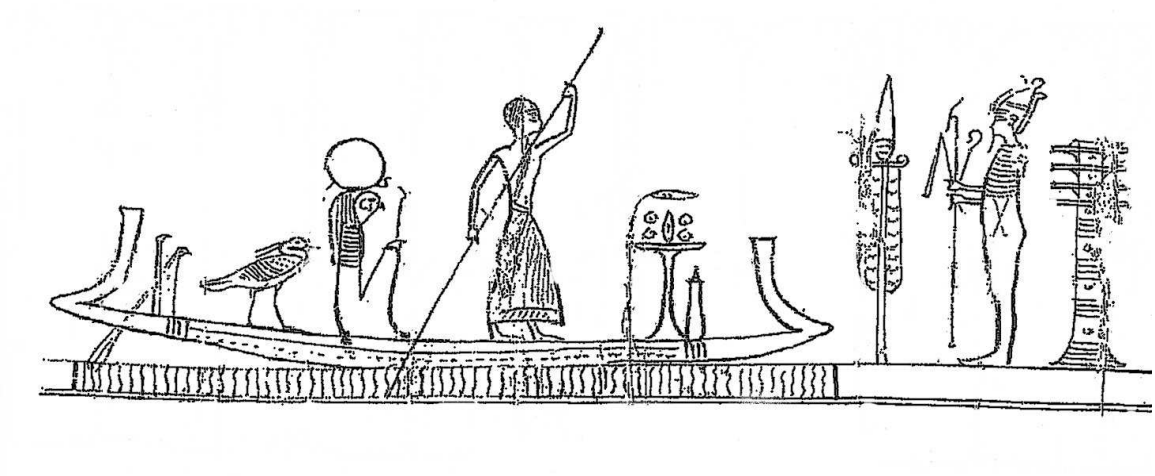
Vieira, Leonardo Caldas.

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EGYPTIAN DEMOTIC GUIDE



Texts, exercises and vocabulary

Leonardo Caldas Vieira

2008

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Cover: Horus falcon statue at temple in Edfu

Front Page: Papyrus fragment #603 of the Zagreb collection - Book of the Dead

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PREFACE

The work of this book has started eight years ago, when I first bought a grammar of Egyptian language. I had become interested in the Demotic writing and started to study it. However, very few works I have read were designed for beginners on Demotic studies. So, I have started this grammar that is intended to be a teaching aid for those who want to learn Demotic Egyptian. It was not designed nor intended to be a reference grammar, but a "teach yourself aid" book. This work is based primarily on Professor Janet Johnson's "Thus wrote 'Onchsheshonqy" and Professor Edda Bresciani's "Nozioni Elementari di Gramatica Demotica".

I would like to take this opportunity to thank Talita Helena Negro, my fiancée, for her understanding and support during the long process of writing the manuscript.

INTRODUCTION

The chronologically penultimate variety of the Egyptian language is known as Demotic. This name is applied to both language and script. Demotic, from Greek, means "popular", "ordinary script", an opposition to hieroglyphic, meaning "divine script". It probably represented the spoken idiom of the time, being much closer to spoken language than the archaic and classical texts preserved in hieroglyphic inscriptions. Egyptians called Demotic script *sẖ sˁ.t* "Episcopal script" "cut (brief) script".

Demotic is the most cursive script developed by the Egyptians, having its origins in the cursive hieratic of northern Egypt, region of the Delta, by dynasty XXVI. The first attested date of use is under Psammetichus I (ca 650 BC) and by the end of that dynasty it had become the official language of everyday affairs. This stage of the language has, in many ways, connections to the preceding stage, Late Egyptian, and its successor, Coptic. Despite these affinities, demotic is a complete separated stage of ancient Egyptian language.

The Demotic script was used for more than a thousand years and during that time a number of developmental stages occurred.

Early Demotic developed in Lower Egypt, attested, particularly, on stelae from the Serapeum at Saqqara. It is generally dated between 650 and 400 BC as most texts written in Early Demotic are dated under Persian period. After the reunification of Egypt, Demotic replaced hieratic in Upper Egypt and became the official administrative and legal script. During this period, Demotic was used only for administrative, legal, and commercial texts, while hieroglyphs and hieratic were reserved for other texts. This period can be divided into Saïtic, Persian and Post-Persian periods, concerning to paleographical aspects.

Middle Demotic (ca 400–30 BC) is the stage known as Ptolemaic Period. This is the "classical" Demotic period. In this stage, Demotic held a higher status, as may be seen from its increasing use for literary and religious texts. Middle Demotic can be splitted into ancient and late periods, very distinguishable in its paleography.

By the end of the 3rd century BC, Greek language became more important, as it was the administrative language of the country and Demotic lost most of its legal force.

When Roman Emperors became the rulers of Egypt (30 BC), Demotic became progressively less used in public life. The emperor Tiberius (14–37 AD) prohibited the use of Demotic in legal documents. There are, however, a number of literary texts written in Late Demotic (ca 30 BC – 452 AD), especially from the 1st and 2nd centuries AD, though the quantity of all Demotic texts decreased rapidly towards the end of the 2nd century. After that, Demotic was only used for a few ostraca, subscriptions to Greek texts, mummy labels, and graffiti. The last dated Demotic script is dated to 11th December 452 AD, and consists of graffiti on the walls of the temple of Isis on the island of Philae.

The Demotic script, as well as hieratic, is written from right to left, exclusively. The script contains both phonetic signs and determinatives and many of these can be ligatured in groups of two or more signs. Thus, many words must be learned as units, since they can not be broken into phonetic "alphabet".

The script is basically an alphabet used to write 25 consonantic sounds. However, demotic is not a purely alphabetic script, but a mixed script. Biliteral and triliteral signs are found, as occurred in hieroglyphic and hieratic scripts, though most of the times uniliteral signs come together as phonetic complements to confirm the sign meaning. Ideograms, signs with a specific meaning

by itself, are found as well and come without any phonetic complement.

Words, almost always, end in determinative sign, and very often, more than one, to classify and determine the category of the word (male, female, god, city, speak, etc). Determinatives in Demotic are less numerous than in earlier stages of the language, tending to a uniformity of use, despite less exact meaning.

The present guide deals with Ptolemaic and Roman Demotic, with regarding to ancient special form. It consists of basic lessons serving as a reference grammar to Demotic language and its script. It gradually introduce Demotic language with plenty of examples to illustrate what is taught, texts to translate, exercises to reinforce what you have learned and a selected vocabulary. Rather than cramming in unnecessary detail, each lesson gives you plenty of practice with Demotic language. The second part of the guide presents a chrestomathy and the third and last part of the guide consists of a vocabulary.

Once you finish the lessons, you will have a great foundation to read, translate and understand, with help of a dictionary and hard work, Demotic papyri, ostraca and graffiti. The major difficulty in Demotic will remain in scribers' handwritings, which may be quite distinctive.

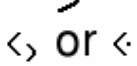
LESSON 01

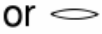
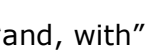
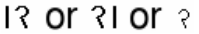
ALPHABET, TRANSLITERATION AND PRONUNCIATION

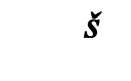
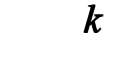
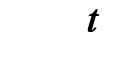
In this presentation of the Demotic alphabet, only the unilateral signs are introduced. Biliterals and triliterals as well as ideograms and determinatives will be introduced gradually, through the lessons.

The roman period of the language used more "alphabetic" signs than the others stages, however all periods used such signs.

Attention should be paid to the forms of the signs as they are used as the first letter (initial) of a word or elsewhere in a word (medial or final). The list bellow represents paleographical Ptolemaic signs.

Transliteration	Demotic	Hieratic	Comments
ȝ			never word initial
			rarely word final
i			word initial only
e			prothetic *i*, internal *e* in early Demotic 
ꜥ			with horizontal signs
			with vertical signs
y			*y* or internal *i*
w			initial, consonantal
			medial or final
			plural, 3 pl. suffix pronoun
b			no distinction in usage
			some times ligatured

p			generally early with space filler dot
m			no distinction in usage
n			often unwritten (preposition and genitive)
			form when alone
r	  	  	prothetic *i*, prep. *r*, ϵ same usage normal form
l			*Demotisches Glossar* (often confused with *r*)
h			often confused *ḥ*
ḥ	 		no distinction in usage with space filler dot in  *ḥnʿ* "and, with"
ḫ			ϩ or ϣ, ϧ or ϣ, ϩ
ḫ			ϣ, ϩ
ẖ	 		above or bellow other sign normal form; ϩ, ϧ, ϩ
s	   	  	most common names, Greek, not initial under signs above signs
			3 fem sing suffix pronoun, 3 sing dependent pronoun

š			more common above or bellow other sign
ḳ			no distinction in usage
k			underline, 2 masc. singular suffix pronoun
			old *k3*, later texts *ḳ*
g			much confusion *g, k, ḳ*
t			often for historical *d* less frequent
d			foreign words *n + t > d*
ṯ			historical *ṯ* , infinitives, pronominal nouns
t			verb *t* "to take", phonetic
d			no distinction in usage
			rare
			verb *d* "to say"

The way the signs were written changed slightly through the periods of Demotic. The unilateral sign changes are shown in Appendices, page 170, as example.

DETERMINATIVES

Determinatives are used in almost every word. They are meaning signs placed at the end of the word, after the sound signs. Determinatives do not contribute to the sound of the word and are not transliterated. Their function is to help the reader to get some general idea of the meaning of the word.

A large number of signs can be used as determinatives, actually, something about 180 signs, some used many times and some very rarely used.

One point you have to always remember is that orthography was not as consistent in Ancient Egypt as it is nowadays. You can find the same word written with small differences from text to text and even in the same text. So, you can find the same word written with a determinative in a text, other determinative in some other scribe's text and even without determinative in other texts.

A great number of determinatives can be found through the lessons and in the vocabulary and many of them have their meanings explained.

TRANSLITERATION

Discussions concerning transliteration are not yet finished among Egyptologists and specially Demotists. The system adopted at the International Congress of Egyptologists in 1979 is consistent, although artificial. It is based on earlier stages of Egyptian language, especially Middle Egyptian. It means Demotic words are transliterated as words are transliterated historically in Middle Egyptian. Demotic ligatures cannot be broken down into unilateral signs, so they are transliterated as words are transliterated historically. Demotic phonetics (e.g. $d = t$ but $\underline{d} \neq \underline{t}$) are used and particularly when ligatures are combined with alphabet signs, the evidence of such alphabetic sign is given preference to historical transliteration.

Some special punctuation conventions are used to indicate some grammatical points.

A dot (.) is used to indicate the position of determinatives in a word if any part of the word is written after the determinatives, excluding phonetic complements.

In Demotic, the plural strokes ($\mid, w$) are written after the feminine marker ($\text{ϩ}, t$), but this combination is transliterated $.wt$.

Diagonal parallel lines (in this guide = is used) are used to indicate the connection of a suffix pronoun to the pronominal form on which it depends, such as verbs, nouns or prepositions.

Compounds and grammatical elements are connected with a hyphen -.

( ) Parenthesis is used to add words or part of words that are not represented but were part of the word nonetheless.

[ ] Square brackets show words or parts of words that are missing because of damage or have become broken away. When it is not possible, even not fairly certain, to point what is written, than the square brackets enclose ellipsis […].

{ } Curly brackets are used to enclose words or parts of words for which Demotists think the scribe wrote a wrong sign.

<> Pointed brackets enclose words or parts of words that are not represented in the text but Demotists think it occurred by an error of the scribe.

Because Demotic does not preserve the original vowels of Egyptian language, Demotists put *e* [as in met] between consonants other than *3*, *ʿ*, *i*, *e*, *y* and *w* (ah, ah, ee, eh, ee, oo).

Some notes on pronunciation should be regarded:

By the end of the Middle Kingdom, *r* closing a syllable became silent.

By the end of the Third Intermediate Period, *d* and *t* became indistinguishable.

In Ptolemaic Period, *g*, *ḳ* and *k* became indistinguishable, generally *k*.

By the end of the Ptolemaic Period, *ʿ* and *3* became indistinguishable.

By the end of the first century BC, *ḥ* and *h* and also *ẖ* and *ḫ* became indistinguishable.

Much confusion in writing these signs were made by scribes because they had similar sounds. Many times they are used interchangeably.

The dictionary order set by Demotists is:

- ꜣ i y ꜥ w b p f m n r l h ḥ ḫ/ẖ x̲ s š t/ṯ d̲

Pronunciation has similarities to Coptic and to Late Egyptian.

COPTIC AND DIALECTS

Coptic is the name given to the final phase of Egyptian language, which is closely related to Demotic. It became important at the end of the first century AD and was spoken for more than a thousand years thereafter. In the beginning of 2007, a paper was publicized noticing that two families living in Egypt can speak a dialect of Coptic and may be the last people speaking it as native language.

Egypt was conquered by Greece (Alexander the Great) in 313 BC, and became heavily influenced by Greek culture. The Greeks brought with them their alphabet which had originally come from Egypt, and which they were now about to give back to the Egyptians. It offered 24 characters, all pronounceable, as opposed to over 400 symbols that only a small percentage represented sounds and the rest were ideograms.

Greek was very much the 'in culture'; you had to be Greek to be seen. A crisis started to hit Egyptian pagan priests. Sales of magic amulets were an important revenue raiser, however sales had plummeted after people had stopped being able to read Demotic, as all the rich important people could only read Greek. The pagan priests at the time then decided to transliterate the spoken Egyptian language into Greek letters, adding some Demotic letters for sounds that did not have a Greek equivalent. This new script was a hit, and started to spread to other applications.

Coptic first appears in late third century BC. The earliest inscription is a graffito of Horonnophris (205-199 BC) at Abidos.

The Coptic alphabet is a slightly modified form of the Greek alphabet, with some letters (which vary from dialect to dialect) deriving from demotic.

Coptic possesses a number of regional dialects that were in use from the Mediterranean coast and south into Nubia, as well as the western oasis. However, while many of these dialects reflect actual regional linguistic variations, some are more probably

localized orthographic traditions and likely should not be taken as a true indication of linguistic variation.

There were 5 major dialects used, but there were as many as 12 altogether, including the less common ones. The dialect which was spoken by a particular Copt depended largely on where he lived, as already said. Starting north in the Nile Delta, where Alexandria and Cairo are today, we find Bohairic. Traveling south we come to Fayum, where Fayumic was spoken, followed by Lycopolitan of Asyut, then the Akhmin of middle Egypt which had Akhminic, and finally Sahidic of Upper Egypt.

Besides the chronological changes of Egyptian language, it may always have had several dialects. These regional differences are best attested in Coptic, as already exposed. They cannot be exactly detected in the writing of earlier phases of Egyptian, including Demotic, but they undoubtedly existed. For example, in about 1200 BC, a letter writer complained that a correspondent's language is as incomprehensible as that of northern, Bohairic, Egyptian speaking with an Egyptian from the south, Sahidic.

COPTIC PRONUNCIATION

It will be used to represent the Demotic pronunciation of some words in the lessons and in vocabulary, used to represent how they must have been pronounced. This pronunciation tends to the northern dialect.

VOWELS

ⲓ [ɪ]. In Sahidic usually spelt **ⲉⲓ**. High front unrounded. As *ee* in *see*. Also as consonant – see below.

ⲏ [e]. Upper mid front unrounded. As French *é* in *été*. In Greek loans [ɪ] (same as **ⲓ**).

ⲉ [ɛ]. Lower mid front unrounded. As *ê* in French *rêve*.

ⲁ [ɑ ː]. Low vowel. As *a* in *far*.

ⲟⲩ [u ː]. High back rounded. As *oo* in *moon*. Also as consonant – see below.

ⲩ Only in Greek loans. Same as **ⲓ**.

ⲱ [o]. Upper mid back rounded. As *o* in French *chose*.

O [ɔ]. Lower mid back rounded. As (British) *o* in *hot*.

Supralinear stroke (Sahidic: **M̄ N̄**) or *jinkim* (Bohairic: **ⲘⲆ ⲚⲆ**). Neutral vowel (*shwa*) [ə] preceding consonant. As *e* in *stricken*.

ⲀⲒ [**a**ɪ]. As *ai* in *aisle*. But same as **Ⲉ** in Greek loans.

ⲞⲒ [ɔɪ]. As *oy* in *boy*. But same as **Ⲓ** in Greek loans.

ⲀⲨ [**a**ʊ]. As *ow* in *cow*.

ⲈⲨ [ɛ**u**].

ⲎⲨ [**eu**]. Also spelt **ⲎⲞⲨ**.

ⲞⲞⲨ [ɔ**u**].

ⲰⲞⲨ [**o**ʊ]. Bohairic only.

CONSONANTS

Ⲃ Sahidic: [**v**]. Voiced labio-dental fricative. As *v* in *vex*.
Bohairic: (1) [**β**] after a vowel. Voiced bilabial fricative. As Spanish *b* in *trabajar*.

(2) [**ʙ**] at the beginning of a word or after a consonant. Voiced bilabial plosive with lip rounding. As *bw* in *cobweb*.

(3) [**b**] when doubled (**ⲂⲂ**).

Ⲓ [ɪ]. Voiced palatal approximant. As *y* in *yacht*.

Ⲕ [**k**]. Voiceless velar plosive. As *k* in *skill*.

