Short Egyptian grammar

by

Günther Roeder

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SHORT EGYPTIAN GRAMMAR

BY

PROFESSOR DR. GÜNThER ROEDER
DIRECTOR OF THE PELISANUS-MUSEUM, HILDESHEIM,
FORMERLY READER IN EGYPTOLOGY IN THE UNIVERSITY OF BERSLAU

TRANSLATED FROM THE GERMAN

BY THE

REV. SAMUEL A. B. MERCER Ph. D. (Munich), D. D.
PROFESSOR OF HEBREW AND OLD TESTAMENT IN THE
WESTERN THEOLOGICAL SEMINARY CHICAGO

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Printed by W. Drugula in Leipsig
TO

Mr. John L. Magee

This English edition

is affectionately dedicated

by the translator
TRANSLATOR'S PREFATORY NOTE.

The ever-growing interest taken in Egyptology has encouraged the hope that an English edition of Dr. Roeder's compact little handbook may prove useful to English-speaking students of the present time. For the beginner in the ancient language of the Egyptians, there is nothing in any language which compares in any way with Dr. Roeder's little book.

As translator, I have followed the original as closely as the English idiom would permit. I have, however, inserted additional references in the bibliographical section, and have here and there tacitly corrected misprints and other minor errors. Because of a difference between the English and the German pronunciation of the letter j, I have used y as the transliteration of the Egyptian ḫ.

It is with great pleasure that I avail myself of the opportunity of expressing my personal thanks to my wife and Miss Walther for assistance in translation, and likewise to the Rev. J. A. Maynard for a number of corrections and helpful suggestions. I wish also to thank the author for his kindness in reading the proof, the printers for the satisfactory accomplishment of their task, and the Yale University Press for their work of publication.

Chicago, July 17th. 1915.

Samuel A. B. Mercer.
PREFACE OF THE AUTHOR.

When Erman wrote his Egyptian Grammar in 1894, he was confronted with the task of handling for the first time in a scientific manner the hieroglyphics and the Egyptian language. He presented his subject in such a manner, however, that even a beginner could study it. In the later editions, with each of which there is associated an advance in the knowledge and dissemination of more correct conceptions of the Egyptian, Erman's work became broader and deeper, so that it now contains not only the foundations but also practically all the essential details of our grammatical knowledge. Hence, it has naturally become harder for the beginner to understand. Furthermore, since the reading exercises have in part been omitted, the beginner is obliged, even during the first year, to procure in addition to the Grammar a Chrestomathy and a Glossary as well. These cost all together Mk. 43.80.

This state of affairs has induced me to compile this little book for all those who wish to occupy themselves with Egyptian for a few semesters only; or who wish to overcome the first difficulties quickly and begin as soon as possible the reading of the easier texts. Such introductions are found in abundance in other sciences, and have proved of great benefit. It is meant not only to convey the rudiments in a practical manner, in the cheapest possible form, for the benefit of those inter-
ested, at the university or in wider circles, but also to place at their disposal for the first year material of the easiest kind, with all the necessary apparatus for reading, writing, and translating. It is hoped that my work will be judged in the light of these circumstances, especially in view of its inexpensiveness.

My presentation of the grammar is based upon Erman's "Grammar", Sethe's "Verbum", and the articles of various authors appearing in the technical journals. In the composition of the individual sections, I have been guided by my own experience in teaching. For the arrangement of other parts of my book, I have had no suitable model. The practical grammars in foreign languages, published in England (Budge, Murray) and in Italy (Farina), have their own peculiarities, to which I am indebted for occasional suggestions. In accordance with the modern method of teaching, employed in all languages, I have considered it my task to bring before the pupil from the very first hieroglyphic examples of the rules. He should thus be able, even after the first lesson, to translate simple sentences independently.

I shall be thankful for any suggested improvements, which are the result of practice; for even the smallest suggestion arising from experience can become of value to the future student. Only do not ask for scientific perfection; that would be impossible under the existing conditions. I am perfectly conscious of the fact that occasionally I have where unavoidable somewhat simplified complicated points of grammar, the double forms of the tense ǔm.f for example, or entirely omitted them. But this book is written for beginners. The
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omission of references in the reading exercises is intentional, for the beginner does not need to see the complete texts from which the extracts were taken, and the Egyptologist knows them anyway.

Breslau, Christmas 1912. 

Günther Roeder.
AUTHOR'S NOTE ON THE ENGLISH EDITION

The state of affairs in connection with English textbooks of the Egyptian language is not more satisfactory than that of the German. Professor Breasted's translation of the first edition of Erman's grammar is long since exhausted and outgrown; and Budge's and Murray's introductory books, however useful they may have been, cannot be considered a substitute. Therefore, I have gladly accepted Professor Mercer's kind offer to translate my little Introduction; and students, as well as I, will be thankful for his labour of love.

May Professor Mercer be permitted to see his work crowned with success! America and England have many first rate Egyptian archaeologists, but comparatively few Egyptian philologists; and accordingly the attention of wider circles has been directed more toward excavations and antiquities than toward Egyptian literature. It would be a real delight for German Egyptology, if it could see its philological results made serviceable to the same wider circles, and if thereby the general presentation of the intellectual life of Egypt could be disseminated in a desirable manner.

Hildesheim, Christmas 1915.

Günther Roeder.

The work of printing could not be finished before Christmas 1919. Miss Latona Williams has kindly helped much in reading the proofs and in correcting errors.
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Literature for Beginners.

