉb=ỉ n(.ỉ) č̌.t=ỉ*** my [very own] heart

n rḫ.t ḏ.t=f who did not yet know his body *[i.e., did not yet come of age]*

šḫm m ḏ.t to gain control over oneself *[i.e., to come of age]*

 ***ḏ.t*** **1.** ***[n, fem.]*** [the lasting] eternity

n / r ḏ.t [adv.] for eternity, eternally

m ȝw.t ḏ.t [adv.] for eternity, eternally

2. ***[adv.]*** eternally

 ***ḏ.t [n, coll.]*** serfs

 /  ***ḏ.y [n]*** gift

ḏ.y nḏr a God-Given

 ***ḏȝ [n]*** fire-drill

 ***ḏȝi̯ [v/t, 3AE INF]*** to extend *[the arm during the offering]*

ḏȝi̯ tȝ r *[ideom.]* **1.** to take care of *[sb.]*

2. to take action ***[r*** 'against' *sb.]*

 /  ***ḏȝi̯ [v/t, 3AE INF]*** to cross over, to ferry *[sb. over the water]*

 ***ḏȝ.t [n, fem.]*** reminder, deficiency

 /  ***ḏȝ.ywt [n, fem.]*** wrongdoing, offence

 /  ***ḏȝìšš [n]*** *a plant*

 ***ḏȝìšš.w [n]*** disputant

 ***ḏȝm [n]*** **1.** recruits, troop of young men **2.** [new] generation

 *cf.* ***ḏmr***

 ***ḏȝhy [n, loc.]*** Palestine

 ***ḏȝr.t [n, fem.]*** colocynth

 *cf.* ***ḏȝìšš***

 /  ***ḏȝt.t [n, fem.]*** estate

 ***ḏȝṯ [v/t, 3-LIT]*** to stab to death *[of sacrificial animals]*

 ***ḏȝṯ.w [n]*** audience hall

 ***ḏȝḏȝ [n]*** head

 /  ***ḏȝḏȝ.t [n, fem.]*** council, tribunal

 ***ḏȝḏȝ.w [n]*** pot

 ***ḏᶜ [n]*** storm

ḏᶜ n(.i̯) ḫw.t rainstorm

 ***ḏᶜ.t [n, fem.]*** region [?]

 ***ḏᶜb.t [n, fem.]*** charcoal

 ***ḏᶜm [n]*** fine gold, electrum

 ***ḏᶜr [v/t, 3-LIT]*** **1.** to seek, to search

2. to investigate *[a matter]*

 /  ***ḏw [n]*** mountain

 ***ḏwi̯ [v/adj., 3AE INF]*** [to be] bad, [to be] evil

ḏw-ìr.w-ìm.ì-nś⟨r⟩-wr [n, div.] the evil shaped one, in whom there is a great flame

ḏw-ḳṯ [n, nfr-ḥr] malefactor

 ***ḏw.t [n, fem.]*** bad, evil, blemish

 ***ḏw-ᶜ [n]*** operation

 ***ḏb.t [n, fem.]*** brick

 *cf.* ***ṯbb***

 ***ḏbȝ [v/t, 3-LIT]*** **1.** to replace, to reimburse **2.** to reciprocate

 ***ḏbȝ.w [n]*** compensation, payment

m-ḏbȝ-n [prep.] instead of

r-ḏbȝ.w [prep.] in exchange for, instead of

 /  ***ḏbᶜ [n]*** finger

sḫȝ.w ìḳr n(.ì) ḏbᶜ(.w)=f a scribe with skilled fingers, a skilled scribe

 ***ḏbᶜ [n, num.]*** 10.000

 ***ḏbᶜ.w [n]*** reproach

 *cf.* ***ṯbb***

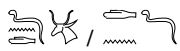
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 ***ḳf3.w [n]*** provision, food

 ***ḳmr [n, loc.]*** Simyra *[a coastal city in Syria]*

 ***ḳnn.t [n, fem.]*** skull

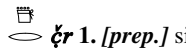
 ***ḳnḥ [n]*** wing *[of a bird]*

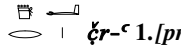
 ***ḳnṯ [n]*** wrath, rage

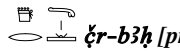
 ***ḳr.t [n, fem.]*** **1.** hand **2.** trunk *[of an elephant]*