Ⲅ Same as **Ⲕ**. But in Greek loans before **Ⲅ**, **Ⲕ** or **Ⲭ** pronounced as voiced velar nasal [**ŋ**] (as *ng* as in *sing*).

Ⲭ Sahidic: [**kh**]. Equivalent to **Ⲕϩ**.Voiceless velar plosive followed by voiceless glottal approximant. Probably not to be interpreted as an aspirated plosive.
Bohairic: [**gh**]. Voiced aspirated velar plosive. As *g* in *go* but with voiced aspirated 'h' following. But same as **Ⲯ** [ʃ] in Greek loans.

Ⲗ [**l**]. Voiced lateral. As *l* in *long*.

Ⲙ [**m**]. Voiced bilabial nasal. As *m* in *moon*.

Ⲛ [**n**]. Voiced dental nasal. As *n* in *noon*. In a small number of cases in Sahidic, the combination **ⲚⲄ** represents [**ŋ**] (as *ng* in *finger*).

ⲝ [**ks**]. Equivalent to **ⲕⲥ**.

ⲡ [**p**]. Voiceless bilabial plosive. As *p* in *spin*.

ⲫ Sahidic: [**ph**]. Equivalent to **ⲡϩ**. See note on **ⲭ**.
Bohairic: [**bh**]. Voiced aspirated bilabial plosive. As *b* in *boy* but with voiced 'h' following. But same as **ⳇ** [**f**] in Greek loans.

ⲣ [**r**]. Voiced apico-alveolar trill or flap. As Italian *r* in *andare*.

ⲥ [**s**]. Voiceless alveolar fricative. As *s* in *sun*.

ϣ Same as **ⲥ**.

ⲧ [**t**]. Voiceless apico-dental plosive. As *t* in *steel*.

ⲇ Same as **ⲧ**.

ⲑ Sahidic: [**th**]. Equivalent to **ⲧϩ**. See note on **ⲭ**.
Bohairic: [**dh**]. Voiced aspirated apico-dental plosive. As *d* in *dog* but with voiced 'h' following. But same as **ⲧ** [**t**] in Greek loans.

ⲟⲩ [**w**]. Voiced rounded labio-velar approximant.

ⲯ [**ps**]. Equivalent to **ⲡⲥ**.

ⲱ [ʃ]. Voiceless laminal fricative. As *sh* in *shine*.

ⳇ [**f**]. Voiceless labio-dental fricative. As *f* in *five*.

ϧ (ϩ) Bohairic only. [**x**]. As Welsh *ch* in *bach*.

ϩ [**h**]. Voiceless glottal approximant. As *h* in *heart*.

ⲭ [**t**ʃ]. Equivalent to **ⲧⲱ**. Voiceless palato-alveolar affricate. As *ch* in *church*.

ϭ [**c**]. Voiceless palatalized velar plosive (palatal [**k**]). Probably with affrication [**cç**]. As *c* in *cute*, or Modern Greek κ in κύριος.

THE BILITERAL SIGN *ti*

ⲧ Equivalent to **ⲧⲓ**. As *tea* in *steal*. Also written **ⲧⲓ**.

GLOTTAL STOP

• If a word (minus prefixes) is spelt with an initial vowel, there is actually an unwritten initial consonant present, the glottal stop [ʔ].

• In Sahidic, a doubled vowel indicates the presence of a glottal stop: ⲟⲟϩ 'moon' is pronounced [ɔʔh]. It is not clear if related words in Bohairic contain the glottal stop, as there is no clue to it in the spelling.

STRESS

• Stress is usually on the last syllable, even in words of Greek origin.

• However, in Sahidic words that end in ⲉ or Bohairic words that end in ⲓ, the stress is on the second last syllable.

• The *shwa* vowel (marked with a supralinear stroke or *jinkim*) is never stressed.

• In the basic form of reduplicated verbs, such as ϣⲧⲟⲣⲧⲣ̄ (Boh:ϣⲑⲟⲣⲧⲉⲣ) 'disturb' or ⲙⲟⲕⲙⲉⲕ 'ponder', stress is on the first
syllable. In the pronominal and qualitative forms, stress is on the final syllable.

• The construct form of verbs is unstressed, the stress falling on the following noun.

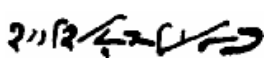
EXERCISES

1) Learning the basic alphabet as soon as possible is necessary to continue with the lessons.

2) Write these names in Demotic alphabet:

Anna	_____	John	_____
Maria	_____	Peter	_____
Elizabeth	_____	Paul	_____
Antonio	_____	Jessica	_____
George	_____	Susan	_____
Larry	_____	Janet	_____
James	_____	Garry	_____
Douglas	_____	Barbara	_____

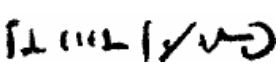
3) Transliterate these Egyptian and Roman names and titles and guess who they were (royal names are often enclosed with a cartouche ⸢name⸣, ⸢name·⸣) or just imagine it:



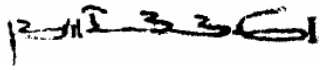
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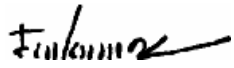
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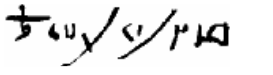
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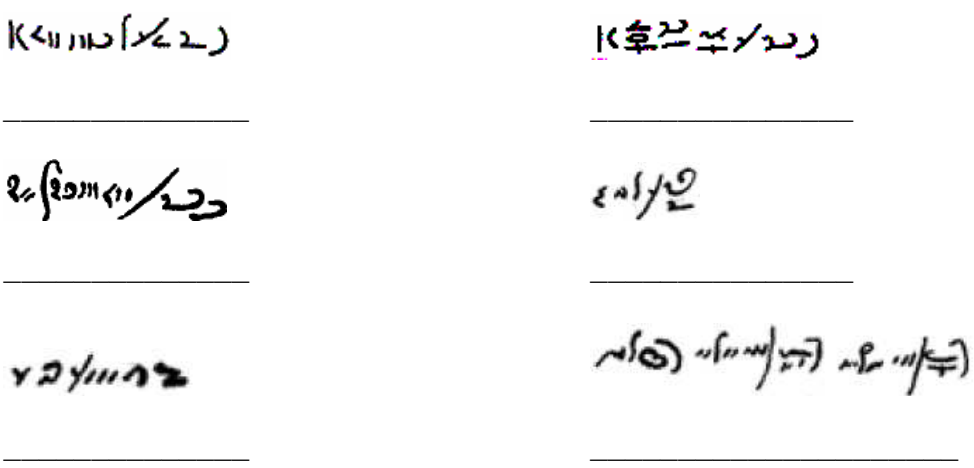
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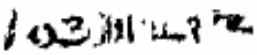
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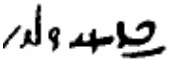


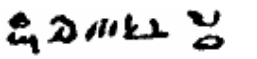
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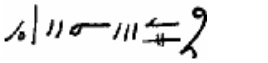


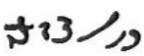
4) Transliterate the place names

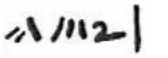
 Galgamela

 Kom Ombos

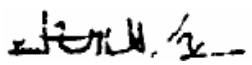
 Arabia

 India

 Rome

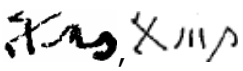
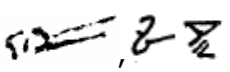
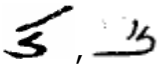
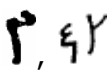
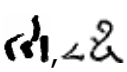
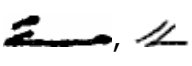
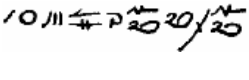
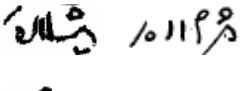
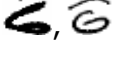
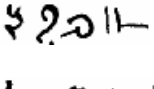
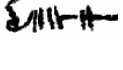
 Luxor

 Ethiopia

 Crete

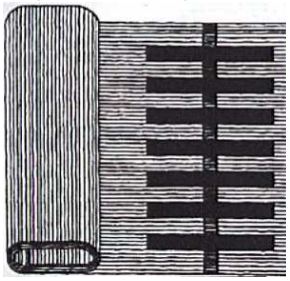
VOCABULARY

From now on, the lessons will present you a vocabulary section. First column presents the word in Demotic script. Second column transliterates the script. Third column has the meaning of the word. In this lesson, the vocabulary is just to get used to the alphabet. Remember that some words must be learned as a whole, because they are not always spelled out!

	*hy*	Husband
	*ḥ m.t*	Wife
	*d̲*	Say, to
	*rm t̲*	Man
	*s ḥ m.t*	Woman
	*t̲*	Take, to
	*byn.t*	Harp
	*g 3l 3g 3ntsy*	Cooper sulfate
	*rhy*	Evening
	*rḫ*	Know, to
	*d̲ n ḥ*	Wing, arm
	*d̲ d̲ y*	Run, to
	*d̲ d̲ y*	Fight, to

WRITING MATERIALS

Papyrus plant *ṯwfy*, in antiquity, grew wild in thickets up to 4m high in shallows along the Nile banks and in the swamps of the Delta Region. To obtain writing material, the triangular stem of the plant was peeled, cut into pieces 42-44cm long, and split into thin strips. The strips were laid out in parallel, slightly overlapping, rows which were the covered with another set of strips perpendicularly over the first set. The strips were glued together by pressure and pounding. When dry, the surfaces were polished with a smooth stone and the edges trimmed. The dimensions differed form one period to another, but in the Ramesside Period (New Kingdom), the pages were generally 42cm high.



Papyrus reached the consumer in rolls which were usually formed by gluing together some 20 sheets, *ḳꜥḥ.t*. The joins overlapped by one or two cm, and the longest known scroll is the 40.5m long pHarris I. Although some texts were written on complete rolls, *ḏmꜥ*, most rolls were cut in half before use, so that they were some 20cm high.

Scrolls were kept in covers, and these in wooden boxes, *ḥr.t-ꜥ*. Papyrus is rolled so that the horizontal fibers run inside, along the length of the scroll, while the vertical strips run outside, parallel to the ends of the scroll.

For a longer text, the scribe spread the scroll in front of him (her)self with the rolled part on the left and uncovered "page" on the right, and wrote on the horizontal fibers of the inner surface. This scribed inner surface is termed the *recto*. The scroll was rolled up again starting from the end on the scriber's right. In earlier times, it was conventional to inscribe the papyrus in vertical columns, writing from the upper right to the lower left, so that the scroll could be rolled up practically column by column. From Dynasty XII it was usual to open up an entire page at a time, and to write in the horizontal lines from top to bottom.

At first, the outer surface, termed *verso*, was not used and the scroll was re-rolled after completion, so that the beginning of the text was at the beginning of the scroll again. But the progressive need of writing material was, however, such that the back was very frequently inscribed as well. The scribe could simply take the inscribed papyrus and start writing without re-rolling the scroll, so that the first page of the *verso* was on the back of the last page of the *recto* text. If a papyrus with an inscribed *verso* had been re-rolled, the scroll could simply be turned over, and the first

page of the *verso* text would be on the back of the first page of the *recto* text, but the other way up.

Some letters and official documents were prepared differently. The scribe took the scroll and unrolled it away from himself, and wrote in parallel lines to the end of the papyrus until about half of the text was completed, at which point the text was cut off from the rest of the scroll. He then turned the sheet over and wrote so that the first line of the *recto* was on the back of the last line of the *verso*. The *recto* of such a text is thus written perpendicular to the fibers, and the *verso* parallel to the fibers. The length of such a text reflects the scribe's decision, and the breadth depends upon whether the papyrus had been halved (22cm) or quartered (11cm).

When finished, the scribe would turn back to the *recto* and fold it several times, beginning with the end of the *recto* text, which the uninscribed bottom bit the *verso* on the outside. The packet was then folded in half, and the ends tied together. On the upper surface the name of the recipient was written, and on the other side, that of the author.

However, the supply of papyrus seemed not to have matched the demand which was only met by re-using papyrus ("palimpsests"), along with the parallel use of limestone flakes and potsherds, which are termed "ostracon" *n-ḏ-r* (pl. ostraca), in Egyptology. In palimpsests, the original text was deliberately washed away, and the papyrus could be re-used.

LESSON 02

ARTICLES

Now that you have learnt how to read the basics, the next step is to understand what you are reading. Here is where grammar and vocabulary come in. Learning what different words mean is the first step, putting them together requires an understanding of grammar.

The first important thing to learn is that different words belong to different classes. Some words are nouns, some are verbs, and some are prepositions. In fact, there are many different categories to which words can belong. These categories are known as "parts of speech."

The first part of speech we will look at is the article and then the noun. Nouns are basically naming words as 'cat', 'dog', 'house' etc.

In many cases, nouns are introduced by little words called "articles". These are little words which frequently come before the nouns. Learning these will be our first step in learning Demotic grammar.

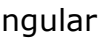
There are two types of articles in Demotic, the definite article and the indefinite article.

DEFINITE ARTICLE

masc. singular		*p 3*
fem. singular		*t 3*
masc. and fem. plural		*n 3*

In earlier texts, scribes used to write  for the feminine singular and  for the masculine and feminine plural, to distinguish each form.

Realize that different nouns are defined as being either masculine or feminine. There's no reason why a particular object should be masculine or feminine, but that is just the way it is.

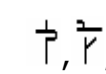
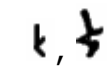
Before geographic terms, scribes used to write the masculine singular article  *p(r)* (*p3 mḥt*, , "the north").

The definite article is used when the reference is made to a specific or unique item, object or individual. When reference is made to a mass noun, such as a concept or property, or a noun with a generic use, not specifying a given noun, either the definite article or no article might be used.

The name of the sun-god always includes definite article *P3-rˁ*, , "Pre".

In vocatives, the article preceded the noun and both were generally preceded by the interjection , , , , *i* (e.g. *i P3-rˁ*, , "Oh Pre!") (see Vocative and Interjections in following lessons)

INDEFINITE ARTICLE

masc. sing.		*wˁ*
fem. sing.		*wˁ.t*
masc. and fem. plural		*hyn.w*

The indefinite article might be used when it is not needed to point out the specific individual, item or object to which reference is being made. However, many texts did not use the indefinite article and the plural indefinite article is rarely used.

Articles might not be used when:

- precede the expression *ḥwt-ntr*, , "temple";
- precede body parts;

- adverbial expressions;
- precede second noun if two nouns are used in direct genitive as in *mr-mš*ʿ, , "overseer of the army, general";
- the noun depends on the verb *ỉr*, , , "to do, make", with several meanings.
- expressions of time
- names of materials
- after negatives (often)

BEYOND THE ALPHABET

Demotic is not a purely alphabetic script. It keeps the characteristics of ancient hieroglyphic writing of a mixture of uni, bi and trilateral signs and many ideograms and determinatives to write the words. Each lesson will provide you some of the "other letters" of the alphabet. The other signs are the bilaterals and triliterals. Almost always these signs are accompanied with uniliterals to easy and confirm the reading.

Biliteral

	*ʿ3*		*wn*		*ḥs*
	*mn*		*nb*		*mr*

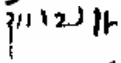
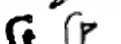
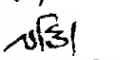
Triliteral

	*nṯr*		*mʿ3*

NOUNS

A noun is the part of the speech that designates all elements of reality, whether concrete or abstract aspects. In Demotic the nouns can be either masculine or feminine in gender, and singular or plural in numeral.

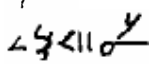
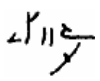
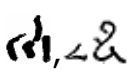
Masculine nouns have no special ending.

	*yb*	Claw, nail
	*ḏ3y*	Ship
	*ls*	Tongue
	*nṯr*	God
	*iṯ*	Father
	*nkt*	Thing, property
	*b3k*	Servant
	*šr*	Son

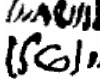
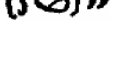
Feminine nouns usually end in a final *t*, ϩ, after the determinative. However this *t* is merely a graphic sign, and is never pronounced. The residue of this sign is a short vowel at the end of many feminine words, and many scribes indicate this vowel writing ⲁ or ⲉ that are transliterated *3* and *e*, respectively, as a convention.

The Sahidic Coptic pronounced it as [ϵ] and the Bohairic as [ⲓ].

In words with two determinatives, the feminine marker usually comes between the determinative signs and not at the end of the word.

	*šr.t*	Daughter
	*ḥsbt*	Royal year (at the beginning of texts, probably a contraction meaning "counting year")
	*rnp(.t)*	Year
	*mw.t*	Mother
	*bȝk.t*	Female servant
	*gw.t*	Shrine, chapel
	*fks.t*	Leap
	*ḳle.t*	Cat
	*sḥm.t*	Woman

The plural form of the nouns is made by adding the plural mark *.w*, , after the determinative sign and after the feminine marker *.t*. However, the transliteration of the word, by convention, puts the *.w* after the dot marking the determinative and before the feminine *.t*, i.e. *.wt* and not *.tw*.

	*rmt.w*	Men
	*bȝk.w*	Servants
	*nkt.w*	Things
	*ḏyȝ.w*	Walls
	*ʿnḫ.w*	Living ones

There are a few nouns in Coptic which take a different form in the plural than they do in the singular, but the thematic sound [ⲟⲩ] always appears. However we cannot know exactly how they were pronounced in Demotic because writing does not show these differences. Ptolemaic Demotic probably began to loose the plural form in pronunciation but kept it in writing.