Introduction. AD. ERMAN, Die Hieroglyphen, Göschens Series, 1912, 80 Pf., containing a concise sketch of the decipherment and grammar as well as a few texts.

Texts. When the present Grammar and Reading Exercises are finished, the student should attempt texts which are almost or quite complete and which are printed in the form of sentences. Such will be found in AD. ERMAN, Ägyptische Chrestomathie, Berlin, 1904, 12,50 M.; E. A. WALLIS BUDGE, An Egyptian Reading Book, London, 1896, 18 shillings (a series of historical, funeral, moral, religious, and mythological texts printed in hieroglyphic characters together with a transliteration and a complete vocabulary); K. SETHE, Urkunden des Ägyptischen Altertums: IV. Urkunden der 18. Dynastie, 16 Hefte, Leipzig, 1905 ff., each 5 M. The student should not allow the occurrence of occasional words, forms, and constructions which are not clear to hinder his progress, and difficulties will increase when he tackles inscriptions in their original arrangement. For such, see: Staatliche Museen zu Berlin, Ägyptische Inschriften (since 1901, 7 Hefte, Berlin, 1901 ff., each 7,50 M.); Hieroglyphic Texts from Egyptian Stelas, etc., in the British Museum (since 1910, 5 parts, London, 1910 ff., each 7s. 6d.). Then he should copy inscriptions in Museums, Institutes, or Libraries which have originals, plaster casts, or photographs. Then and only then will he learn to understand the peculiarity of the hieroglyphic script and the nature of ancient monuments.


LITERATURE

zur Religion des alten Ägypten, Jena 1915, 7,50 M. (Translations of texts with introduction and explanations).


Chronological Table.

EARLY PERIOD: Predynastic period and Dyn. 1–2. § 1. 4000–2000 B.C.

Primitive culture; beginning of the script.


Kings were buried in pyramids (in which are the “Pyramid texts”); rich private persons in Mastabas.

MIDDLE KINGDOM: Dyn. 11–13 2200–1800 B.C. § 3.

Dynasty 12 is the period of classic literature and religion. Secular and religious texts were written on papyrus in hieratic, or engraved and painted in hieroglyphics on the walls of temples and private tombs and coffins.


The classic literature of the Middle Kingdom is further continued; gradually more and more elements from the vernacular penetrate into the classic language, and from the hieratic script pass into the hieroglyphics.


After the language and orthography had completely degenerated, there was a conscious return to antique words, forms, and writing; the “renaissance” was carried out by the kings of Sais (“Saitic Period”).


While in daily life a very slurred vernacular was used—written in the “dematic” script—the priests, studying the religious literature of all past epochs, placed their texts on the walls of the temples in mysterious reinterpreted hieroglyphics which none of the common people could read. The knowledge of the hieroglyphics died out with the last priests of the Egyptian gods, who in remote places served them until the fifth century A.D. The Greek language, which was spoken in Egypt since the last few centuries B.C., entirely replaced the native idiom in the first century A.D.

Ronde-Berbee, Short Egyptian Grammar 1
Nature of the Language and Script.

7. The Egyptian language is related to Semitic languages as well as to the Berber and East African Hamitic languages, and has connections, which are easily traceable, with each individual language of both these groups. The theory of the grafting of a Semitic on to an African language has lately been given up again. If this introduction associates itself closely with the Semitic languages, especially Hebrew, it does so only on superficial grounds: on the one hand, because the history of Semitic languages is better known to us than that of the African; and on the other, because the greater number of those who will use this book will be Semitic and theological students.

8. The most important epochs in the development of the Egyptian language—only one of which is really taken into consideration by this introduction, namely, the classical language—are the following:

a  THE ANCIENT LANGUAGE: in the "Pyramid texts" (religious inscriptions of the Old Kingdom). Preserved almost entirely in the hieroglyphics.

b  THE CLASSICAL LANGUAGE: in the inscriptions and papyri of the Middle Kingdom; imitated in the official and religious inscriptions of all the following epochs; but became more and more intermingled with vernacular forms and words. They are written in hieroglyphics and hieratic.

c  THE VERNACULAR: in the earlier epochs only faintly traceable; generally used in daily intercourse and secular writings of the New Kingdom; written almost

entirely in hieratic on papyrus. From this idiom the language of the Late Period was developed, which was written in demotic and used in official documents down to the Roman period.

COPTIC: spoken in Christian times, and also used for the translation of the Bible, etc. It is a development of the vernacular of earlier times, and is written with the Greek alphabet and native supplementary letters, and hence is known to us in vocalization also.

The Egyptian language is written in three different § 9. styles of script, which in this introduction are always transposed into hieroglyphics, facing towards the left. All scripts render only the consonants, without considering the vowels.

HIEROGLYPHICS: used in temples and tombs a carved in stone and wood or painted in colours; facing usually towards the right, but sometimes, for decorative reasons, towards the left. The knowledge of them was confined to priests and scholars.

HIERATIC: written on papyrus with a dried rush b stem and black or red ink. The individual signs are written in more or less abbreviated form according to the hand-writing. They stand for hieroglyphs, and are always rendered in this introduction by hieroglyphs. They are written from right to left; but as hieroglyphics they are reversed in this introduction.

DEMOTIC: an abbreviated script (brachygraph) c of the Graeco-Roman period developed from the Hieratic; facing towards the right.
The Script.