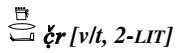
 ***ḳr.w [n]*** boundary, end, limit

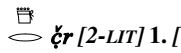
r-ḳr.w=f [adv.] *[with and without suffix pronoun]* entire, all

 ***ḳr*** **1.** ***[prep.]*** since **2.** *[with śḳm=f / inf.]* since, *[also in the sense of]* because, after, when

 ***ḳr-ʿ*** **1.** ***[prep.]*** since **2.** ***[prep. adv.]*** long ago

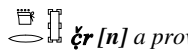
 ***ḳr-bꜣḥ [prep. adv.]*** before, formerly

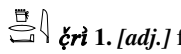
 ***ḳr [v/t, 2-lit]*** to hinder

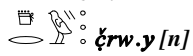
 ***ḳr*** ***[2-lit]*** **1.** ***[v/i]*** to end, to end up as **2.** ***[v/aux]***

 ***ḳr.t [n, fem.]*** wailing woman *[of Isis and Nephthys]*

 ***ṯr.t(i)w [n, pl.]*** ancestors

 ***ḳr [n]*** *a provisory tomb in a foreign country*

 ***ḳrỉ*** **1.** ***[adj.]*** firm, stout **2.** ***[adj. adv.]*** doughty

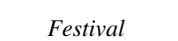
 ***ḳrw.y [n]*** paint

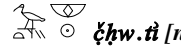
 ***ḳrw.w [n]*** side *[as a piece of meat]*

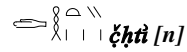
 ***ḳrḳ [n]*** leaf

 ***ḳrḳr [v/adj., 4-lit]*** [to be] foreign

 ***ḳḥw.tỉ [n, div.]*** Thot

 ***ḳḥw.tyt [n, fem.]*** *the Thot-Festival*

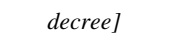
 ***ḳḥw.tỉ [n]*** *I. Akhet [new]*

 ***ḳḥṯỉ [n]*** lead

 ***ḳśꜥ [n]*** self, own

 ***ḳśr [v/adj., 3-lit]*** **1.** [to be] holy, [to be] sacred **2.** [to be] protected *[by a royal decree]*

tꜣ ḳśr a protected [cult] area, necropolis

 ***ḳśr.w [n]*** **1.** splendour; sacredness **2.** privacy [?]

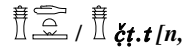
 ***ḳṯ [v/t, 2-lit]*** to say *[**n** / **r** / **ḫft** / **ḫr** 'to' sb.]*

m ḳṯ saying *[marking a direct speech]*

r ḳṯ *introduction of direct and indirect speech*

ky ḳṯ alternative reading *[introduction of an alternative interpretation]*

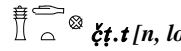
ḳṯ mṯw recitation, to be recited

 ***ḳṯ.t [n, fem.]*** duration, stability

 ***ḳṯ-[śnfr.w] [n, loc.]*** Djedsnofru

 ***ḳṯ.w [n, loc.]*** Busiris

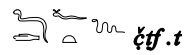
 ***ḳṯ.wỉ [n]*** Busirian, a man from Busiris

 ***ḳṯ.t [n, loc.]*** Mendes

 ***ḳṯꜣ [v/adj., 3-lit]*** [to be] fat

 ***ḳṯb [v/t, 3-lit]*** to pierce, to sting

 ***ḳṯb [v/t, 3-lit]*** to assemble

 ***ḳṯf.t [n, fem.]*** worm

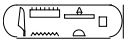
 ***ḳṯḥ [v/t, 3-lit]*** to lock up, to imprison

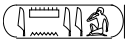
 ***ḳṯḥ.w [n]*** prison

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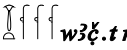
 *ỉmn-ḥtp(.w) Amenhotep [also found with the epithet nčr ḥḳ3 w3ś.t]*

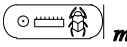
 / *ỉmn.y Jmeny [short form of Amenhotep]*

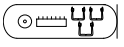
 *ᶜ3-ḫpr-n(.ỉ)-rᶜw Aakhepernire, throne name of Thutmosis II.*