EXERCISES

1) Write the following words in Demotic script and translate:

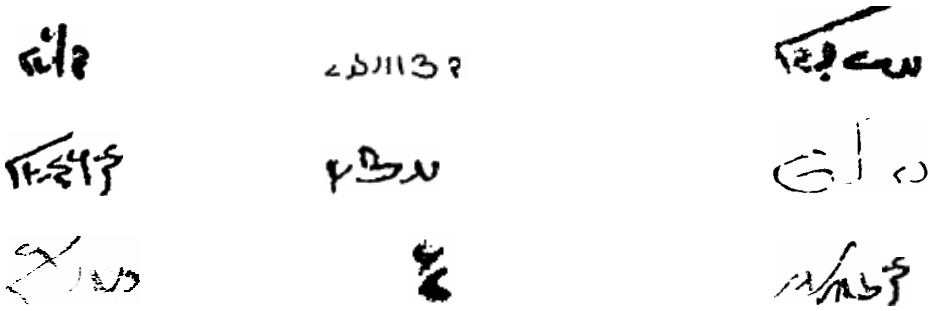
wʿ.t	*ntr*	*rmt*	*nkt*
kle.t	*ḏ ʒ y*	*m ḥ t*	*ḏ ḏ y*
r ḥ y	*ḥ m.t*	*m w.t*	*ỉt*

2) Write the words of exercise 1 in their plural forms.

3) Translate into Demotic and write in Demotic script:

a) a man	b) the man	c) men
d) living one	e) some living ones	f) year
g) a woman	h) shrine	i) the tongue
j) the north	k) to say	l) to take
m) to know	n) the ship	o) the daughter

4) Translate into English:



LESSON 03

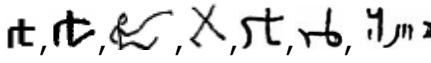
INTERJECTIONS

The vocative case is the case used to identify the person (animal, object, etc.) being addressed and/or occasionally the determiners of that noun. A vocative expression is an expression of direct address, wherein the identity of the party being spoken to is set forth expressly within a sentence. In Egyptian, the vocative case is made with the use of an interjection particle.

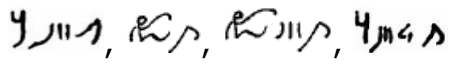
Resuming, the vocative is used to call upon someone, usually in the context of asking for their attention or help.

An interjection is a part of speech that usually has no grammatical connection to the rest of the sentence and simply expresses emotion on the part of the speaker, although most interjections have clear definitions.

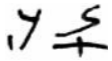
In Egyptian Demotic, interjections are uninflected function words, but sometimes, these particles have grammatical connections to the sentence and even change the meaning of the sentence.

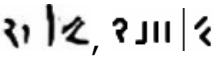
oh!  - i ($ʿy$)

- Used before nouns as vocative - in vocatives, the article preceded the noun and both were generally preceded by the interjection.
- Used before in $sḏm=f$ optative in expressions i $ʿnḫ=f$ "may he live" and i $ir=f$ "may he do".

oh, hail, salute, hello  hy

hail, bravo (joyful) 
ihy

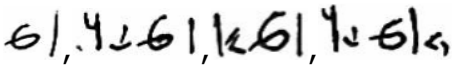
here it is, yes  $ʿs$

here it is, yes  $tw(y)=s$

- Often best left not translated, followed by a noun or a complete sentence.

!, that  $\underline{d}(e)$

- When it introduces a direct quote, it is equivalent to quotation marks.
- When it introduces an indirect quote, it may be translated "that".
- It introduces a clause serving as direct object after verbs with a redundant pronominal direct object.
- Can be translated "because", "for", "in order to", "so that" or "namely".

oh, by 
$ʿnḫ$

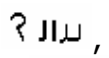
- $ʿnḫ\ \ ntr$ –oh (by) good!

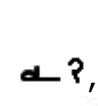
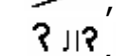
POSSESSIVE ARTICLES

We have already seen about definite and indefinite articles. The possessive articles consisted partially of the definite articles and partially of some suffix pronouns, which will be learnt in following sections.

These articles refer to people and are used to indicate possession.

The older usage of attaching a suffix pronoun directly to the noun being possessed was of very limited usage in Demotic. The most common use of the possessive was as an article, preceding and modifying a following noun.

PERSON	MASCULINE	
1st s		*p 3y=y*
2nd s m		*p 3y=k*
2nd s f		*p 3y=t*
3rd s m		*p 3y=f*
3rd s f		*p 3y=s*
1st p		*p 3y=n*
2nd p		*p 3y=tn*
3rd p		*p 3y=w*

PERSON	FEMININE	
1st s		*t 3y=y*
2nd s m		*t 3y=k*
2nd s f		*t 3y=t*
3rd s m		*t 3y=f*
3rd s f		*t 3y=s*
1st p		*t 3y=n*
2nd p		*t 3y=tn*
3rd p		*t 3y=w*

PERSON	*PLURAL*	
1st s		*n 3y=y*
2nd s m		*n 3y=k*
2nd s f		*n 3y=t*
3rd s m		*n 3y=f*
3rd s f		*n 3y=s*
1st p		*n 3y=n*
2nd p		*n 3y=tn*
3rd p		*n 3y=w*

Possessives agreed in number and gender with the noun being possessed and the suffix agreed with number and gender of the possessor. It can be confusing at this point. For example, if it is said "his mother".

Looking at the table, there are three possibilities: *p3y=f*, *t3y=f*, *n3y=f*. As a plural article, *n3y=f* can be left off the possibilities, what leaves *p3y=f* and *t3y=f*.

The next step to choose the correct possessive is to look up the gender of the noun in context. In this example, *mw.t*, mother, is a feminine noun, so you have to pick the feminine article, which in case is *t3y=f*. So, if you were to say 'his mother', you would base the decision on the gender of 'mother', and it would be *t3y=f mw.t*.

Now suppose you wanted to say "your father" while speaking to a feminine. Again, the possibilities: *p3y=k*, *t3y=k*, *n3y=k*, *p3y=t*, *t3y=t*, *n3y=t*. Scratch out the plural forms, since your address just one person. The word for father is *it*, masculine, so you have only *p3y=k* and *p3y=t* left.

Since you're speaking to the 2nd person singular feminine (you), pick the *p3y=t*, what gives *p3y=t it*.

	n3y=f sn.w	his brothers
	p3y=y sn	my brother

BEYOND THE ALPHABET

Biliteral

	3b		*3h*		*iy*
	iw		*im(i)*		*in*

Triliteral

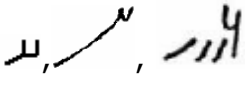
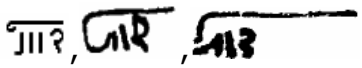
	ꜥnḫ		*ꜥš ꜣ*		*wꜥb*
	*ꜥḥꜥ*		*w ꜣ ḥ*		*b ꜣ ḥ*

DEMONSTRATIVES

Two commonly used words for introducing nouns are "this" and "that". They are used to point to or to demonstrate a particular noun.

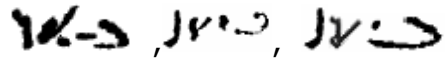
Demonstratives might be used with the meaning "this" or "these", near demonstratives, or as an article, with which it agrees in number and gender, modifying a noun. Demonstratives can be used as a pronoun or as an article.

This way to show determinatives was very rarely used in inscriptions of Classical Egyptian; originally the definite article was the determinative. After the Middle Kingdom, it occasionally appears in more colloquial texts. Therefore, this aspect of the language is particularly closer to Coptic, which generally uses this construction.

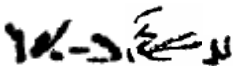
Masculine		*p ꜣ y*
Feminine		*t ꜣ y*
Plural		*n ꜣ y*

The plural was often used with the neutral meaning for the "this".

Demonstratives come straight before nouns, as do articles.

Far demonstrative, or the word for "that", not actually a word but a periphrases, is  *nt n-im=w*, which is there, is a little different:

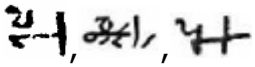
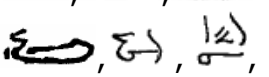
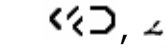
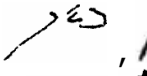
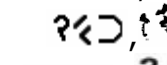
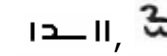
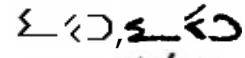
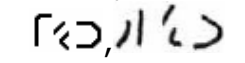
- it comes after the noun;
- the definite article must be used before the noun.

 *p3 b3k nt n-im=w* – that servant

PERSONAL PRONOUNS

Pronouns are words used to stand in for nouns. The Egyptian languages had three types of personal pronouns, independent, dependent and suffix pronouns.

Personal pronouns are word used to substitute for people and for the grammatical persons. The independent pronouns are so called because they can stand alone in the sentence.

PERSON		
1st s		*ink*
2nd s m		*mtwk*
2nd s f		*mtwt*
3rd s m		*mtwf*
3rd s f		*mtws*
1st p		*inn*
2nd p		*mtwtn*
3rd p		*mtww*

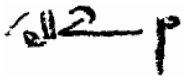
GENITIVE

To express the idea of possession, when something belongs to someone the genitive construction is used.

In Demotic this construction can be made in two ways:

- indirect genitive

Consists in the use of , *n* between the possessed noun and the possessor noun.



rmṯ n tmy

man of the town

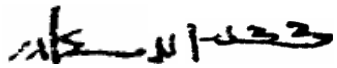


ʿ(wy) n ȝbyn

house of the poor man

- direct genitive

It consists in putting a noun directly after the regent noun. The possessor comes in second place.

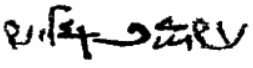


ššt pȝ ʿ(wy)

window of the house

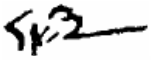
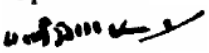
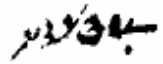
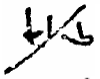
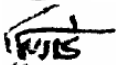
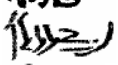
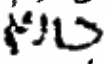
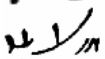
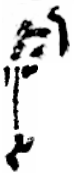
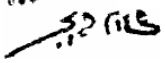
Another way to show possession is with the particle  *ns* or  *i(w=)s* "belonging to" singular and *i(w=)s* "belonging to" plural. This construction, specially the singular one, occurs mostly in names. The second form and the plural form may actually represent the contemporary pronunciation of (not *n* but *i*).

Despite of being singular and plural, they can be used interchangeably.



i(w=)s Pr-ʿȝ belonging to the Pharaoh

VOCABULARY

	*wp.t*	Work
	*lgynws*	Bottle, jar
	*gml ȝ*	Camel
	*ḫl*	Child
	*lḳ*	Cup, bowl
	*ʿ ȝ*	Donkey
	*lḳnṯ*	Frying pan, cauldron
	*ḥtr*	Horse
	*yl*	Mirror, glass
	*hmȝ*	Salt
	sḫ	Scribe, teacher
	ḥḏ	Silver, money
	*ȝḏ*	Thief
	*msḥ*	Crocodile

EXERCISES

1) Write the following words in transcription, translate:



2) Write in Demotic alphabet and say their meanings:

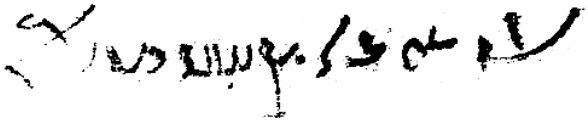
sḫ	*mw.t*	*ššt*
tmy	*ḏ3y*	*ḥwt-ntr*
gml3	*ink*	*ihy*

3) Translate into Demotic and then write them again, but in their plural forms:

a) My camel.
b) The donkey of the scribe.
c) This ship.
d) Their servant.
e) The money of the thief.
f) The claw of this crocodile.
g) That general's house.
h) Oh god!The horse of the child!
i) His cat.
j) That mirror.
k) Woman's daughter.
l) Thief of money.
m) Hail to the general!
n) Man of Rome.

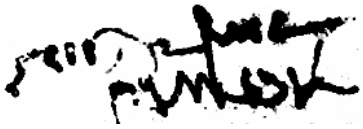
4) Transliterate the following:

From a mummy label



"She being mistreated by her husband"

From an ostracon of Thebes with a list of names



"Tiukens, Esmitra" (*remember not *ns* but *is*)

LESSON 04

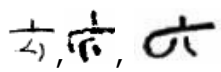
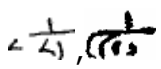
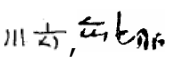
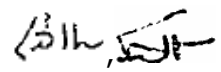
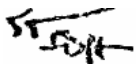
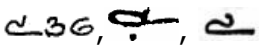
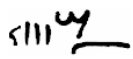
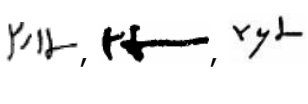
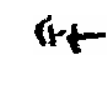
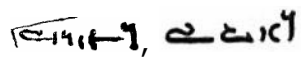
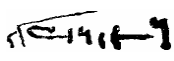
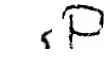
DESCRIBING THE NOUN

The words used to describe or qualify nouns and things in general are called adjectives.

An adjective is a part of speech which modifies a noun, usually describing it or making its meaning more specific. In Demotic there are three basic forms of adjectives. It can be a modifier, a noun equivalent and a predicate.

Another classification of adjectives is that they can be primitive, like black or big, or derived adjectives, for example from a verb.

Adjectives with attributive value, characterizing value, come after the noun and agree with it in gender. Adjectives do not actually represent the plural and only very few ones show plural or have special plural forms.

	Male	Female	Plural
Great, large *ʿ3, ʿ3.t, ʿ3y.w*			
Bad, evil *bn, bn.t*			-
Small *ḫm, ḫm.t, ḫm.w*			
Numerous *ʿš 3y*			-
Good, beautiful *nfr, nfr.t*			-
Small, few *sbk*			-
Superior *ḥry, ḥry.t*			-

Adjectives usually follow the modified noun.

Three constructions are found principally in roman era:

1. the adjective precedes the noun and is connected to it with the genitive preposition "*n*":
    *p3 ḫm n pn* – the small rat (lit. the small of rat)

2. the adjective follows the noun but is connected to it with the genitive preposition "*n*":
   t3e=f ky ḏ n wnm – your right hand (lit. your hand of right)

3. the adjective can be expressed as a genitival construction:
   stbḥ.t nb n wyʿ – all agricultural instruments (lit. all instrument of agriculture)

This construction is particularly frequent with the nouns *m3ʿ.t*, , truth and *m3y*, , newness, used instead of the adjectives true (*m3ʿ*) and new (*m3w*). When these nouns are preceded by a noun and used with the genitive preposition "*n*" they have adjectival meaning:
mfky n m3ʿ.t – true malachite (lit. malachite of truth)
wʿ lms n m3y – a new boat (lit. a boat of newness)

The adjective *ḫʿ(m)*, , "small", precedes the noun.

The adjective *ʿš3y*, , "numerous", always follows the noun and is invariable for gender and number and cause the noun modified not to show number as well. Sometimes the word *mt.t* is employed as neutral lexeme, if necessary. This adjective can also refers to a large quantity of a given uncountable category.

rmṯ ʿš3y – numerous men (lit. man numerous)
mt.t nfr.t ʿš3y – numerous good things (lit. thing good numerous)
sbty mt.t ʿš3y – prepare many things (lit. prepare thing numerous)
gmʿ ʿš3y – much harm

The adjective "other, another":

As in all stages of Egyptian, the word "other" in Demotic is actually a noun and it becomes an adjective when it precedes and agrees in gender and number with this noun. As a noun, it might also be used independently.

masc	fem	plur
ky	*k.t*	*ky.w*

ky d̲d – other sentence

k.t sḥm.t – another woman

The expression *k.t ḥ.t*, or , "other, another" (lit. another body) may be used as adjective and pronoun.

k.t ḥ.t nkt - another thing

k.t ḥ.t šr - another son

The adjective "all, every, any":

The word *nb* is not an adjective but a determiner. When it comes after the noun it modifies, it can be definite and translated as "all, every" and frequently it is reinforced with *tr=* ("all, every"). It can also be indefinite and translated as "any" and is frequently reinforced with *n p3 t3* "at all" (lit. in the earth).

The noun *nb* modifies is always in the singular. As *nb* can not be nominalized, the combination *nt nb* is used instead.

The written forms , , are used for both masculine and feminine.

In Demotic, any adjective can be nominalized by putting an article or a determiner before it, and serve as nouns. Attention must be paid to abstract nouns as they are all feminine.

p3 ʿ3 r-ir=k – the (man) greater than you

t3 nfr.t – the good(ness)

p3y=y ḥry – my superior

The exceptions to this rule are:

n tr=	"all, entire";
n rn=	"(above) named, mentioned";
nb	"all, every, any";
ꜥš ỉy	"numerous";
ḥ ꜥ=	"also";
w ꜥ. ṯ=	"alone, only".

The adjectives *(n) tr=*, *(n) rn=*, *ḥ ꜥ=* and *w ꜥ. ṯ=* always took a suffix pronoun referring back to the noun it modified. The form these adjectives take is called pronominal form.