10. The hieroglyphic script originated in pictures of visible objects; a picture was drawn and the name of the represented object, or the act indicated thereby, was pronounced. For example Ω was written for hor "face", or ⲛ for yar(t) "eye" and for words of "seeing". Later on, these pictures were also used for words which happened to be composed of the same consonants as those which made up their own name; thus Ω was written also for hir "upon" and for hray "the upper", likewise ⲛ was used for all forms of the verb "to make", yir, yer, yor, etc. In all these cases no account was taken of the vowels, so that gradually the original pictures of objects became signs for groups of consonants. Some of these groups of consonants were very short, and appeared in other words as syllables. Herein lies an important step in the evolution of hieroglyphics towards a phonetic script. Finally, some of the characters depreciated so much, that they represented only one consonant. It thereby became possible to write any desired word as well as to denote the grammatical endings of words.

11. The hieroglyphic script of historical times contains elements of every epoch of its development; it has, in the first place, pictures for whole words ("word—signs"), or for small groups of consonants (wrongly called "syllabic-signs"); and secondly, alphabetic phonetic signs for individual consonants (§ 12). A very practical habit of the Egyptians helps us to obtain quickly and almost accurately the meaning of words written phonetically:
they placed at the end of almost every word a picture ("determinative" or "explanatory-sign"), by which they indicated the group to which the word in question belonged. The determinatives and word-signs are closely connected in origin and use. Thus, after names and designations of men is placed a ♂, of women a ♀, of gods a ☑, of birds a ☒, of snakes a ☒; after substantives and verbs which are associated with the idea of running a △, with that of eating and speaking a ◀, with that of seeing a ○, with that of sun, light, or time a ⊙, with that of a range of desert mountains a ☐, with that of fire a ☑; after abstracts a parchment-roll ☐; after energetic activities a ☐ or ☐ etc.

The number of determinatives is very large, and for individual words they can be used and multiplied to almost any extent; yet in general, there are certain definite ways of writing the words; and, in fact, as time passed, more and more determinatives were placed after a word (§ 12 on page 6; cf. p. *1).

Some characters were taken later on into the alphabet, § 13. and, occasionally in the Middle Kingdom, but often in the New Kingdom, they occur instead of the older characters. They are ☐ for m, ☐ for n, ☐ for y, ☐ for w. Further, quite early they wrote ☐ instead of ☐ for y and ☐ or ☐ for m.
<table>
<thead>
<tr>
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<th>Phonetic</th>
<th>Meaning</th>
<th>Sign</th>
<th>Phonetic</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>🐍</td>
<td>n</td>
<td>snake</td>
<td>🦃</td>
<td>v</td>
<td>bird</td>
</tr>
<tr>
<td>🐍</td>
<td>n</td>
<td>hand</td>
<td>🦃</td>
<td>v</td>
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<tr>
<td>🎁</td>
<td>l</td>
<td>stand</td>
<td>🌊</td>
<td>m</td>
<td>mouth</td>
</tr>
<tr>
<td>🎁</td>
<td>l</td>
<td>wall-lamp</td>
<td>🌊</td>
<td>m</td>
<td>water</td>
</tr>
<tr>
<td>🍃</td>
<td>s</td>
<td>basket</td>
<td>🍃</td>
<td>s</td>
<td>small</td>
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<tr>
<td>🍃</td>
<td>s</td>
<td>bowl</td>
<td>🍃</td>
<td>s</td>
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<tr>
<td>🌊</td>
<td>m</td>
<td>table</td>
<td>🐪</td>
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<td>🍃</td>
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**List of Phonetic Signs (Alphabet)**
The Egyptians laid more stress on the calligraphy § 14. than on the correct writing of a word. The characters belonging together were always placed in a square; thus \_
\_ and not \_
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16. As in Semitic grammar, y and w are called “weak consonants”. They are often not written even when they are spoken; perhaps because they had occasionally, as is certainly the case in Coptic as well as in Semitic languages, the value of a vowel (“half-vowel”).

17. The determinatives are added or omitted, often at will. The number of added determinatives, also, is not the same in different kinds of orthography; in general, papyri oftener than inscriptions have a determinative, and, indeed, since the New Kingdom, prefer several determinatives after a word. Examples: 𓊵𓊶 or 𓊶𓊱𓊵, “brother”, 𓊳𓊵𓊶 “great”, 𓊵𓊺𓊳 “work”, 𓊵𓊱𓊵 or 𓊵𓊶𓊳 𓊵𓊶 “Osiris”, 𓊵𓊵𓊳 𓊵𓊶 “to open”, 𓊵𓊵𓊵 𓊵𓊵 “to step”.

18. Special script-play arose, due to the fact that signs for holy or revered persons or things were placed before those signs which they should immediately have followed. Examples: 𓊵𓊵𓊶𓊵 ntr “servant of the god, prophet”; 𓊵𓊵 ntr “house of the god, temple”, 𓊵𓊵 mry “beloved of Amon” (Mdaemon). Names of kings were enclosed in an oblong, (“king’s ring, cartouche”) (hieroglyph for n “name”). Examples: 𓊵 𓊵 ntr “Amenhotep”, 𓊵 𓊵 𓊵 𓊵 ntr “Amenhotep I.”