 *ᶜ3-ḫpr(.w)-rᶜw Aakheperure, throne name of Amenhotep II*

 *ᶜ3-ḫpr-k3-r3w, Aakheperkare, throne name of Thutmose I*

 *w3ǯ.t rn(.w).t nb.tỉ-name of Hatshepsut*

 *mn-ḫpr-rᶜw, Menkheperre, throne name of Thutmose III.*

 *mn-k3(.w)-rᶜw, Menkaure, Mycerinos*

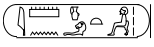
 *n.ỉ-m3ᶜ.t-rᶜw, Nimaatre, throne name of Amenemhet III.*

 *nb-pḥ.tỉ-rᶜw, Nebpehtire, throne name of Ahmose*

 *nb-m3ᶜ.t-rᶜw, Nebmaatre, throne name of Amenhotep III*

 *nbw-k3-rᶜw, Nebkaure, throne name of Amenemhet II*

 *nfr-ḫpr.w-rᶜw w-rᶜw, Neferkheperure, the only one of Ra, throne name of Amenhotep IV. / Akhenaten*

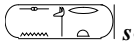
 *ḥ3.t-špś.(w)t-ḫnm.t-ỉmn.w Hatshepsut*

 *ḫwnỉ Huni*

 *rᶜ-ḫᶜỉ.f Khafre*

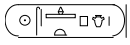
 *ḫnm.w-ḫwỉ.f-wỉ Khufu*

 *ḫpr-k3-rᶜw, Kheperkare, throne name of Sesostris I.*

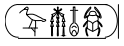
 *s-n-wśr.t Sesostris*

 *śbk-m-s3.f Sobekemsaf*

 *śnfr.w Snofru*

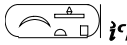
 *śḥtp-ỉb-rᶜw, Sehetepibre, throne name of Amenemhet I*

 *k3-mś.w-nḫt Kamose*

 *čḥw.tỉ-mś.w-nfr-ḫpr.w Thutmose III.*

 *čḥw.tỉ-mś.w Thutmose IV.*

QUEENS

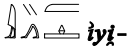
 *ỉᶜḥ-ḥtp(.w) Ahhotep*

 *ỉᶜḥ-mś.w-nfr.t-ỉr.ỉ Ahmes-Nefertari*

PERSONAL NAMES

 *ȝȝtȝ*

 *ỉỉỉ*

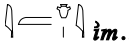
 *ỉyỉ-m-ḥtp*

 *ỉᶜ-ỉb*

 *ỉw≠ś-n-mw.t≠ś*

 *ỉwỉ-śnb(.w)*

 *ywỉw*

 *ỉm.ỉ-ỉb*

 *ỉmn-ᶜ3ỉ(.w)*

 *ỉmnw-śḫm-f3.w*

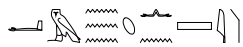
 *ỉnỉ-ỉtỉ.f*

 *Jr.tỉ-śn*

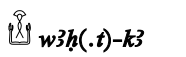
 *ỉḫny*

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ỉšrỉ


ꜥmmw-s3-nnšỉ


ꜥḥ3-nḫt(.w)


w3ḥ(.t)-k3

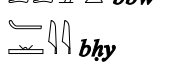

w3ḏ-h3w


wn-nfr.w

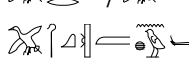

b3kỉ


bbỉ


bbw

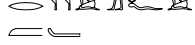

bḥy

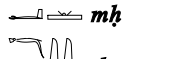

p3-ḥr.ỉ


p3-ḥḳ3-m-nḫ.w(=ỉ)


ḏśr.n-ptḥ

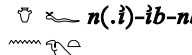

mrỉ.y-ỉnỉ-ỉtỉ=f


mḥ


mḥy


mr.w


n(.ỉ)-ỉb-nb=f


n.t-mw.t


nb=ỉ-m-ỉb=ỉ


nmt.ỉ-nḫt(.w)

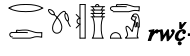

nḥrỉ


nḥtỉ


rꜥỉ


rꜥw-wśr(.w)

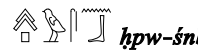

rwḏ-ḏṭ.t


rn-śnb(.w)


rn=f-śnb(.w)


rnśỉ


rś.tỉ [?]