1. entire, all	*tr=f*	masculine
	tr=s	feminine
	tr=w	plural
2. mentioned, the same	*n rn=f*	masculine
	n rn=s	feminine
	n rn=w	plural
3. also	*ḥ ꜥ=y*	also I
	ḥ ꜥ=k	also you
	ḥ ꜥ=f	etc

ḥ ꜥ= most of the times agrees with the pronoun that precedes it and reinforce such pronoun.

4. alone, only	*w ꜥ. ṯ=y*	only I, I'm alone
	w ꜥ. ṯ=k	only you, you're alone
	w ꜥ. ṯ=f	etc

w ꜥ. ṯ= frequently has the meaning of the adverb "only" or "lonely":
n ḥ ḥ w ꜥ. t=f – only oil (lit. oil only it)

THE FIRST SENTENCE

Before looking at how sentences are made, some important concepts must be reminded. The first two are *subject* and *predicate*.

Sentences can be split in parts, generally, two parts. The first part is what the sentence is all about, the subject. The second part is the part which tells something about the subject and is called predicate. For example, in the sentence "they are Egyptians". "They" is the subject. "Are Egyptians" is the predicate.

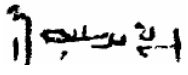
The two most common kinds of sentence in Demotic were "nominal" and "verbal" sentences. Nominal sentences are those in which both subject and predicate are nominal (nouns, pronouns, noun phrases or noun clauses, including infinitives, qualitative verbs and adverbs). Verbal sentences, as the name says, use verbs in predicate.

Another concept is the *copula*. Basically, it is a connection word to link subject and predicate. In English the verb "to be" is the copula.

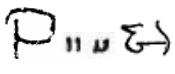
WITHOUT COPULA

PRONOUN + PREDICATE or SUBJECT + PRONOUN

If the one of the two parts of the sentence was a first or second person pronoun, either singular or plural, the independent pronoun was used. It stood first in the sentence and the other nominal was directly juxtaposed.



ink p3y=k sn I am your brother



mtwk p3y=y ḥry You are my superior

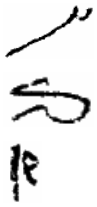
WITH COPULA

PREDICATE + COPULA

PREDICATE + COPULA + SUBJECT

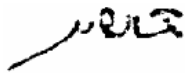
SUBJECT + PREDICATE + COPULA

If one of the two was a third person pronoun, the copula pronoun was used:



p 3y	masculine singular
t 3y	feminine singular
n 3y	plural

It followed and was directly juxtaposed to the other nominal, with which agreed in gender and number.



šm p 3y it is summer



t 3y=k bty.t t 3y
it is your abomination



n 3 sḫne.w n p 3 nṯr n 3y
it is the will of god

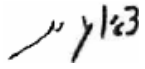
One possible situation that changes the place of the copula is if the nominal consists of a noun plus a long modifier. The copula might be moved to the place immediately after the noun.

n 3 sḫne.w n p 3 nṯr n 3y
n 3 sḫne.w n 3y n p 3 nṯr

This construction is more widely used in Coptic and puts the copula in the same place English places it.

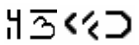
If the nouns or noun clauses used in the sentence differ in number or gender, the copula pronoun agrees with the first, the one not immediately preceding the copula.

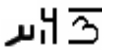
A nominal sentence consisting of a person pronoun is written independent pronoun plus copula.

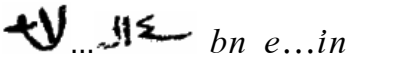


mtwf p 3y it is he

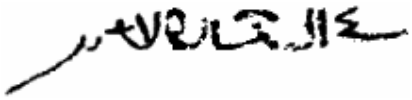
Interrogative pronoun used in a nominal sentence followed an independent pronoun, but precedes the copula pronoun

 *mtwt nm?* who are you(f)?

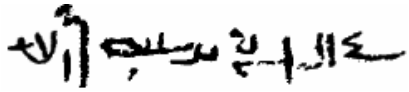
 *nm p3y?* who is he?

Nominal sentences are negated using  *bn...in* or  *bn e...in*

If there is a copula pronoun in the sentence, *in* precedes it.



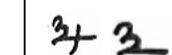
bn šm in p3y it is not summer



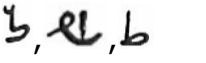
bn ink p3y=k sn in I am your brother

BEYOND THE ALPHABET

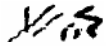
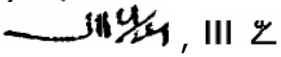
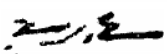
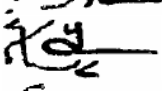
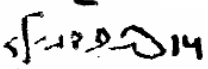
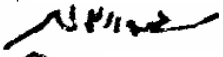
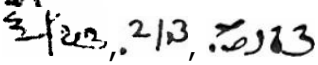
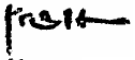
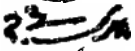
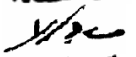
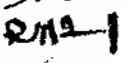
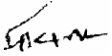
Biliteral

	*ir*		*w'*		*wr*
	*'ḳ*		*wp*		*p3*

Triliteral

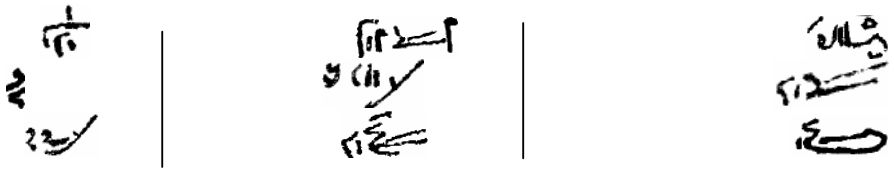
	*nḫt*		*nfr*		*ḥry*
	*mt(w)*		*ḥtp*		*ḫpr*

VOCABULARY

	$ḥ^{c}r$	Angry, to be
	$^{c}š\,3\,y$	Always, zealously
	^{c}n	Beautiful, pleasing
	$k\,3$	Bull
	$kn\,ḥ\,3.t$	Chamber
	$sb\,3$	Educated
	wy	Far, to be (r from)
	$lḥ$	Fool
	$m\,3^{c}$	Justified, to be
	$t\,3$	Land, earth
	$šwṯ$	Merchant
	tw	Mountain
	$m\text{-}šs$	Much, many, very
	$ḏ\,m^{c}$	Papyrus roll
	$n\,ḏ\,m$	Pleasant, sweet
	yr	River
	$tḥr$	Sad
	iny	Stone
	gby	Weak, to be

EXERCISES

1) Write the following words in transcription and translate:



2) Write in Demotic alphabet and say their meanings:

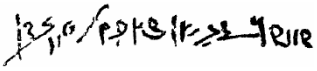
nḥḥ w ʿ.t=f	*nb n p3 t3*	*p3 šwṯ nt n-im=w*
iny n rn=f	*nwb n m3ʿ.t*	*mtwtn*

3) Translate into Demotic and then write them again, but in their plural forms:

a) This is the land of the Pharaoh.
b) They are not fool.
c) This is a ship.
d) This is their beautiful servant.
e) The thief is far form the ship of the educated merchant.
f) The crocodile of this river is small.
g) That man's house is not new.
h) Oh god! The walls of the shrine of that god are very large!
i) His bull is very big.
j) That is the large papyrus roll belonging to the superior roman.
k) That is the woman's pleasant daughter.
l) My money.
m) The overseer of the army is not their superior!
n) A big mirror of the beautiful woman.
o) She is always sad.
p) I am not the overseer of the army of the land.
q) The man is not the father of that child.

4) Transliterate the following:

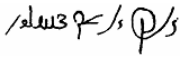
a) "her savings are stolen goods."



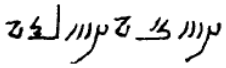
b) "the woman is a wife."



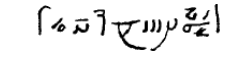
c) "up to Egypt."



d) "this cup, this wine…"



e) "I am this image of the sun (Re)."



LESSON 05

INTRODUCING VERBS

A verb represents an action. For example the phrase "the scribe writes a story", *writes* represents the action, what the scribe is doing.

The verb in the sentence above is "write", which is part of the predicate. The subject is "the scribe" and its action is directed to something, "a story". The "story" is thus called object of the sentence.

The scribe	writes	a story.
	verb	*object*
subject	*predicate*	

Another example is "Nukhti harvests his crops". The subject is "Nukhti", "harvests" is the verb and "his crops" is the object.

Demotic possesses two fundamental forms of the verb: infinitive and qualitative.

Infinitive may be said to express a verbal *action* which in transitive verbs passes to an object and in intransitive verbs affects the subject initiating the action.

Qualitative may be said to express *the condition or state* resulting from a verbal action.

As already mentioned, there are two types of verbs: *transitive* and *intransitive*. Transitive verbs are those that take objects: to hit something. In the other hand, the intransitives are those that do not take objects: to walk, not to walk something.

Both groups can change their forms according to *tenses*. Tenses refer to different times the verbs take action. They have different tenses as they refer to different times in which the action performed.

The basic five tenses of Demotic are perfect, past, present, future and aorist.

With the help of the auxiliaries all the necessary forms of the verb can be formed from the infinitive. The Qualitative is restricted in use to a few tenses only.

The past tense indicates an action which was completed from the point of view of present.

The perfect tense indicates an action which was completed from the point of view of a time in the past, as something as "to have already done".

The present tense includes both action going on in immediate present and action continuing in the present, without saying beginning, end or duration of action.

The future tense includes both simple futurity and injunctive meaning "should".

The aorist tense includes habitual and repeated actions.

Infinitive

In fact the infinitive is a verbal noun and may show either a masculine or a feminine form, though syntactically it is always treated as a masculine substantive. It might be used in a sentence anywhere a noun might be used.

If we take a look in the Coptic verb morphology, as a general rule the masculine form ends in a consonant and favors an ⲟ sound for its formative vowel, *e.g.*, ⲃⲱⲗ "to loose", ⲙⲟⲩϩ "to fill", ⲥⲱⲧⲙ "to hear".

Feminine forms end in_ⲉ, and favor ⲁ or ⲓ as the formative vowel, *e.g.*, ⲙⲓⲥⲉ "to give birth to", ⲣⲁϣⲉ "to rejoice."

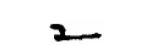
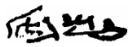
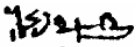
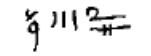
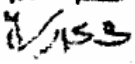
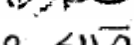
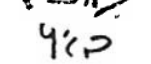
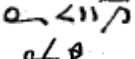
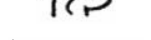
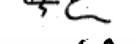
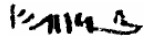
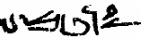
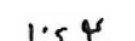
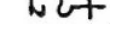
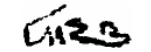
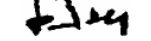
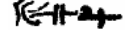
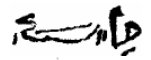
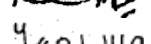
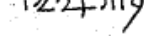
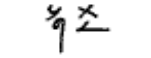
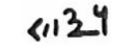
But some infinitives ending in ⲉ are really masculine, their original final radical having fallen away in Coptic but still present in Demotic script, *e.g.*, ϣⲱⲡⲉ "to become" from original * *ḥōpʿr*, *ḥpr*; ⲣⲱϩⲉ "to wash" from original * *rōḫʿt*, *rḫt*.

The Demotic infinitive of transitive verbs has three forms, the absolute, the construct and the pronominal. Intransitive verbs have only absolute infinitive.

- Absolute is the basic form, the dictionary form of the verb.
- Construct is the form used before an immediately following noun object.
- Pronominal is the form used before an immediately following suffix pronoun object.

These forms reflect differences in pronunciation as found in Coptic. Actually, the only form easily seen in demotic writing is the pronominal infinitive of weak verbs and few strong ones, to which is added , *.t*. It reflects the feminine suffix of old stage of Egyptian.

Common verbs in which pronominal forms add ⲧ, .ṯ.

Demotic weak			Demotic strong		
	*in(y)*	To bring		*mst*	To hate
	*wpy*	To judge		*mšt*	To inspect
	*psy*	To cook		*mtr*	To instruct
	*fy*	To carry		*nhs*	To awaken
	*mr*	To love		*nḥm*	To protect
	*mky*	To pamper		*nḥt*	To trust
	*mḫy*	To be similar		*ḫ3ʿ*	To leave
	*mḫy*	To beat		*ḫsf*	To scorn
	ms	To give birth		*ḫtb*	To kill
	*ḥwy*	To throw		*štm*	To slander
	*ḥys*	To praise		*swṯ*	To deliver
	*st*	To cook		*smn*	To establish
	*šn*	To ask		*sḥn*	To order
	*ḳd*	To build		*šms*	To follow
	*gm*	To find		*štšt*	To tear apart
	*ṯ 3 y*	To take		*ḏ*	To say

THE VERBAL CLASSES

The system of classification of verbal stems is according to their consonantal forms. The simple verbs can be separated in eight classes according to the number and the nature of the consonants forming the stem of the verb.

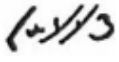
1. 2.lit. bilateral *secundae*



hy to fall

Verbs with two radicals.

2. 2.ae.gem. *secundae geminatae*



šll to pray

Verbs with two radicals in which the second and third consonants are the same.

3. 3.lit. trilateral *tertiae*



sḏm to listen, hear

Verbs with three radicals.

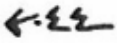
4. 3.ae.inf. *tertiae infermae*



gm to find

Verbs with three radicals, in which the third consonant was weak in earlier stages of the language.

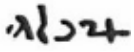
5. 4.lit. quatriliteral *quartiae*



ḳnḳn to fight

Verbs with four radicals. They might be ABCD or ABAB. The ABAB radicals are, many times, related to 2.lit. verbs, and are called reduplicated roots.

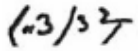
6. 4.ae.inf. *quartiae infermae*



ḫms to sit

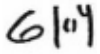
Verbs with four radicals in which the forth consonant was weak in earlier stages of the language.

7. 5.lit. quinquiliteral *quiquiae*

 *ḳrmrm* to whisper

Verbs with five radicals. The radicals are related to 3.lit. verbs. These verbs connote a more intense or extended action than their 3.lit. counterparts. Verbs following this pattern are intransitive.

8. causatives with prefix

 *sʿnḫ* to feed

Verbs formed from the other classes plus an initial radical prefix *s*. These verbs denote causation of the action without the prefix.

There are many patterns to vocalize each class of verb; however they are all Coptic patterns. There is no Demotic vowel pattern, though the Coptic patterns are presented in full in the annexes. During the course, the playful vocalization of Demotic verbs is based on the Coptic patterns and will be shown for each form of a given verb.

THE *sḏm=f* FORM

Verbal sentences in Demotic consists of, at least, a verb plus a subject, in this order. This combination is called *sdm=f*. The great majority of verbs form the past with the *sdm=f* and is regularly used in narratives.

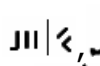
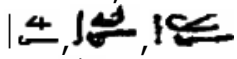
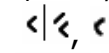
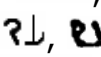
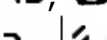
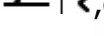
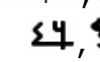
THE PRESENT TENSE

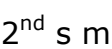
The actual Egyptian present tense construction is what has been called "sentences with adverbial predicates". Actually, the name of this tense is first present. The present tense makes no statement concerning to the end point of the action or state, so, often, it is called durative.

Intransitive Verbs

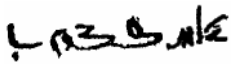
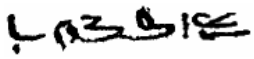
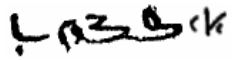
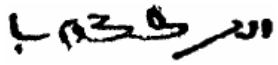
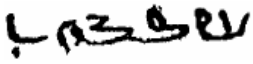
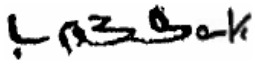
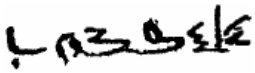
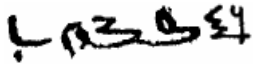
Taking a verb as example: , $m\check{s}^{\varsigma}$, to walk.

As an intransitive verb it has no object. To say the verb in all different pronominal persons, to conjugate, a special set of pronouns called proclitic pronouns are used.

1st s		$tw=y$
2nd s m		$ti=k$
2nd s f		$tw=t$
3rd s m		$iw=f$
3rd s f		$iw=s$
1st p		$tw=n$
2nd p		$tw=tn$
3rd p		st

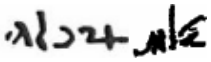
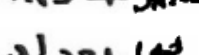
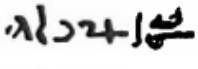
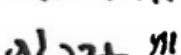
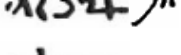
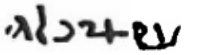
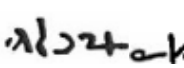
Some later texts wrote the 2nd s m  $iw=k$.

These pronouns are used as the subject of present tense main clauses.

	$tw=y\ \ m\check{s}^{\varsigma}$	I walk
	$ti=k\ \ m\check{s}^{\varsigma}$	you walk
	$tw=t\ \ m\check{s}^{\varsigma}$	you walk (f)
	$iw=f\ \ m\check{s}^{\varsigma}$	he walks
	$iw=s\ \ m\check{s}^{\varsigma}$	she walks
	$tw=n\ \ m\check{s}^{\varsigma}$	we walk
	$tw=tn\ \ m\check{s}^{\varsigma}$	you walk (p)
	$st\ \ m\check{s}^{\varsigma}$	they walk

It is translated as I am walking, you are walking, etc, as well.