Stereotyped formulas and frequently recurring titles were repeated only in recognized abbreviations. Examples: 𓊵 𓊵 mby “king of Upper Egypt, king of Lower

Egypt”; ḫ3 nḥt “the strong ox” (king’s title), ḫ getUsers. “first prophet, chief priest”; ḫ getUsers. “may he live, be happy and well” after the names of kings (*56, 1).

Our transcription in Latin letters is not meant to § 19. render every hieroglyphic character, but only the consonantal value (without repetition) which is represented; thus, we transcribe ḫ getUsers. not by sn-n-man but by sn. Furthermore, the omitted weak consonants y and w are also to be inserted in the transcription: ḫ getUsers. “cool water”. Finally, the old consonantal values which were altered because of the change of sound are to be replaced (§ 33). In each word, the root is separated by a point from the preceding and succeeding parts (ḥ getUsers. “to give life”, m.ḥ getUsers. “rouge”, pr getUsers. “his house”); compound words are connected by a hyphen (ḥ getUsers. “servant of the god”).

Preliminary Survey.

The Egyptian has two genders: masculine and feminine. § 20. Masculine substantives and adjectives have no ending which is invariably present; feminines add t to the stem: s3 “son”, s3.t “daughter”; s3 nfr “a good son”, s3.t nfr.t “a good daughter”.

Substantives and adjectives can stand in: Singular; ending: mas. —, fem. t.

b Plural; ending: mas. *w, fem. *wt; always with the addition of three strokes | | | or | | |. Examples: ỉw “the arms”, ỉmwt “the workshops”. (Continued in § 36a.)

The definite article is ỉ p3 “the” (mascul.), ỉ t3 “the” (femin.), cf. examples in § 41.

21.

The nominative and accusative are not differentiated in hieroglyphics; thus ỉ stn “the king” (nom. and acc.); ỉ sw “he” and “him”.

b The addition of the preposition ỉ n corresponds to the English dative with “to”; thus ỉ n stn “to the king.”—Cf. § 61c.

c The genitive relation is rendered either by direct proximity of the two words (“status constructus” or “construct state”); or by means of the connecting word ỉ n, fem. ỉ n.t, plural ỉ or ỉ n.w, which agrees in gender and number with the preceding substantive. Examples: mr mšc “commander of the army” (*2, 6); pr n ymn “house of Amon” (*2, 9); smcy.t n.t ymn “dancing-girl of Amon” (*2, 10); hmwt n.w h.t-nfr “workshops of the temple” (*2, 11). (The hieroglyphs of these examples should always be copied from the reading exercises.)

22. As in Semitic languages, the pronoun can be affixed (“pronominal suffix”) to the substantive with which it is intrinsically connected: ỉ s3.y “my son”, ỉ pr.k

"thy house", ḫ.t.f "his body", ś.t.s "her daughter".

The same pronominal suffixes are attached to the root § 23. of the verb in order to indicate the subject. E.g. from śdm "to hear" we have the present: śdm.y "I hear", śdm.k "thou hearest", śdm.f "he hears", śdm. śn "they hear". In like manner the perfect, which attaches n as a sign of time to the stem of the verb: śdm.n.y "I have heard", śdm.n.k "thou hast heard", śdm.n.f "he has heard".

As a preliminary to the subject of prepositions, note § 24. the following: m "in", "with"; n "for", r "to", hr "upon".

The order of words in the Egyptian sentence is § 25. essentially the same as in the Semitic, this order being: 1) verb, 2) subject, 3) object, 4) further modifications.


With a transitive verb: rdy ḫ.t. ţ. ţ n ḫkr "the a count gives bread to the hungry" (*3,5); rdy.y n.k šfyt.k m yb.w n.w rmā "I give (place) thee thy reputation in the hearts of men" (*3,6).

With an intransitive verb: htp ytm m y3h.t ymn. ţ. ţ b "Atum sets in the western horizon" (*3,7).

With the verb "to be": tw dsb ym.f "figs are in it" c (*7,2).
27. The verb "to be" can be omitted; in which case the sentence consists merely in a "noun" (substantive) and adjective, and is called a "nominal sentence".\footnote{by.t.f, b3ƙ.w.f "its honey (is) enormous, its olive-trees (are) innumerable" (*7,4).}

28. With regard to the attaching of subordinate sentences the following is important:

a Relative sentences are either not introduced at all, or are introduced by the connective \textit{nty} "which, fem.\textit{nty.т}, plu.\textit{nty.w}. Examples: "the singer, \textit{nty m t3 (m.)c.l.c.t} who is in the grave" (*49,2).

b The negative \textit{nn} "not" is used before negative nominal and verbal sentences; e.g. \textit{nn drw} "there is no limit" (*7,7); "a bark, \textit{nn hm.s} whose rudder was not there" (*43,4); \textit{nn sn.c.w b3.y} my soul was not guarded (*23,7).

Phonology.

The following should be added to the table (§ 12) of alphabetic signs and their meaning:

29. To the "weak" consonants: \textit{y} is so closely related to the weak consonants that it is often not written; e.g. \textit{d/z} "food". It sometimes changes to \textit{y}, e.g. in \textit{p3} "to fly"; in which case the word is often written with \textit{y}, as in the old orthography, still another \textit{y} being added to the \textit{py}.\footnote{§ 27. 28. Preliminary Survey. § 29. Phonology.}
§§ 30. 31. Phonology.

\( y \) has a double nature; it corresponds in Coptic, \( b \) as well as in the Semitic languages, sometimes to \( y \), sometimes to \( \dot{x} \). As a weak consonant it is often not written (§ 16). It changes with \( w \) (cf. \( d \)).