ḥpw-śnb


ḥny.t

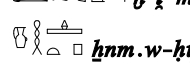

ḥrỉ


ḥrỉ-m-3ḫ.t


ḥtw

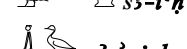

ḥtp-ḏṭ.t


ḫꜥỉ-m-ḥ3.t


ẖnm.w-ḥtp(.w)

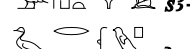

ẖ.ty

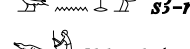

s3-ỉꜥḫ


s3-ỉnỉ-ḥr.t


s3-ptḥ


s3-nh.t


s3-rnp(.w)t


śbk-nḫt(.w)


śn-nfr


śnb


śt.t-ḥtp.(tỉ)


Ḳnỉ-ỉmn

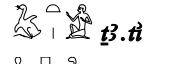

k3=ỉ-gmỉ.n=ỉ


kỉ-śn


kbỉ


ttỉ-ꜥn

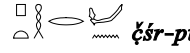

ṯ3.tỉ


ḏf3=f-ḫꜥpỉ


ḏ3ḏ3-m-ꜥnḫ


ḏḥwtỉ


ḏśr-ptḥ

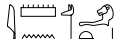

ḏṭỉ


ḏṭ=f-ḥr.w

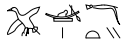
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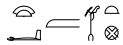
NAMES OF UNANIMATED OBJECTS

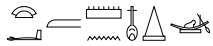
 *ꜣḫ-mn.w the festival temple of Thutmosis III at Karnak*

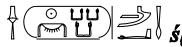
 *ỉmn-wrś-ḥꜣ.t the river bark of Amun*

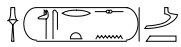
 *wčs-nfr.w a palace*

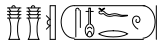
 *pꜣ-ᶜḥᶜ.w-mḥ.tỉ a battle ship*

 *ḥᶜỉ-m-wꜣś.t a battle ship*

 *ḥᶜỉ-m-mn-nfr a battle ship*

 *śḫm nbw-kꜣ-rᶜw-mꜣᶜ-ḫrw a fortress*

 *śḫm-s-n-wśr.t-mꜣᶜ-ḫrw mortuary temple of Sesostris II*

 *čṭ-śnfr.w pyramid complex of Snofru*

 *čṭkw a canal near Avaris*

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IV. Text Editions and Reference Books

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TEXT EDITIONS

I	SETHE, KURT, *Urkunden des Alten Reichs*[2], Urkunden des ägyptischen Altertums I, Leipzig, 1933.
IV	SETHE, KURT, *Urkunden der 18. Dynastie*[2]*. Hefte 1 – 16,* Urkunden des ägyptischen Altertums IV, 4 vols., Berlin, 1927.
	HELCK, WOLFGANG, *Urkunden der 18. Dynastie*[2]*. Hefte 17 – 22*, Urkunden des ägyptischen Altertums IV, 3 vols., Berlin, 1961.
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VII	SETHE, KURT, *Historisch-biographische Urkunden des Mittleren Reiches*, Urkunden des ägyptischen Altertums VII, Leipzig, 1935.
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Bahari	NAVILLE, EDOUARD, *The Temple of Deir el Bahari*, 6 vols., Memoir of the Egypt Exploration Fund 13, 14, 16, 19, 27, 29, London, 1895 – 1908.

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Bersheh	NEWBERRY, PERCY E., *El Bersheh*, 2 vols, Memoir / Archaeological Survey of Egypt 3 – 4, London, 1895.
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CT	DE BUCK, ADRIAAN, *The Egyptian Coffin Texts*, 7 vols., The University of Chicago Oriental Institute Publications 34, 49, 64, 67, 73, 81, 87, Chicago, 1935 –1961.
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Grabfunde	STEINDORFF, G., *Der Sarg des Sebk-o,* Mittheilungen aus den Orientalischen Sammlungen / Königliche Museen zu Berlin 9 = Grabfunde des Mittleren Reichs in den Königlichen Museen zu Berlin 2, Berlin, 1901.
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Herdsman	cf. HP V

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