Another example:  *ḫms* to sit

	*tw=y ḫms*	I sit
	*ti=k ḫms*	you sit
	*tw=t ḫms*	you sit (f)
	*iw=f ḫms*	he sits
	*iw=s ḫms*	she sits
	*tw=n ḫms*	we sit
	*tw=tn ḫms*	you sit (p)
	*st ḫms*	they sit

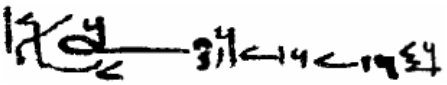
It is translated as I am sitting, you are sitting, etc, as well.

In sentences:



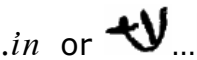
p3 rmṯ iw=f mšʿ

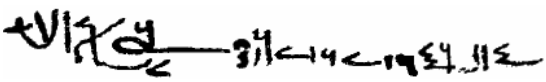
The man walks.



st ktkt n3 k3.w

The bulls are moving quickly.

This and all present tenses, that will be seen later, are negated using  *bn...in* or  *bn e...in* (roman era).



bn e st ktkt n3 k3.w in

The bulls are not moving quickly.

As we will see in the next lesson, the first present is used in sentences which the subject precedes an adverbial predicate,

formed with an adverb, a prepositional phrase and an infinitive with the sense of durative. It can also be used with a qualitative, however the sense of the sentence in this case is a past action.

THE NUMBERS

Cardinal numbers from 1 to 10 are as follow:

NUMBER	MASCULINE	FEMININE	
1			*wʿ wʿ.t*
2			*sn.wy šn.ty*
3			*ḫmt*
4			*fdw*
5			*ḏiw*
6			*srsw*
7			*sḫf*
8			*ḫmn*
9			*psḏ*
10			*mḏ*

The numbers 1 to 10 have feminine forms. They are indicated in the third column.

To use numbers, you have to remember that they come before the noun and the noun is always in singular form. If the noun they modify is feminine, so the female form must be used. If more than one noun is used and they have different genders, the male form is used.

 3 times *ḫmt sp*

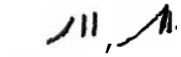
Attention must be paid in number 2. In most texts it comes after the noun, unless it refers to measurements.

SUFFIX PRONOUNS

The suffix pronouns are attached to the preceding word. This word, thus, is in a state called pronominal state.

When these pronouns follow a noun, they have the value of a possessive and agree in gender and number with the possessor, not the noun.

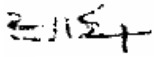
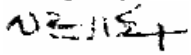
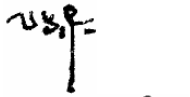
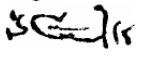
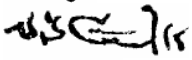
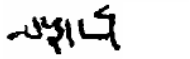
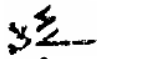
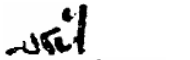
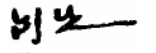
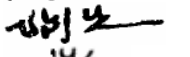
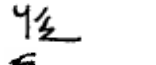
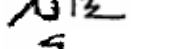
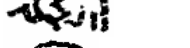
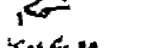
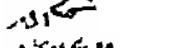
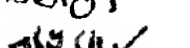
This use was the normal way to show possession in earlier stages of Egyptian, but in Demotic, only few nouns receive it, mostly names of parts of the body and few others. Many of these nouns have a , $\underset{\wedge}{t}$, in the pronominal state, written after the determinative and before the suffix.

1st s		$=y$
2nd s m		$=k$
2nd s f		$=t$
3rd s m		$=f$
3rd s f		$=s$
1st p		$=n$
2nd p		$=tn$
3rd p		$=w$

It can be used as:

1. Subject of a verb, as we will see later
2. Object of a preposition
3. Direct object of an infinitive
4. Possession

Some nouns which suffix pronouns are frequently attached to:

WITHOUT	WITH		
		Eye	$ir(.t)$
		Face	$ḥr$
		Foot	$rṯ$
		Front, forepart	$ḥ\ 3(.t)$
		Hand	$ḏr(.t)$
		Head	$ḏ\ 3\ ḏ\ 3$
		Heart	$ḥ\ 3(.t)$
		Member	$ʿ(.t)$
		Mother	$mw.t$
		Mouth	r
		Name	rn
		Self, limb	$ḥʿ$
		Side	$ḫe(.t)$
		Strength	$pḥ(.t)$
		Tail	$s(.t)$
		Tongue	ls
		Voice	$ḫrw$

As you can see, some of the nouns have two forms in "pronunciation". This is called pronominal form. Actually, it is only really seen in Coptic and rarely Demotic shows it in script.

One way to show it is the  attached to the noun. However, only very few nouns have the pronominal form in Demotic and in Coptic. The pronominal verbal form, as already seen, is a common form of the infinitive. Again, Demotic does not show it in script, only Coptic. This verbal form will be dealt with in a later lesson.

Biliteral

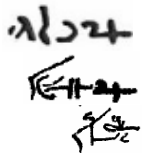
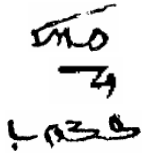
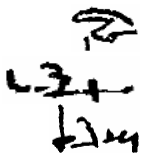
	*pr*		*p ḥ*		*m ꜣ*
	*mi*		*mw*		*ms*

Triliteral

	*ḫrw*		*sḏm*		*tbꜣ*

EXERCISES

1) Write the following words in transcription and translate:

2) Write in Demotic alphabet and say their meanings:

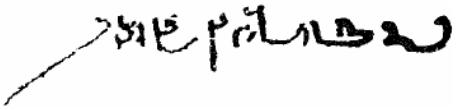
- *bn e tw=n mšt pꜣy=s ʿ(wy) ḫm in.*
- *pꜣy=y ḏiw gmlꜣ.*
- *nꜣ sḫ.w st ḫꜣʿ.*
- *iw=f nḥm pꜣ šwṯ nt n-im=w.*

3) Translate into Demotic and then write them again, but in their plural forms, when possible:

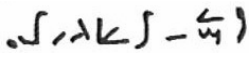
a) These seven bulls are mine.
b) They are not walking.
c) This house is very small.
d) Their beautiful female servant is not falling.
e) The educated merchant is very rich (great of money).
f) The strength of the crocodile.
g) One, two, three, four, five, six, seven, eight, nine, ten.
h) My heart, his heart, our hearts, their hearts.
i) His beautiful wife is cooking.
j) That superior roman is walking.
k) That poor man of the town is fighting.

4) Transliterate the following:

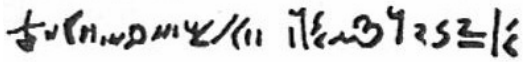
a) "The character of a man is in his face."



b) "They are at the temple."



c) "We blessed Serapion."



5) Write in Demotic and conjugate the following verbs in present tense, in positive and negative forms:

To hate;
To awaken;
To tear apart;
To listen, hear;
To judge;
To bring

LESSON 06

MORE ON VERBS

There is a special form of the Demotic verb called qualitative. This verbal form was already mentioned in the past lesson. The qualitative indicates the state which resulted from the action denoted by the verb concerned; basically, it expresses a state or a quality which has come about as a result of the action of the verb. For this reason, the qualitative is often translated as a passive.

For example, the verbs "to multiply" and "to be abundant"; the first verb shows the action itself and the second verb shows the result of the first verb. "To multiply" corresponds to the infinitive and "to be abundant" corresponds to the qualitative.

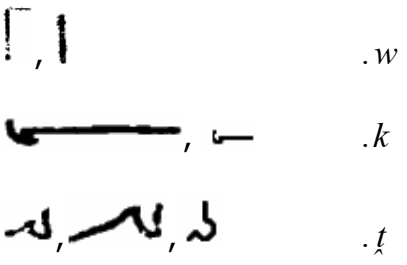
The qualitative is used in the present tense and in the imperfect past tense.

In earlier stages of Egyptian the qualitative was called perfective, thus old perfective is a synonym of qualitative.

This verbal form had special endings which agreed in number and gender with the subject. However, this feature no longer necessarily agreed with the subject since early Ptolemaic period.

Nominally, with most verbs showing endings, the qualitative form consistently used one of them, without reference to the subject. The endings became simply the marking form of the qualitative.

The common endings were:

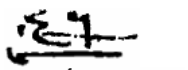


$.w$

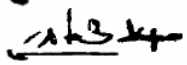
$.k$

$.t$

Examples with $.k$ which are fewer than the others:



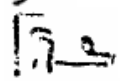
$ʿḥʿ.k$ To stand

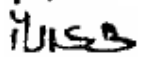


$ḥms.k$ To sit

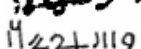
Examples with $.w$ which have a greater number:


$fy.w$ To carry

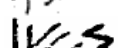

$m3^{c}.w$ To be right

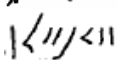

$mtr.w$ To be satisfactory


$ḥr.w$ To be pleased

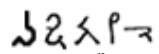

$ḥsy.w$ To praise


$ḫ^{c}.w$ To appear


$ḫ^{c}r.w$ To become angry

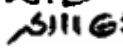

$sre.w$ To arrange

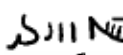
Examples with $.ṯ$ which have a greater number:

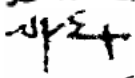

$iwr.ṯ$ To become pregnant

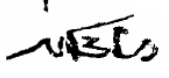

$^{c}ḏ.ṯ$ To be evil, false

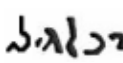

$mwt.ṯ$ To die

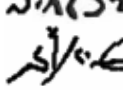

$mḫy.ṯ$ To be similar

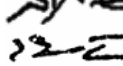

$nḏ.ṯ$ To mix


$rd.ṯ$ To grow

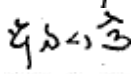

$hwš.ṯ$ To be offensive, to injure

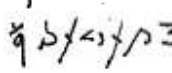

$ḫms.ṯ$ To sit

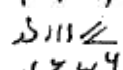

$ḫ^{c}r.ṯ$ To forge

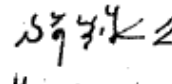

$ḫyṯ$ To rub

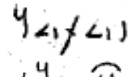

$smn.t$ To establish

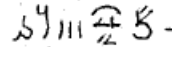

$šm^{c}ṯ$ To weave


$šhl^{c}lṯ$ To burn

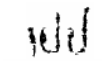
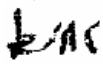
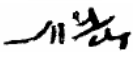
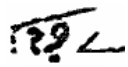
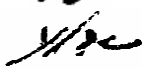
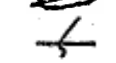
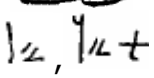
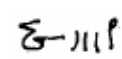
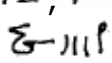
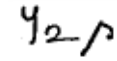
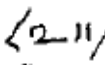
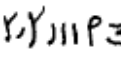
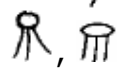

$ṯ3y.ṯ$ To take


$ṯ3y\text{-}r.ṯ$ To light


$ti\text{-}^{c}l^{c}y.ṯ$ To mount

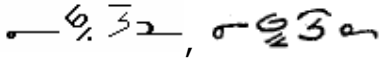

$ti\text{-}ḳdy.ṯ$ To twist

In some other cases the qualitative had none of the old endings; however it was written differently from the infinitive. In such cases the spelling of the qualitative was identical to that of the *sḏm=f*.

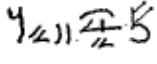
	*iy*		*iw*	To come
	*ꜥ(ȝ)w*		*ꜥ(ȝ)y*	To be large, great
	*ꜥš ȝy*		*ꜥš ȝ*	To be numerous
	*tḥ ȝ*		*tḥr*	To be sad
	*rḫ*		*ỉr-rḫ*	To know
	*tỉ*		*tỉ*	To give
	*wy*		*wwy*	To be far off
	*hep*		*hep*	To hide
	*šwy*		*šww*	To be dry

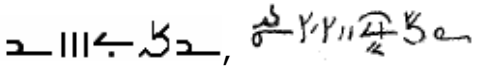
Verbs of motion, usually, were formed with *ỉn* in the qualitative.

 *nꜥ*

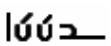
 *ỉn-nꜥ* to go

This form is used for the verb *šm* (to go) too, because it has no qualitative form.

 *ḳty*

 *ỉn-ḳty* to sleep

 *ỉy*

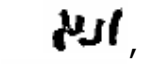
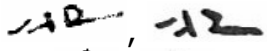
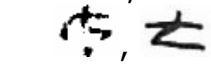
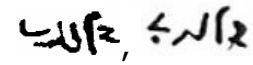
 *ỉw* to come

PREPOSITIONS

This is a class of words that goes before nouns to indicate their relation to other words in the sentence.

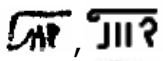
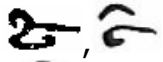
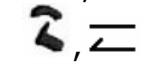
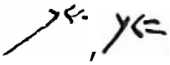
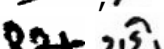
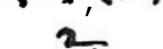
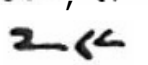
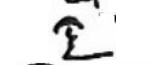
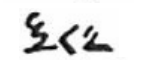
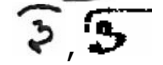
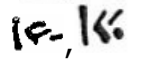
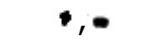
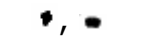
Demotic has both simple and compound prepositions.

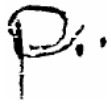
Some simple prepositions are unchanging; most of them have no special pronominal form.

	*irm*	With, and
	*ḥn*	In
	*iwty*	Without
	*ḥr*	Over, upon, on
	*iwṯ*	Between, among
	*wb*	Against, because
	*ḥnʿ*	With, and, together with
	*ḫr*	Under, towards, containing, against
	*šʿ*	Until, toward, at, by (time, place, person)
	*ỉir*	To, before

Other simple prepositions have pronominal forms and are written differently before pronominal objects.

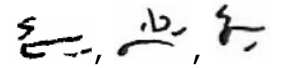
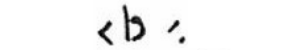
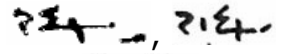
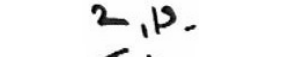
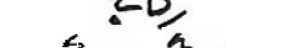
The preposition , "*n*" meaning "to, for" and meaning "in":

PERSON	to, for		in	
1st s		*n=y*		*n-im=y*
2nd s m		*n=k*		*n-im=k*
2nd s f		*n=t*		*n-im=t*
3rd s m		*n=f*		*n-im=f*
3rd s f		*n=s*		*n-im=s*
1st p		*n=n*		*n-im=n*
2nd p		*n=tn*		*n-im=tn*
3rd p		*n=w*		*n-im=tw*
Noun		*n*		*n*

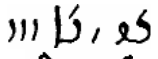
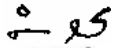
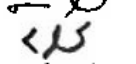
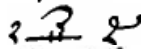
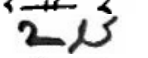
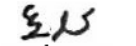
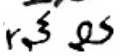


n p3y=f ḥry to his superior

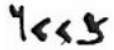
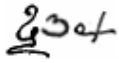
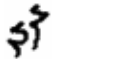
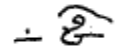
The preposition  "*r*" meaning "to(ward), at, about, concerning":

PERSON	to, at, about	
1st s		*r-ḥr=y*
2nd s m		*r-ir=k*
2nd s f		*r-ḥr =t*
3rd s m		*r-r=f*
3rd s f		*r-r=s*
1st p		*r-ḥr=n*
2nd p		*r-ḥr=tn*
3rd p		*r-r=w*
Noun		*r*

The preposition  " *ḥr* " meaning "under, containing":

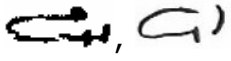
PERSON	to, at, about	
1st s		*ḥr-r-ḥr=y*
2nd s m		*ḥr-r-(ir)=k*
2nd s f		*ḥr(-r-ḥr)=t*
3rd s m		*ḥr-(r)-r=f*
3rd s f		*ḥr-r-r=s*
1st p		*ḥr(-r-ḥr)=n*
2nd p		*ḥr-r=tn*
3rd p		*ḥr-r=w*
Noun		*ḥr*

Other prepositions that can be used in prepositional form are:

	*wb*	Against
	*iwṯ*	Between, among
	*nm*	With, and
	*ḥ 3*	Behind
	*n wš n*	Without

Compound prepositions are composed of a simple preposition plus an object or infinitive.

Virile member  *b 3 ḥ*

 *m-b 3 ḥ* before (a king or a god)

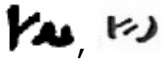
In roman period it was written  *m ḥ*

Outer part		*bnr*
	n bnr	out
	r bnr ḫn	out of, away from
	bnr n	except (negative sentences)
Presence		*mtr*
	(*n*) *p3 mtr*	in the presence of
Foot		*rtṯ*
	r rtṯ	to (someone)
	ḫr rtṯ	under, beneath
Anterior part		*ḥ3t*
	r t3 ḥ3t n	in front of
Sight, view		*ḥr*
	ỉir-ḥr(=)	to, before, in front of (spatially)
	n ỉir-ḥr(=)	to, before, in front of (roman period)
Mode, way		*ḫ*(.*t*)
	r ḫ(.*t*)	according to, as
	n ḫ(.*t*)	in, inside

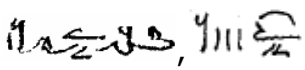
Other:



r hn untill (time)



m-s3 after, next, behind, except

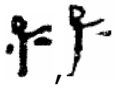
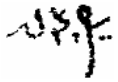


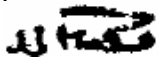
m-ḳty like



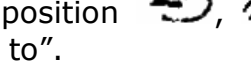
n ty n from, since (time and place)

Some compound prepositions have special pronominal forms:

Before	noun	pronoun
		
(*n*) *ḏr*(.*t*)	with, from, through	

Before	noun	pronoun
		
r ḏb3(*t*)	because of, concerning to, the reason of	

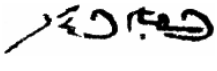
The first preposition derives from "Hand", , *ḏr*(.*t*).