---

\( c \) is, in contradistinction to \( \dot{x} \), \( y \), and \( w \) a strong \( c \) and unchangeable consonant, which, until the fifth century B.C., was still spoken, and its influence appears in the Coptic etymology.

\( w \), as a weak consonant, is often not written (§ 16). \( d \)

In some words old \( w \) becomes \( y \), in others old \( y \) becomes \( w \).

As to \( n \), \( r \), \( l \): the Egyptian script knows no \( l \); where \( a \)

the Coptic has an \( l \), or where the corresponding Semitic \( a \)

indicates it, \( n \) or \( r \) or the vulgar combination \( r \) or \( r \) \( n \) is found.

---

Final \( r \) sometimes appears in the script slurried \( b \)

to \( y \) (i.e. \( \dot{x} ? \)), and then in Coptic disappears. In reality it disappeared in early times. Such an \( r \) is written \( r \), which can only be transcribed in an historical way by \( r \), or by \( y \) according to the effected vowel-change. Cf. \( s \) \( r \), \( s \) \( r \) \( r \) \( * \) 24,1; \( s \) \( r \) \( * \) 13,5.

The aspirates. They were sharply distinguished from § 31.

each other in the older language. \( b \) somewhat as in our “have”, \( h \) as in the energetic shout “ha!”, \( h \)
as in the Scotch “loch”; \( h \) somewhat similar to the last, and was in part changed to \( h \).
§§ 32, 33. Phonology.

1. The s and t sounds:
   a. In the Middle Kingdom the s sounds, \( \rightarrow s \) and \( \int s \) were interchangeable.
   b. Of the dentals, in the Middle Kingdom \( \rightarrow t \) became \( \breve{t} \) and \( \ddot{d} \) became \( \ddot{d} \). The Semitic equivalents are here especially complicated, and our traditional transcription certainly does not reproduce the spoken sound.

23. The most frequent cases of sound-change are (§ 29—32):
   a. \( \rightarrow s \) and \( \rightarrow r \) to \( \int y \).
   b. \( \int y \) to \( \rightarrow w \) and the reverse.
   c. \( \rightarrow h \) to \( \circ h \).
   d. \( \rightarrow s \) to \( \int \breve{s} \) and the reverse.
   e. \( \rightarrow t \) to \( \breve{t} \) and \( \ddot{d} \) to \( \ddot{d} \).

f. All these transitions, in the designation of which the hieroglyphics are not consistent, had been made as early as the Middle Kingdom; hence, from this time on, for \( \rightarrow \) can be given an old \( \rightarrow s \) or \( \int \breve{s} \), and for \( \breve{t} \) an old \( \breve{t} \) or \( \rightarrow \breve{t} \) etc. From the beginning a habit should be formed of using the old signs \( h, s, \breve{s}, t, \) and \( \ddot{d} \) in transcription, to impress upon the mind the original phonetic value, even when they are written with the hieroglyphics for more recent sounds.

g. \( \rightarrow t \) and \( \ddot{d} \) are wrongly written where \( t \) and \( d \) respectively (not at all derived from \( t \) and \( d \)) are meant; e. g. \( \kappa \dot{m} \kappa \) instead
§ 34. Phonology. § 35. Nouns.

of ḫnd.t*50,4; ytn instead of ytn*23,5*24,5. Likewise Ḫ (which as a grammatical ending depreciated to t, § 81) for t.

Where in the course of centuries there arose trans- § 34. positions in consonantal values, first of all there was written the original phonetic value with its peculiar word or syllable sign—just as in the case of the reproduction of a consonant, changed on account of a change in sound (§ 29a, 30b)—and then the transposed consonants were again added in their new position. Hence from the old ḫm3 [ṁ] "to create", arose the later ḫ3m [ṁ]; in like manner, out of ym3 [ṁ] "goodness", arose the later y3m [ṁ].

Nouns.

The noun (substantive and adjective) has essentially § 35. the following root forms:

With two, three or more consonants: among which a may be "weak" ones, which are not always written.

Formations with an m prefixed to the root (just b as in Semitic). Examples: ṣām.t m.ṣām.t "paint" from ṣām "to paint".

Compounds with prefixed nt or bw (really, c "place") express abstracts, or with suffixed yr.f ("he does") express the names of professions and of attributes. Example: bw-nfr "the good".

\( d \) Some substantives, especially names of gods, have a singular ending in \( w \), which is often not written; e. g. \( \text{Mntw, Jtmw} \).

\( e \) Compounds often have a special determinative for the whole group; e. g. \( \text{r3-pr “temple”; nty.w-ym “the dead” (*32,4).} \)

\( 36. \) The plural endings are: masc. \( w \), fem. \( wt \). They are written:

\( a \) Either by writing the word sign three times, according to ancient custom: \( \text{ntr.w “gods”} \).

\( b \) Or by a word sign with the “plural-strokes” (§20b): \( \text{||} \).

\( c \) Or by the “plural-strokes” after the determinative: \( \text{||} \).