A contracted and slightly changed preposition derived from *ḏr*(.*t*) is the preposition , , *mtw* (>*m-ḏr.w*). It means "belonging to".

This preposition is especially common in combination with the verb "to be" , , , *wn* and "not to be" , , , *mn*. This clause has the English meaning of the verb "to have".



wn mtw=y I have



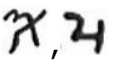
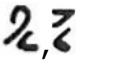
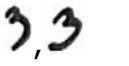
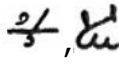
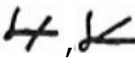
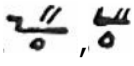
mn mtw=f he doesn't have

PREPOSITIONAL PHRASES

Prepositional phrases consist of a preposition, either simple or compound, plus an object. These sentences can be built around these prepositions without the need of a word meaning "is". If the object is pronominal, a suffix pronoun is used, with the pronominal form of the preposition if there is one. All the prepositional phrases follow the direct object.

BEYOND THE ALPHABET

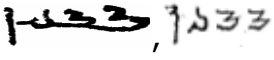
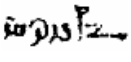
Biliteral

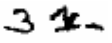
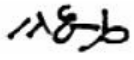
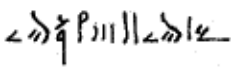
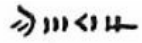
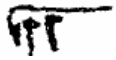
	*nw*		*nb*		*nm*
	*nḥ*		*ns*		*ḥb*

Determinative

 Man, occupations	 Woman, occupations	 Child
 God	 Speak, eat, emotion	 Load, carry, work

VOCABULARY

	*ššt*	Window
	*klk*	Bed
	*ḳwṯn*	Bedroom
	r3	Door

	*gm*	Garden
	*ꜥ(wy)*	House
	*pr*	House
	*ṯp ḥ*	Roof
	*ꜥ3.t*	Room
	*s.t-eywn*	Bath
	*ḏꜥy*	Wall
	*pr-ḥḏ*	Storehouse

TRANSITIVE VERBS

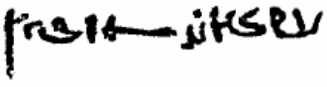
We have already met the intransitive verbs, those which do not take objects. Now we look at transitive verbs, verbs which do take objects.

However, the complement of the verb, the object, might depend directly on the verb or be united to it with the help of a preposition.

The two used prepositions are:

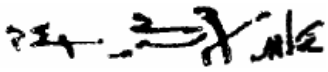
- , "*n*", most commonly used preposition. Its use in roman era became general to most verbs (Coptic uses it in almost every transitive verb).

- , "*r*", most commonly used with verbs of feeling and perception (listen, see, feel…)

 *iw=s gm n p3 ḏmꜥ*

She finds the papyrus roll

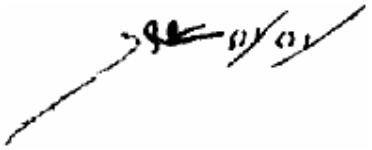
When the object is a pronoun rather than a noun, the pronominal preposition is used instead.



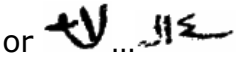
tw=y nw (r) r-r=s

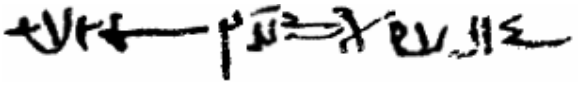
I see her

But when an infinitive is used and the complement is a pronoun, the suffix pronoun is used.



lʿlʿ=f To paint it

To make sentences in the negative, the transitive verbs act exactly the same way the intransitive verbs do ( *bn...in* or  *bn e...in*).



bn e iw=s nw r p3 rmṯ nfr in

She is not looking at the beautiful man.

VERB COMPLEMENTS

We have seen until now the classification of verbs as intransitive and transitive. A more versatile classification is the one made of the valency of the verbs.

Verbs enter syntactic relation with what is termed arguments. Arguments of a verb are its subject and any expanding complement. The classification of verb according to its number of arguments gives:

Monovalent verbs – takes only a subject and no complements;

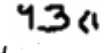
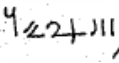
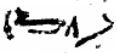
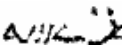
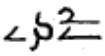
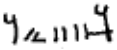
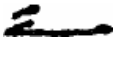
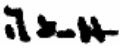
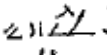
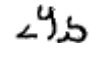
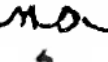
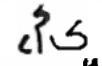
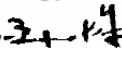
Bivalent verbs – takes a subject and one complement;

Trivalent verbs – takes a subject and two complement.

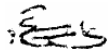
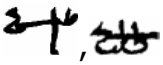
And so on. However it is rare a verb have more than three arguments. Sometimes it is difficult to identify the complements of the construction.

Certain verbs may be used in more than one construction, and frequently more than one valency. They are called polyvalent verbs.

Basic list of valency of verbs and their meanings:

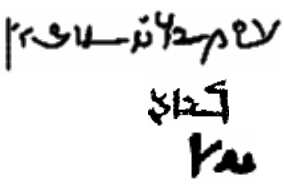
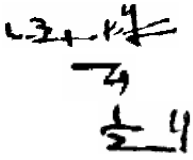
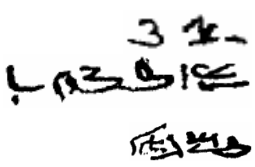
	*nw*	*r*	Look, see
	*sḏm*	*r*	Hear, listen
		n	Obey
	*ḫrm*	*r*	Smell
	*m*	*r*	Understand, know
	*ḥys*	*r*	Praise
	*fy*	*ḫr*	Carry
	*šn*	*r*	Ask
	*ḳty*	*r*	Go around, visit
		n	Return, to
		m-s ꜣ	Seek, to
	*ptt*	*šʿ*	Run, flee
		m-s ꜣ	Pursue
	*mšʿ*	*šʿ*	Walk to
		m-s ꜣ	Follow
		ỉrm	Agree
	*rmy*	*r*	Cry for, to
		n bnr	Cry out
	*sḏ*	*r*	Speak, talk to
		ỉrm	Speak with
		ḫr	Speak about
		m-s ꜣ	Speak against
	*tỉ*	*n*	Take, receive, get
		ỉrm	Touch
	*ḏḳ*	*n bnr*	Complete, perfect
	*wštʿ*	*n*	Worship, adore
	*mtt*	*r*	Call, pronounce
		wb	Call upon, cry
	*ỉr hy*	*n*	Expend
	*ỉr ḥ ꜣ.t*	*n*	Begin
	*šp šms*	*n*	Thank

More verbs:

	*ỉp r*	Think about, reckon on	*ỉp* + X + *r* + Y	Assign X to Y
	*ꜥš*	Spell out, read	*ꜥš n*	Call to
	*p ḥ*	Be suitable, fitting	*p ḥ n*	Reach
	*wḫ ȝ*	Want, require, wish	*wḫ ȝ m-s ȝ* *wḫ ȝ wb ȝ*	Search for, seek out Take care of
	*ḥtp*	Be at rest	*ḥtp n*	Go to rest
	*ḫ ȝꜥ*	Lay down, leave, abandon	*ḫ ȝꜥ* + object + expression of place	Place something in a certain position
	*ḏre*	Become strong	*ḏre r*	Overcome, defeat

EXERCISES

1) Write the following words in transcription and translate:

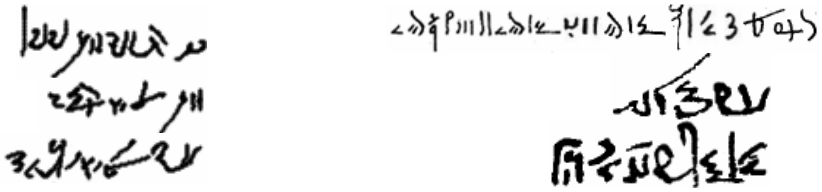




2) Translate the sentences into Demotic:

He doesn't understand the woman.
They thank him.
I hate her camel.
The very rich (great of money) merchant is talking with his wife.

She is alone in the bathroom.
The Pharaoh is looking at his lands.
Her beautiful female servant is worshipping the gods at the walls of that temple.
His hands are forging silver.
The Egyptian (man of Egypt) is reading the papyrus roll.
The roman female servant is searching for the small rat in the big room of that pleasant house.
Oh god! Our brothers are not coming to visit our beautiful garden.
The men are completing the walls of the town.
I have 2 bottles, 5 bowls and 1 cauldron.

3) Translate the sentences from Demotic:

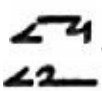
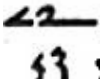


4) Pick all the verbs in the pages 64, 65; write them in their infinitive and qualitative forms.

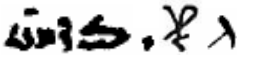
LESSON 07

MORE ON NUMBERS

Cardinal numbers from 10 to 20 are as follow:

NUMBER	MALE	FEMALE	
10			*mḏ*
11			*mḏ wˁ wˁ.t*
12			*mḏ sn.wy šn.ty*
13			*mḏ ḫmt*
14			*mḏ fdw*
15			*mḏ ḏiw*
16			*mḏ srsw*
17			*mḏ shf*
18			*mḏ ḫmn*
19			*mḏ psḏ*
20			*mḏty mḏty.t*

Numbers over 10 come before the noun, which is in singular form, and are linked to it by the preposition , "*n*".

 *mḏ ḫmt n ˁ3.t* 13 rooms

The ordinal numbers are formed with the particle , *mḥ*, meaning "completing".

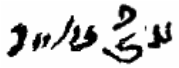
 1st *mḥ w*ʿ

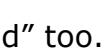
 2nd *mḥ sn.wy*

 20th *mḥ mḏty*

The number one, first, can be also written as , , *tp*, *tp.t*, used in dates, and , *ḥ3.t*, *ḥ3.t.t*, with the same meaning.

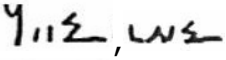
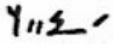
The second form, *ḥ3.t*, *ḥ3.t.t*, has also a plural form as it is an adjective *ḥ3.tw*, *ḥ3.tw.t*.

 *p3 mḥ mḏty ḫr*ʿ

The "last" is written , *ḫ*ʿ. It means "end" too.

INTERROGATIVE SENTENCES

There are two types of questions, questions for specification and questions of interrogation. Questions for specification ask "what, who, why?" and use interrogative pronouns and adverbs. The questions of interrogation are yes or no questions.

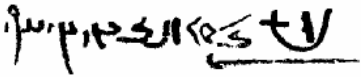
	*iḫ*	what
	*nm*	who
	*tn*	where
	*r tn*	where to
	(*r*) *tb iḫ*	why
	(*n*) *tr.t* (*n*)	when

An interrogative pronoun or adverb used in a nominal sentence follows an independent pronoun, but precedes the copula pronoun.

mtwk nm?	Who are you?
nm pȝy?	Who is he?

The construction , *iḫ* X *r-r=*, "what kind of X" is followed by a suffix pronoun.

The questions of interrogation are yes or no questions. These questions might be unmarked or marked by an initial , , *ỉn*.



ỉn ḏ=k st ỉỉr-ḥr rmṯ n pȝ tȝ?

Did you tell them to anyone at all?

PAST TENSE

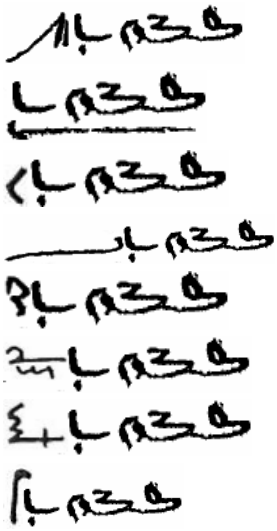
Throughout the Demotic period the past tense was written using the indicative *sḏm=f*. In the beginning of the period, the periphrastic form *ỉr.f sḏm=f* was used in cases of 4 and 5 radical, foreign and compound verbs.

By the roman period of Demotic language, the periphrastic form had spread beyond the restriction and could be used even with common bilateral verbs. This form is used in Coptic.

As just noted, the indicative *sḏm=f* of the vast majority of verbs formed the past tense. It was regularly used in narrative sentences, both as initial or continuing clause.

To use *sḏm=f* form, the radical of the verb must be put together with the subject of the sentence. If the subject is pronominal, the suffix pronoun must be used.

If we want to say someone walked:

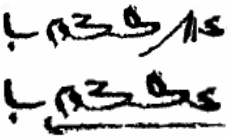


mš^{ꜥ}=y	I walked
mš^{ꜥ}=k	you walked
mš^{ꜥ}=t	you walked (f)
mš^{ꜥ}=f	he walked
mš^{ꜥ}=s	she walked
mš^{ꜥ}=n	we walked
mš^{ꜥ}=tn	you walked (p)
mš^{ꜥ}=w	they walked



ḫtb=w w^{ꜥ} rmṯ They killed a man

If we want to use *ỉr.f sḏm=f* to say someone walked:



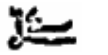
ỉr=y mš^{ꜥ}	I walked
ỉr=k mš^{ꜥ}	you walked

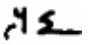
and so on…

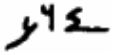
Sometimes , the indicative *sḏm=f*, *ỉr.f sḏm=f*, for idiomatic reasons, has the present meaning, not past, so it is translated as such, in present tense.

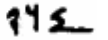
To say "someone did not", the sentence consisted of the auxiliary , *bn-pw=*, the subject and the infinitive.

 *bn-pw=i*

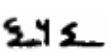
 *bn-pw=k*

 *bn-pw=t*

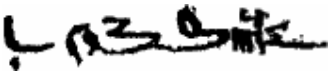
 *bn-pw=f*

 *bn-pw=s*

 *bn-pw=n*

 *bn-pw=tn*

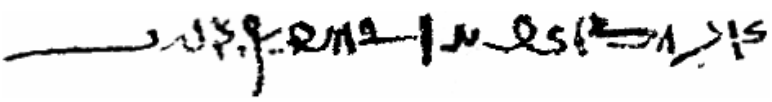
 *bn-pw=w*

 *bn-pw=i mšˁ* I did not walk

PASSIVE VOICE

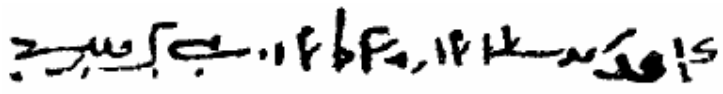
To indicate passive voice, the third person plural pronoun was used.

The agent of the passive is introduced with the preposition , *(n) ḏr(.t)*, meaning "through", "by".



ỉr=w fy ḫr pȝ ỉny n ḏr(.t)=f

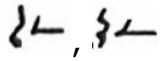
The stone was carried by him.



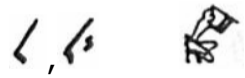
ỉr=w ḥr-sȝ-ȝs(.t) sȝ rˁ-ms r wr swnw

Harsiese, the son of Ramose, was made Chief Physician.

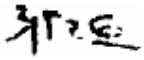
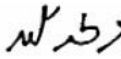
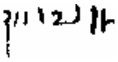
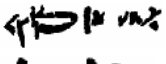
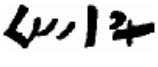
Biliteral

	*ḥm*		*ḥn*		*ḥr*
	*ḥs*		*ḥt*		*ḫ*

Determinative

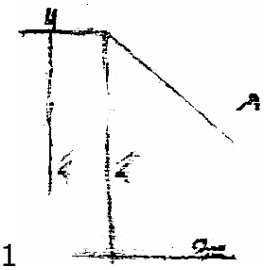
 Die, enemy, evil	 Mummy, statue, form	 Auctions with eye
 Hair, skin, colour	 Force, effort	 Male

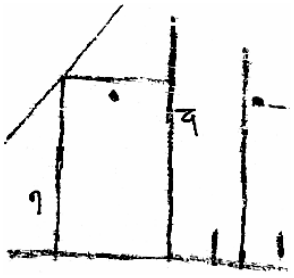
VOCABULARY

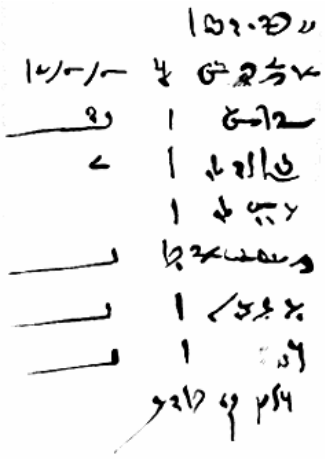
	*ḫnɜw*	Partner, sexual
	*ṯs*	Officer, overseer, commander
	*ḥṯ(y)*	Sail, to
	*ḏɜy*	Ship, bark
	*ỉp*	Account
	*mt.t*	Word
	*fy šˁ.t*	Postman, letter carrier
	*rsw*	Dream

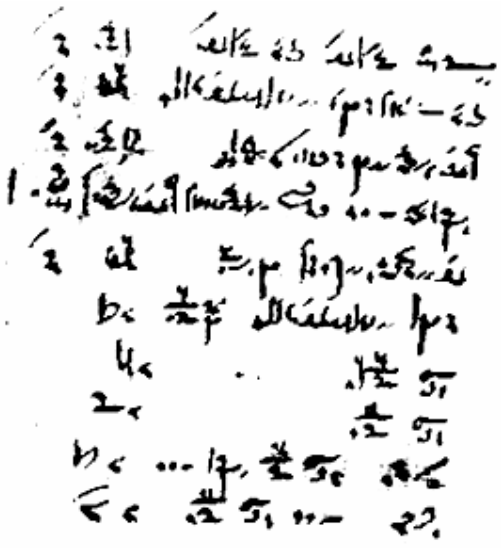
EXERCISES

1) Write the following words in transcription, try to translate them:

1 

2 

3 

4 

2) Translate the sentences into Demotic:

They were resting in the bedroom.
They went to rest in the bedroom.
What were the words spoken by the officer?
We did not think about two salt accounts in the papyrus roll.
Who is that woman?
Where is the road to Ethiopia?
What ship sailed to Crete?
He wanted a female servant as a sexual partner for the journey to Ethiopia.
The letter carrier didn't place the papyrus in the wall of the house.
Do you have many big bulls?