\( d \) In all these cases the \( w \) of the ending in both genders is seldom written, e. g. \( \text{(ancient).} \)

\( 37. \) The “plural-strokes” often do not denote a real plural, but a singular word with a plural meaning. Examples:

\( a \) Collectives: \( \text{yrp “wine” (*7,3); } \)

Abstracts: \( \text{hGw “splendour” (*4,7).} \)

\( b \) Such words, even when they are written without the plural-strokes, are often constructed like a plural, having their verb in the plural; the same is true of compounds with \( \text{nb “each.” Example *5,7—8: “my milk (streams), csk.n they enter thee.”} \)

\( 38. \) In compound words only the first part takes the plural ending; e. g. \( \text{h3.tyw-c “counts” from} \)

\( \)

$h3.ty-c$; $\overline{\text{ymy.w-bch}}$ "foresathers"
from $\text{ymy-bch}$, $\text{r3.w-pr} \ "\text{temples}" \ *31,10.

In addition to the plural, the old language had a § 39.
dual, which in some cases lasted into the time of the Coptic. Ending: masc. $\overline{\text{wy}}$ fem. $\overline{\text{ty}}$ or $\overline{\text{ty}}$. The dual was written:

a) by means of a repetition of the word sign: $\overline{\text{wy}}$
c. $\text{wy} \ "\text{both arms}"$; cf. $\text{thn.wy} \ *16,6$.

b) by means of a repetition of the determinative: $\overline{\text{rd.wy}} \ "\text{both feet}"$, cf. *40,2. 43,5.

c) by means of the addition of the "dual-strokes" \;\; c which are then taken as a sign for the ending $\overline{\text{sn.ty}} \ "\text{both sisters}"$. In like manner, the suffix of a dual noun can take the "dual-strokes": $\overline{\text{ynh.wy.f}} \ *46,9$.

For extant Egyptian nouns with both genders (mas-§89A.
culine and feminine) cf. § 20. Names of foreign lands $\overline{\text{a}}$
are feminine, e. g. $\overline{\text{k3s hsy.t}} \ "\text{the wretched Cush (Nubia)}"$
*30,8.

The neuter is represented: in antiquity by the feminine $\overline{\text{b}}$
(cf. § 120), in more recent times by the masculine: cf. $\overline{\text{yrw.w}} \ "\text{that which is done (masc.)}" \ *25,7.$

For the connection of two substantives with or without § 40.
the connective $\text{n}$ cf. § 21c. To indicate an attribute a
substantive is joined to an adjective; e. g. $\overline{\text{w3h stny.t}}$
"fortunate in royalty" (*4,7).

The classical language has no article. In the verna-
§ 41.
cular, the definite article "the" was developed from the
demonstrative pronoun "this" $\overline{\text{p2, t3, t3}}$, $\overline{\text{t3}}$.
n³ (§57d), and lasted into the classical period (§8b). Likewise, the indefinite article "a" was developed from the numeral \(\text{\textless\textgreater}\) woc "one" (§46). Examples: p³ t³ "the land" (*50.8); t³ (m.)chíc.t "the grave" (*49.2); n³ hr.w "the wretched ones" (*52.9); wč.t ssmt "a mare" (*40.11).

—For declension cf. § 21.

Adjective

1. In writing, adjectives are usually not distinguishable
   from substantives and participles. For adverbs cf. § 66.

2. An especially frequent nominal formation in adjectives is the "gentilic", which is formed by the addition of \(\text{\textless\textgreater}\) or \(\wedge\) y to a substantive; it is also derived from prepositions: § 63. The ending y is often not written, especially in the feminine. Gentilic forms derived from feminine substantives end, in the singular: mas. \(\text{\textless}\) ty, fem. \(\text{\textless\textgreater}\) or \(\wedge\) ty.t; in the plural: mas. \(\text{\textless\textgreater}\) | tyw, fem. \(\wedge\) tyw.t. Examples hm.ty "artist" (*2,2) from hm.t "art"; nw.ty "municipal" from nw.t "town", plural nw.twy *21,11; ml.ty "northern" (*17,11) from ml.t "north".

3. The adjective follows the substantive which it qualifies, and agrees with it in number and gender; the writing of the ending, however, is very irregular and careless. The adjective \(\text{\textless}\) ky "the other", fem. \(\text{\textless\textgreater}\) kty, is exceptional in that it precedes its substan-

tive; examples: \( \text{ky rmt} \) "another man"; \( \text{kty phr.t} \) "another remedy".

The adjective \( \text{dš} \) "self" with suffixes is used in a § 44.
special way. Examples: \( \text{št} \text{n dš f} \) "the king himself"; \( \text{hpš.y dš.y} \) "my own crescent sword" (in a speech by the king).

Two compound expressions for "all", "the whole", are\( b \) used with suffixes: \( \text{r dr} \) "up to the border" and \( \text{my kd} \) "commensurable with the circumference". Examples: \( \text{tšr dr.f} \) "the whole land" (*11,1); \( \text{rš.w-pr my kd.sn} \) "the temple in its completeness".

Egyptian apparently has no special forms of comparison. § 45.
The comparative is expressed by means of the pre-
position \( \text{r} \) "more than" (§ 61 b). Examples: \( \text{wr n.f yrp r mw} \) "great to him wine than water = he has more wine than water" (*7,3); \( \text{cšš št r sce n wdb} \) "they are more numerous than the sand of the sea-shore" (*37,3).

Numerals

The numerals may be used as substantives or adjectives; § 46.
the feminine and plural endings, however, are very
seldom written.

The numeral signs are almost always used; only
with the lowest units occasionally the phonetic sign is
\( 2^* \)
also used. The phonetic values, which are partly conjectured only by means of combination, are:

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<tr>
<th>1</th>
<th>wc</th>
<th>6</th>
<th>ūw</th>
<th>10</th>
<th>ūd</th>
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<tr>
<td>2</td>
<td>śn.wy</td>
<td>7</td>
<td>śfb</td>
<td>20</td>
<td>ūn</td>
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<td>3</td>
<td>hmt</td>
<td>8</td>
<td>hmn</td>
<td>30</td>
<td>ūnūn</td>
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<td>4</td>
<td>fdw</td>
<td>9</td>
<td>psā</td>
<td>40</td>
<td>ūnū</td>
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<td>5</td>
<td>āw2</td>
<td>50</td>
<td>ūnūū</td>
<td>āw3(?)</td>
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</tr>
</tbody>
</table>

| 60 | ūnūû | ūw(?) | 100 | ūš₂.t | 100000 | āhfn |
| 70 | ūnūûûû | āšf(?) | 200 | ūš₂.ty | 1000000 | h₃ h₄ |
| 80 | ūnūûûûûû | āhnw | 1000 | āh₂ | āh₂ |
| 90 | ūnūûûûûûûûûûû | psā.tw(?) | 10000 | āhbc |

The ordinal numerals are derived from the cardinals by affixing nw. Example: h₃-m₄r śn.nw “the second prophet” (*5,3). But āā or ūō tpy “the first” (*5,3) is an exception. Fractions are indicated by prefixing — r: āā r-fdw “a quarter”; but āā ās “a half” is an exception.

Dates usually have the form: “year (h₃.t-sp) 1, month a (ybd?) 1, — season, day (šōw) 1 during (hr) the sovereignty of king N”. We are accustomed to number the months or to give them the names which they bore among the people, the names being derived from the feasts celebrated in them. They are:
§ 49. Pronouns.


After the twelve months the five intercalary days are inserted (𓊬𓊮𓊰𓊪𓊪  hry.w rnp.t “those above [beyond] the year”). The sign 𓊯, “month 1” is often replaced by 𓊪 tpy “first”; and the day-number 𓊰 can be omitted from the first day of the month.


Pronouns

The independent pronoun is found in two different forms: an older one which is still in use in the classical language, and a more recent one which appeared as early as the Old Kingdom. The suffixed pronoun (§ 52) has an unmistakable relationship with the older pronoun. The more recent seems to be composed of the older pronoun and a stem 𓊪 nt. Both forms are known to Semitic languages also, where, in the singular persons, now one and now the other form is used (§§ 50—51 also reflexive).
§§ 50—53. PRONOUNS.

§ 50 Older forms § 51 Younger forms § 52 Suffixes

<table>
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<tr>
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<th>Sing.</th>
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</table>

The regular sound-change (§ 33) brought it about that from the Middle Kingdom on \( \sim t \) in every case could be written instead of \( = t \); in like manner \( \sim t \) instead of \( \sim \). The suffix \( \sim y \) "my" was often not written; it was also possible to substitute for it \( \sim, \sim, \sim, \sim \), or \( \sim \), if a god, king, man, or woman was the speaker. Likewise, \( w y \) "I" was also written \( \sim \) or only \( \sim \) (* 39,6). Examples: \( y n k \ byk \ y \sim h \) "I am a useful servant" (*9,11); \( s \\dot{y} n \ h.t.y \) "my son of my body" (*5,4).
§§ 54—56. Pronouns.

The above forms of the independent pronoun (pronomen § 54. absolutum) are used both for the nominative ("I") and for the accusative ("me"); the dative ("to me") is represented by the preposition $n$ (§ 61c) with suffixes. The neuter "it" as suffix is usually expressed by means of $s$ (cf. § 39Ab). Examples: ś. $n$ n.y $t$ w "I bring thee up" (*5,5); $h$s $w$ y $n$ m. f $h$r.$s$ "his majesty praises me on account of it" (*54,11); ś.s $s$ y.n.y $w$ y "I satiated myself (*45,11).

Contrary to the usual order of words (§ 25), the § 55. pronoun and also the preposition $n$ with suffix stand immediately after the verb, and hence before the subject and object. If the sentence has two pronouns dependent upon the verb, the dative precedes the accusative: d.y$n$. y $n$. k $r$n$p$. w$t "I gave thee the years" (*5,9); $h$s y.n $w$ y $n$. y "my lord praised me" (*42,2); w$s$. $n$. y. n.f $s$ t "I answered to him it (I answered him concerning it)" (*47,8).

For the demonstrative pronoun there are many different § 56. forms, which may be used as substantives or adjectives. In general the initial consonant is characteristic: $p$ for the masculine, $t$ for the feminine, and $n$ for the plural. § 57a-c contains the older forms. When used as adjectives they are all placed after the substantive. On the other hand, the more recent pronoun $p$ "this" (§ 57d), and the later article "the" (§ 41), are placed before the substantive.: in like manner also the more recent plural forms — connected for the most part with $n$ — i.e. $n$n and $n$w (§ 57e). Examples: $p$ $p$ $n$ r pr pn "this house", $h$. t $t$ n "this castle", $p$. $s$ $t$ $n$ "this king" $n$n $h$s $t$ y w "these barbarians" (*31.1. 37,7).
§ 57. | a) this | b) the...here | c) that | d) the
Sing.
mas. | □ pn | □ pw | □ tyf | □ p
fem. | □ tn | □ tw | □ tf | □ t
Plural
mas. | □ ypn | □ ypw | □ nyf | □ n
fem. | □ yptn | □ yptw | □ nfr | □ n

e) More recent plurals (originally the neuter "this"): nn, nw "these".