3) Write in Demotic alphabet:

nb r ḏ=w n=st n rswe.t.
Everything that was said to her in the dream.

pꜣ ḏnf ꜥꜣ, pꜣ ḏnf ꜥꜣ.
The great object, the great object.

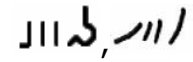
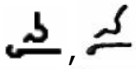
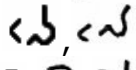
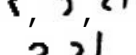
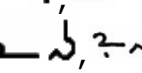
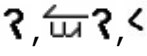
1, tp, 2, 2nd, 3, 3rd, 4, 4th, ḥꜥ
1, first, 2, 2nd, 3, 3rd, 4, 4th, last.

Grmnyḳs ꜣwtwgrtyr sḫ n ḥsbt 29
Germanicus Autocrator wrote in year 29.

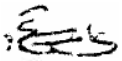
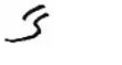
LESSON 08

DEPENDENT PRONOUNS

These forms are used as objects after verbs and after the imperative.

PERSON		
1st s		*ṯ=y*
2nd s m		*ṯ=k*
2nd s f		*ṯ=t*
3rd s m		*s*
3rd s f		*s*
1st p		*ṯ=n*
2nd p		*ṯ=tn*
3rd p		*st*

The dependent pronoun of 3rd person singular is sometimes required to be used with some verbs and have a neuter value. The most common verbs are:

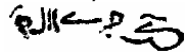
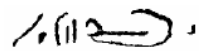
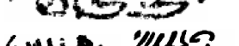
	*wḫ3*	Wish
	*rḫ*	Know
	*ḥn*	Command, bid
	*gm*	Find
	*tbḥ*	Request
	d	Say

The pronouns tend to precede nouns. If a *sḏm=f* has a nominal subject but a pronominal direct object, the direct object is moved in front of the noun subject.

ADVERBS

In Demotic there are three types of adverbs: quality, place and time. They stand at the end of the clauses.

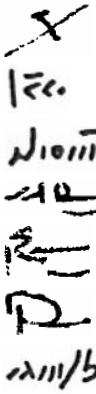
TIME

	*ꜥn*	again , still, yet
	*n t3y ḥty*	immediately
	*n sf*	yesterday
	*n p3 ḥrw*	today
	*rsty*	tomorrow
	*n mn(.t)*	daily, everyday
	*n grḥ*	at night
	*n rhy*	in the evening
	*n mt(r)e*	at midday
	*rsṯ(y)*	in the morning
	*r ḥ3.t*	before, first,early
	*n whm*	once more, again
	*n t3 wnw.t*	immediately, now
	*n tr.t (n.t3y)*	while, during
	*r nḥḥ*	eternally
	*r šw*	anymore, never
	*ḫm sp-sn*	little by little

QUALITY

	*m-šs*	many, very
	ꜥš3y	zealously
	*m-ḳty*	as, like
	*n ḥw n*	more, much, very

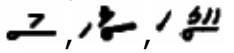
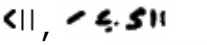
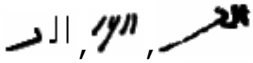
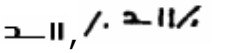
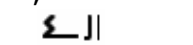
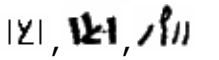
PLACE



ty	here
n-ỉm=w	there
r-m nʒy	hether
r-ḥn	inside
r-bnr	outside
r-ḥry	up
r-ḥry	down

FUTURE

The future in Demotic is normally written , *ỉw*, plus subject plus preposition , *r*, [ϵ], plus infinitive verb. In many texts, the preposition , *r* is not actually written, it presumably became vocalic as it is in Coptic. So, the future may also be written , *ỉw*, plus subject plus infinitive verb.

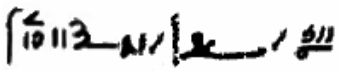
1st s		*ỉw=y*
2nd s m		*ỉw=k*
2nd s f		*ỉw=t*
3rd s m		*ỉw=f*
3rd s f		*ỉw=s*
1st p		*ỉw=n*
2nd p		*ỉw=tn*
3rd p		*ỉw=w*

The future tense is used to indicate simple futurity as well as vows and injunctions.



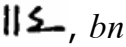
iw=y hb.k

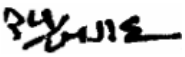
I will send you.



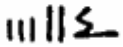
iw=k r iy r p3-Bˁs.t

You should come to Bubastis.

The negative future consists of the negative particle , , *bn iw*, prefixing the positive future form. In the negative, the preposition , *r* is usually omitted.



bn iw ˁš3.s She will not be large



bn iw=y I will not



bn iw=k You will not

Etc…

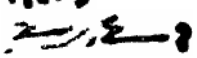
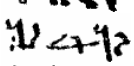
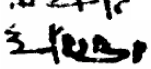
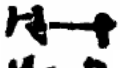
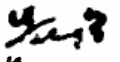
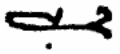
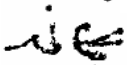
ADJECTIVE VERBS

Certain adjectives in Demotic are classified between adjectives and verbs. Like verbs, they take subject and have both pronominal and construct forms. Like adjectives, they express a quality of the subject.

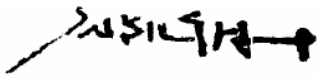
As they stand like verbs, they come before the subject, and not after as do adjectives.

They are called *sḏm=f* adjectives. Most of them have the prefix *n3*, , .

As *sḏm=f*, they can have past and present meaning and, most of the times in translation, the have an inherent "to be" in them.

	*n3-ʿ(3)*	To be large, great
	*n3-ʿn*	To be beautiful, pleasing, excellent
	*n3-mr*	To be ill (in a part of the body)
	*n3-ḫy*	To be high, above
	*n3-sb3*	To be educated
	*n3-m-šs*	To be significant
	*n3-nfr*	To be good
	*n3-ʿš3*	To be plentiful, numerous
	*n3-ntm*	To be sweet, pleasant
	*n3-ḫm*	To be small
	*n3-šʿṯ*	To be cut
	*n3-ṯḥr*	To be sad

The prefix is not used in qualitative and infinitive and in subjunctive and aorist *sḏm=f*, that will be seen in a later lesson.

 *n3-nfr ḥ3ṯ=f*

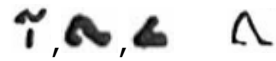
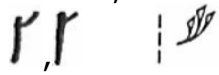
His heart is good (he is happy).

BEYOND THE ALPHABET

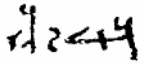
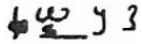
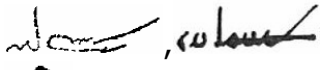
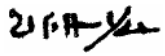
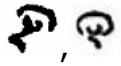
Biliteral

	*ḫt*		*ḫn*		*ḫr*
	*s3*		*s3*		*sw*

Determinative

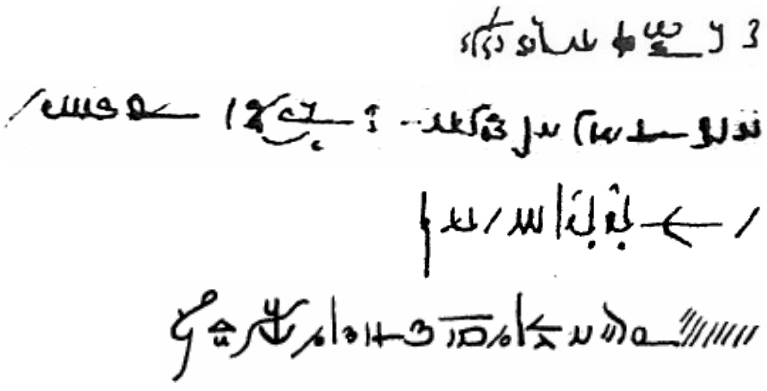
		
Flesh	Motion	Animal, beast
		
Bird, insect	Bad, evil, small	Plant

VOCABULARY

	*mt.t*	Word, speech, thing
	*ʿs-sḥn*	Matter, affair
	*sbȝ.t*	Instruction
	*nȝ-sbḳ*	To be few, little
	*sḫ.t*	Field
	*ḥw*	Profit
	*ḥw*	Excess
	*ḥd*	Money, silver
	*sḫ*	Scribe
	*bldʿ*	Potsherd, pottery
	*nwb*	Gold

EXERCISES

1) Write the following words in transcription and try to translate:



Pr-mḏ (Oxyrhynchus in Greek) is the name of the capital of the 19th nome of Upper Egypt.

2) Translate the sentences into Demotic:
   She will inspect the room of that house everyday.
   Will they not come to Egypt?
   I loved my Lord.
   The bottles did not fall form the windows.
   The four educated men love those four beautiful and sweet women.
   What ship will sail to Crete and to Rome tomorrow?
   Give instruction about money and profit is a matter of the great scribes.
   The fields of the Pharaoh are numerous.

3) Write in Demotic alphabet:

ḫpr wˁ sw n pȝ hȝ Pr-ˁȝ ỉˁḥ-ms ḏ Pr-ˁȝ n nȝy=f rmṯ.w ˁȝ.w tw=y mr swr ḳlby n Kmy.

Once upon one day, in the times of the Pharaoh Amasi, the Pharaoh said to his great ones: I want to drink *qelbi*-wine of Egypt.

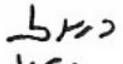
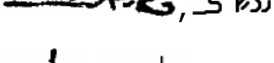
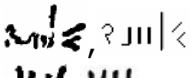
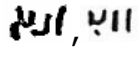
[...] *nȝ tšw nt ḫry pȝ šr n nȝ nṯr.w mr-ỉtw r stp Ptḥ r tỉ*
n=f Pȝ-Rˁ pȝ ḏrȝ pȝ twtw ˁnḫ (n) ỉmn.

[...] the Lower Districts "The Son of the Father-loving Gods, whom Ptah has chosen, to whom Pre has given victory, the Living Image of Amun.

LESSON 09

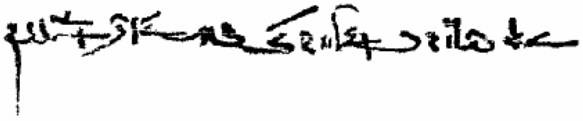
CONJUNCTIONS

Conjunctions are words used to join words, phrases, sentences and clauses together.

	*ꜥn*	Also, neither
	*gr* (*gꜣ*)	Or, otherwise
	*m-sꜣ ḫpr*	But
	*ḫn*	if
	*r-dbꜣ ḫpr*	Because, for the sake of
	*twys*	Here (it) is
	*ỉrm*	With, and

A very common conjunction is , *ḏ*, is a special conjunction and has four different meanings:

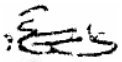
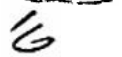
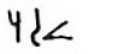
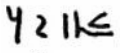
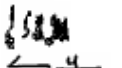
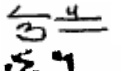
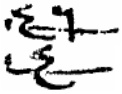
1. To introduce direct speech after the speaker has been introduced. In these cases, the *ḏ* is not translated, but is a marker that the speech is about to start. It is equivalent to quotation marks.

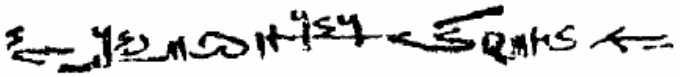


ḫn s Pr-ꜥꜣ ḏ my ṯ=w n=f gsṯ
Pharaoh ordered, "Let him be taken a palette".

2. To introduce indirect, reported, speech. It is translated as "that" in this situation.

3. To introduce a clause serving as direct object, specially after verbs with redundant pronominal direct object (reflexive verbs):

	*wḫ3*	Wish
	*rḫ*	Know
	*ḥn*	Command, bid
	*gm*	Find
	*tbḥ*	Request
	*ḏd (n)*	Say
	*ys (n)*	Hasten
	*sntm (n)*	Rest
	*ʿḥʿ (rtỉ)*	Stand
	*šm (n)*	Go



r tỉ gm=y s ḏ st sḏny r-ir=k
In order to inform me, "They are conspiring against you". (Cause that I find out they are conspiring against you).

4. To introduce a causative clause, which is the clause used to give the reason or the cause for the main sentence. It can be translated as "for", "because", "in order to", "so that" and "namely".

PERFECT TENSE

The perfect tense describes an action which had already taken place and was commonly used to provide background information, in contrast to past tense, which was used in past narration, for example: the man walked (past); the man had walked (perfect). It can be translated as "x has already happened".

The perfect tense auxiliary was written  *wꜣḥ* or  *wꜣḥ-ỉw*. It is the *sḏm=f* form of the verb "to stop, complete". The second form, with *ỉw*, indicates clearly that the scribes treated it as an auxiliary, not just as a verb.

wꜣḥ-ỉw.y ḏḏṯ.s n.t pꜣy.f rn n mtr
I have already told you its true name.

The negative form of the perfect consists in using the negative ,  *bw-ỉr-tw* plus the suffix pronoun, and can be translated as "x had not yet happened".

AORIST TENSE

The aorist consists of the particle  or *ḫr* plus the *sḏm=f* of the verb. If the verb is a foreign word or if it has more than three radicals, the periphrastic form with the *sḏm=f* of the verb "to do", followed by the infinitive of the verb is used. During the roman period it spread until any verb could use the periphrastic form.

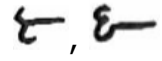
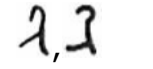
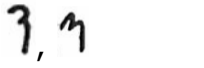
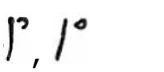
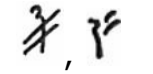
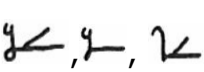
The aorist is used to express customary or habitual action; it often corresponds to English simple present or by using an adverb such as always, normally or regularly. It is also used as normal conditions or universal truth actions, and to give instructions within magical spells.

The negative form of the aorist consists in using the negative particle ,  *bw* plus the periphrastic form *ỉr-sḏm=f* of the verb. The only exception is the verb "to know" *ỉr-rḫ* when *bw rḫ* is used

ḫr ḥl.f r tꜣ p.t ỉrm nꜣ ỉpt.w ḫr hrw
He flies to heaven with the birds every day (daily).

BEYOND THE ALPHABET

Biliteral

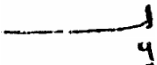
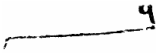
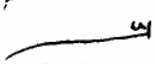
	*šm*		*šn*		*sn*
	*sḫ*		*šw*		*šp*

Determinative

	Flower, lotus		Wood		Day, time, sun
	Fire, temperature		Wind, air		Silver, money

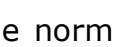
MORE ON NUMBERS

Cardinal numbers over 20 are as follow:

NUMBER		
30		*mᶜbȝ*
40		*ḥmyw*
50		*tᶜyw*
60		*sysyw*
70		*sfḫyw*
80		*ḫmnyw*
90		*psḏyw*
100		*šn.t*
200		*šn.ty*
300		*ḫmt šn.t*
400		*fdw šn.t*

500		*ḏiw šn.t*
600		*srsw šn.t*
700		*sḫf šn.t*
800		*ḫmn šn.t*
900		*psḏ šn.t*
1000		*ḫ3*

EGYPTIAN MONTHS AND SEASONS

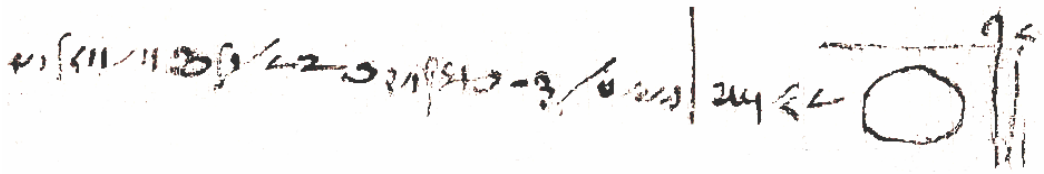
As presented earlier, the normal word to say year is , *rnp.t*.