§ 58. In short sentences, pw "this" is added for emphasis, where we are unable to reproduce it as a demonstrative pronoun. In verbal sentences it has hardly any significance, in nominal sentences it is used as a predicate or an assertion (§131b). Examples: □ ynwḥk pw "I am it", rn.y pw ht ntrw "my name (is) at the head of the gods" (*39,2), t2 pw nyf "it is a beautiful land" (*7,1).

§ 59. The possessive pronouns of the Indo-Germanic languages ("my" etc.) were represented originally in classic Egyptian as in the older Semitic languages by suffixes (§ 52). The Egyptian vernacular, like the later Semitic dialects, devised later on a new form of possessive article. This is composed of the article (§ 57d) and suffixes (§ 52), and became more and more usual as time went on. The irregular writing is explained in §29a. Examples: □ yrfr or □ pryf (originated out of p.sf) pr "his house".
Particles

Prepositions and Conjunctions

Prepositions are divided into simple and compound. § 60. according to their formation. They are sometimes combined with suffixes (§ 52), and used as conjunctions (§ 64a). Before suffixes they have occasionally a fuller writing, due to change of vocalization.

Simple prepositions (others are in the vocabulary): § 61.

\( m \), with suffix \( ym\) “in him”: in or at a place; with persons or things; as an attribute (with “to be” § 131b). With infinitive “with” § 106.

\( r \), with suffix \( yr\) “to him”: towards someone or somebody; hostile to anyone; free from, hidden from something; more than something else (comparative § 45). With infinitive: in order to (§ 106).

\( n \), with suffixes \( nf \) “to him”: for anyone (cf. dative § 21b); to anyone; on account of a matter. With infinitive: on account of, because.

\( h\text{r} \); upon an object; on account of a matter. With \( d \) infinitive: with, during (contemporaneous; §§ 106, 124b 125b, 132b).

\( h\text{r} \): under an object, i.e. carrying it.

\( h\text{r} \): with a person; during the reign of (§ 48).

\( y\text{n} \): on the part of a person, through someone; used with the passive (§ 95—96) and to emphasize the subject (§ 131a), also with the infinitive (§ 107).

\( h\text{n}t \) before, at the head of.
§ 62. Compound prepositions (to be found in the vocabulary under their chief constituent parts) consist mostly of a simple preposition and a substantive. The meaning of these phrases has gradually worn away. For example, compounds are made:

a With m "in": "on the phallus of") "before" (*23,10. *29,9. *14,6); m-ḥṣ.t ("at the head of") "before"; ḥṣ-m "since" *18,3; m-c "by" *54,5.

b With n "for": n-mrw.t ("out of love for") "on account of": n mrw.t.k "on account of thee" *12,7 (as conjunction: §64a).

c With r "to": r-gš ("at the side of") "near"; hrw-r ("distant from") "outside"; nfr.t-r "until"; "to" *18,4.

§ 63. Gentilic forms (cf. § 42b), the meaning of which often developed independently, were derived from the simple as well as the compound prepositions by using the suffix y. Examples: ym.y "he who is in or on something" from m; yr.y "he who belongs to someone, the companion" from r; hry.y "he who is upon something, the chief" from hr; hry-yb "dwelling in" from hry-yb "in the midst of".

b Gentilics are treated like adjectives or substantives, and take suffixes. Examples: ym.y-yb n ntr nfr "darling (he who is in the heart) of the king" (*7,10); hry-yb
§ 64. PARTICLES.

ṣbdw, hnty ymn-tyw “inhabitant of Abydos and director of the westerners” (*8,6-7); ymy.t ybk “she dwells in thy heart” (*50,3); ymy.w yw.w “inhabitant of the island” (*13,8).

As conjunctions, use is made of either prepositions § 64. (a) and other particles, which stand at the beginning of the sentence (b); or particles which are inserted as the second word in a sentence, and called enclitic conjunctions, because they were perhaps occasionally unaccented (c). In some sentences (§ 135, 138), there is, after the conjunctions, a verbal form corresponding to our “conjunctive” (§ 93). Among conjunctions, the following are especially frequent (others are in the vocabulary):

\[ \text{yr “if”}; \]  
\[ \text{m-ḥt “after”; } \]  
\[ \text{a n-mrw.t “so that”}. \]  

Examples: n-mrw.t mn rny “that my name may endure” (*10,5), n-l3.t-n mrr.y ṣw “because I love him” (*10,4), m-ḥt šdm.f št “after he had heard it” (*30,10), rnty.t k3š w3.ṭy “so that Nubia was inclined” (*30,8).

\[ \text{ṣb “since”, “when”; } \]  
\[ \text{ḥr b “since”, “now”, “but”.} \]  

Examples: šb gmn hm.y “when my majesty had found him” (*25,5), ḥr pr ṣmr.y šdm “but then I heard” (*51,9).

\[ \text{ṣw “but”; } \]  
\[ \text{ṣ “how”, “yes”, “surely”; } \]  
\[ \text{ḥr “but”, “however”, “further”; } \]  
\[ \text{g “also”, “likewise”, “but”.} \]  

Example: yr gr.t ṛḥ rd pn “but whoever knows this charm” (*56,9).