In dates the expression , *ḥsbt*, royal year, is used instead (perhaps *rnp.t ḥsbt*), meaning literally "year of counting". This expression refers to the number of years of the ruling Pharaoh in the current reign and dates back the Old Kingdom, almost 3000 years earlier than Demotic period.

The reading *ḥ3t-sp* is old and erroneous.

The full dating in documents has the following form:

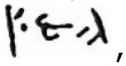
1. *ḥsbt* followed by the number of the king's regnal year;
2. The month, season and day;
3. The phrase (*ḫr ḥm*) *n* (*n*)*swtn* (*byt*(*y*)) "during the incarnation of the King of Upper and Lower Egypt", followed by the king's throne name. However, it is much more common the phrase be left out and only the name of the king be written.



ḥsbt 6.t ibt 3 šm sw 25 n (*n*)*swtn Ptlwmis*…

Regnal year 6, Epifis, day 25 of King Ptolemy…

The seasons were three; inundation, winter and summer.

	*3ḫ.t*	inundation season
	*pr.t*	winter season
	*šm*	summer season

The months in Egyptian year are 12, four in each of the three seasons. The month names are indicated with the name of the season followed by the number of the month. The exception is the first month of the season, named "first".

Inundation season

	*tp 3ḫ.t*	*ḏḥwty*	[ⲧⲟⲩⲧ]
	*ibt 2 3ḫ.t*	*p3-n-ypt*	[ⲡⲁⲟϥⲓ]
	*ibt 3 3ḫ.t*	*ḥwt ḥr(w)*	[ϩⲁⲧϩⲱⲣ]
	*ibt 4 3ḫ.t*	*k3 ḥr k3*	[ϩⲟⲓⲁⲕ]

Winter season

	*tp pr.t*	*t3 ʿ3bt*	[ⲧⲱⲃⲓ]
	*ibt 2 pr.t*	*p3-n-p3-mḫrw*	[ⲙⲉϩⲓⲣ]
	*ibt 3 pr.t*	*p3-n-imn-ḥtp*	[ⲡⲁⲣⲙⲉⲛϩⲱⲧ]
	*ibt 4 pr.t*	*p3-n-rnn-wt*	[ⲡⲁⲣⲙⲟⲩⲧ]

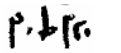
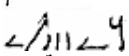
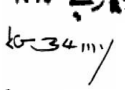
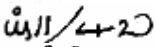
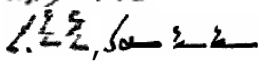
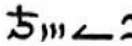
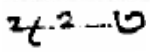
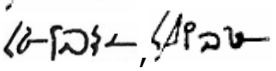
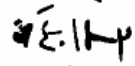
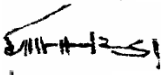
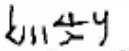
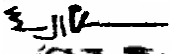
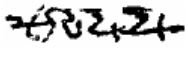
Summer season

	tp šm	*p3-n-ḫnsw*	[ⲡⲁϩⲟⲛⲥ]
	*ibt 2 šm*	*p3-n-int*	[ⲡⲁⲱⲛⲓ]
	*ibt 3 šm*	*ypy-ypy*	[ⲉⲡⲏⲡ]
	*ibt 4 šm*	*mswt-rʿ*	[ⲙⲉⲥⲱⲣⲓ]

The month names occur mostly in lists of festivals and in private letters and were undoubtedly common in spoken Egyptian.

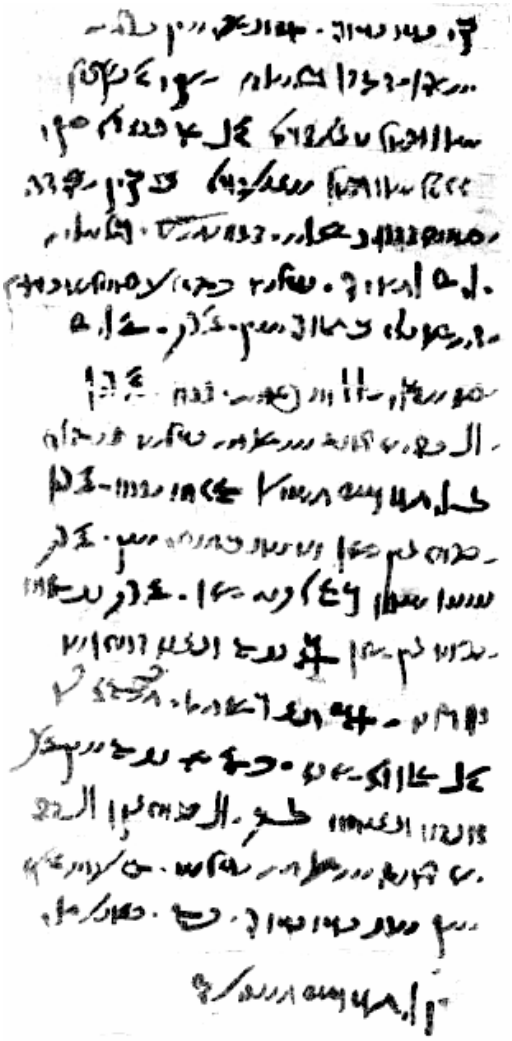
The Egyptian year had 365 days. The 12 months with 30 days each. The five last days of the year were known as "the five days of festival", , *n3 ḥrw 5 n ḥb*.

VOCABULARY

	*ʿw n rmṯ*	Adulthood
	*pty(.t)*	Arch, bow
	*sty.t*	Arrow
	*bʿy*	Rage, enrage, to
	*snf*	Blood
	*h3pytrs*	Military Camp
	*lybš*	Armour
	*mr-mšʿ*	General
	*mšʿ*	Army
	*3bre*	Crops
	*ʿtʿt*	Attack, threaten, to
	*3sḫ*	Harvest, to
	*mty*	Soldier
	*ḫḳ*	Weapon
	*štʿ*	Sword
	*ḥnw*	Javelin, spear
	*sw(3)*	Wheat
	*it*	Barley
	*bt(e)*	Emmer
	*šms*	Follow, serve, to
	*rmṯ bʒk*	Laborer
	*iry-ḏḏy*	Enemy
	*sbšy*	Shield
	*wyʿ*	Agriculture, plantation
	*s3wty*	Guard
	*ḳnḳn*	Hit, strike, to

EXERCISES

1) Write the following words in transcription, try to translate:



2) Translate the sentences into Demotic:

a. The laborers always harvest their emmer crops in summer.
b. The enemy soldier has enraged the general of that military camp.
c. He always wants two female servants as sexual partners for the journey to Crete during the 2nd month of summer.
d. Everything that has been said to her in the dream before the soldier attacked her in her bedroom.
e. The soldier has thrown a spear against the enemy during the battle for the city before his enemy ran away from him.

LESSON 10

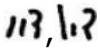
POSSESSIVE PREFIX

The possessive prefix may be translated as "the one of", "he or she of" and is used often in formation of names.

Singular

Masculine		*p 3 n*
Feminine		*t 3 n*

Plural

Masculine and feminine		*n 3 w*

 *p 3 n ʾImn*

The form  *t 3 n nt* is attested specially in documents from Fayum.

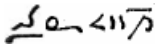
The female prefix is also found with the meaning of "the daughter of"

COMMANDS

IMPERATIVE

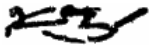
Imperative denotes a command directed at a person.

As in other stages of the language, most verbs do not have a separate form for the imperative. Therefore, the infinitive or an identical form to the infinitive was used as imperative. The difference is that with imperatives, the dependent pronoun is used as direct object, instead of the suffix pronoun.

	*nhs ṯ.k*	wake up!
	*sḏm*	listen!

Some verbs change the when in imperative form. Two basic forms are used:

Adding *r* or *e* [ɹ·]:

	Say!	*r-ḏy*
	Open!	*r-wn*
	Bring!	*r-iny*
	See!	*r-nw*
	Do!	*e-iry*

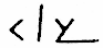
Adding  *my*:

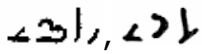
Actually, this is the imperative form of the verb *ti*,"to give, cause",  *my*.

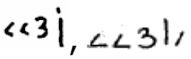
This group includes all verbs which are linked to the verb "to give, cause".

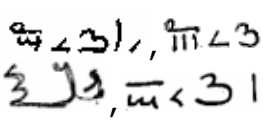
To instruct	*ti-sb ȝ*	Instruct!	*my-sb ȝ*
To acquire	*ti-ḫpr*	Acquire!	*my-ḫpr*

Some special imperatives

To come  *iy*

Imperative Masculine  *im*

Feminine  *im.t*

Plural  *imnn*

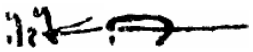
To do / make *ir*

Imperative  *e iry*

To give / cause *ti*

Imperative  *my*

The vetive, imperative negative, is formed with the auxiliary  *m-ir* followed by the infinitive of any verb.

 *m-ir wnm* don't eat!

JUSSIVE

This is a milder, gentler way to give an order. It indicates a wish or desire. It is translated as "cause that…" or "let…". It commonly occurs in oaths, but can be used everywhere.

It can be formed in three ways. The prospective *sḏm=f*, *my* plus simple *sḏm=f* and *my* plus periphrastic *ir=f sḏm*. The constructions with *my* are best translated as "cause that…" or "let…".

Historically, it is the imperative of the causative construction, since *my* is the imperative of *ṯi*, to cause. The older and most widespread term "optative" is unsuitable. In Greek grammar, optative implies a wish. Jussive implies an instruction and is a more appropriated term.

Let me know! *my gm=y*
Let us learn! *my rḫ=y*

The negative form of the optative is formed with the vetive  *m-ir* and the infinitive of the verb *ṯi* "to cause".

 *m-ir ṯi* don't give!

m-ir ṯi šm n ꜣnfrkꜣptḥ r mn-nfr
Don't let Nanofrikaptah go to Memphis.

Biliteral

	*šs*		*ḳt*		*km*
	*gm*		*tp*		*tm*
	*tr* (*ḏr*)		*ṯ ȝ*		

Determinative

					
Water		Land, bank		Road, position, go	
					
Foreign land, desert		House, building, place		Rope, linen, tie	

MORE ON NUMBERS – FRACTIONS

As in older stages of Egyptian language, the fractions have the numerator 1, represented by the word , *r*, "portion, fraction, mouth", followed by a cardinal number as denominator.

 1/10

Some fractions have special signs:

½ –  or 	*gs*	"half"
⅓ – 	*r ḫmt*	
¼ –  or 	*r fdw*	

Two particular signs represent fractions with numerator other than 1:

 2/3 *sn.wy r ḫmt*

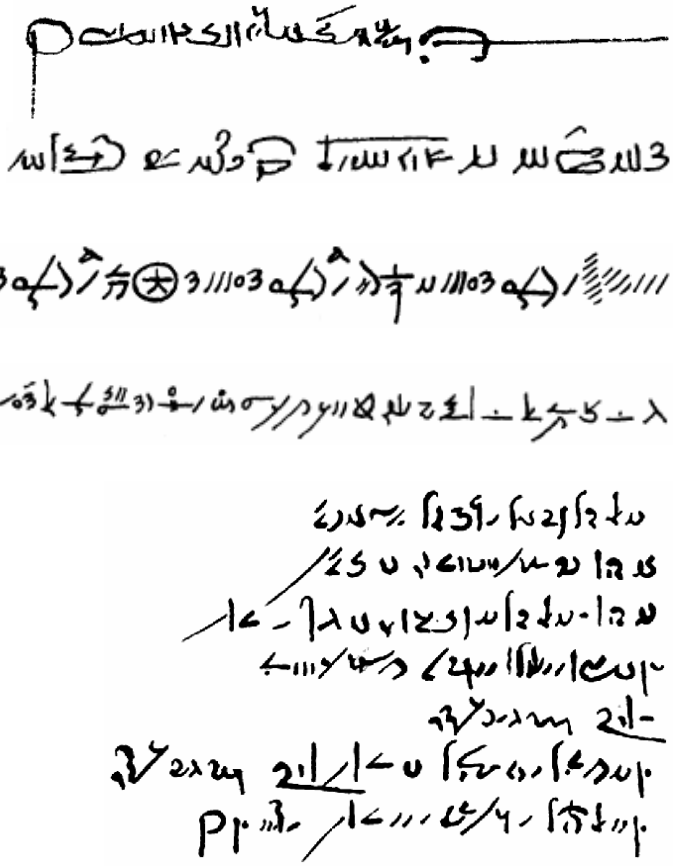
 5/6 *ḏiw r srsw*

All other fractions are represented with addiction of fractions:

2/5 = 1/3 + 1/15 

EXERCISES

1) Write the following words in transcription, try to translate using the dictionary:



2) Write in Demotic script :

1. ꜥnḫ p3y=s by r nḥḥ rpy=s
2. ḏt mtw p3y=s by šms r Wsir
3. mtw=s ḫpr ḫn n3 ḥs(.w) n Wsir
4. mtw=s ṯy mw ḥr t3 ḥtp.t m-s3 Wsir
5. n p3 šy m-s3 Wn-nfr...
6. rpy t3y=s...
7. ...rpy=s sp-sn ḏt rpy
8. p3y=s by šꜥ ḏt sp-sn

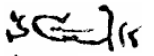
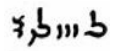
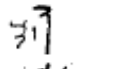
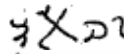
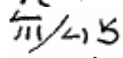
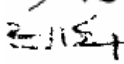
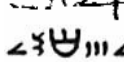
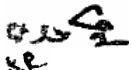
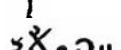
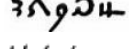
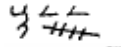
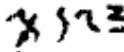
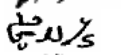
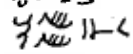
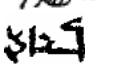
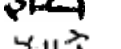
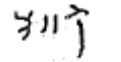
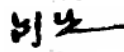
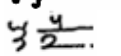
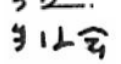
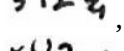
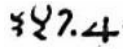
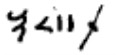
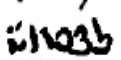
1. May her *ba* live to eternity. May she flourish
2. eternally and may her *ba* serve Osiris
3. and may she be among the praised ones of Osiris
4. and may she get water upon the offering table behind Osiris
5. and from the lake behind Onnophris…
6. May her…
7. …May she flourish twice eternally
8. May her *ba* flourish forever, twice.

3) Rewrite the text above using the third person singular masculine (he) and the first person plural (we).

LESSON 11

BODY PARTS

For body parts, it is important to remember that many of these nouns have a , *t*, in the pronominal state, written after the determinative and before the suffix.

	*ḏ ꜣ ḏ ꜣ*	Head
	*ḥ r*	Face
	*ḫ i ṯ*	Neck
	*m n t(e)*	Chest
	*ꜣ t(y)(.t)*	Belly
	*t b*	Finger
	*ḥ n*	Penis
	*w ꜥr.ty*	Legs
	*r ṯ*	Foot
	*ꜣ t y.t*	Vulva
	*ḫ p ṯ*	Buttocks
	ḏ r(.ṯ)	Hand
	*ḏ n h*	Arm
	*ꜥt*	Back
	*ḳ n w*	Breasts
	*f ꜥe*	Hair
	*m s ḏ r*	Ear
	*ỉr(.ṯ)*	Eye
	*š e*	Nose
	*r*	Mouth
	*s p*	Lips
	*ỉ b*	Heart
	*ꜣ b ḥ*	Tooth
	*l s*	Tongue
	*ḫ m-b*	Throat
	*ꜣ n m*	Skin
	*w e f*	Lungs
	*p w t*	Knee
	*ḥ ꜣ.ṯ*	Heart, mind
	*ḫ e.t*	Body

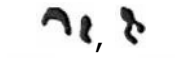
DAYS OF THE MONTH

The Egyptian year had 365 days. The 12 months with 30 days each. The five last days of the year were known as "the five days of festival", , *n3 ḥrw 5 n ḥb*.

To indicate the days of the months the word for "day" , *ḥrw* is not used. Another word with the same meaning is used instead, , *sw*. However, each one of the 30 days of the month has a different writing.

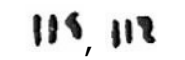
 *sw 1*

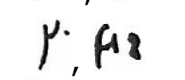
 sw 2

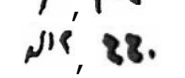
 *sw 3*

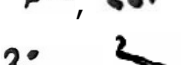
 *sw 4*

 *sw 5*

 *sw 6*

 *sw 7*

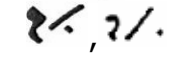
 *sw 8*

 *sw 9*

 *sw 10*

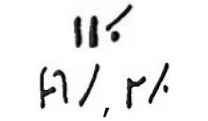
 *sw 11*

 *sw 12*

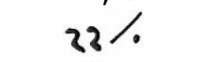
 *sw 13*

 *sw 14*

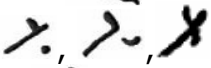
 *sw 15*

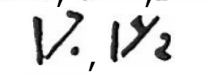
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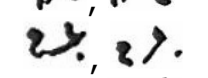
 sw 17

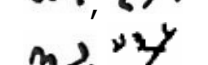
 *sw 18*

 *sw 19*

 *sw 20*

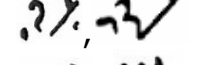
 *sw 21*

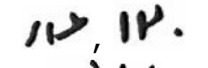
 *sw 22*

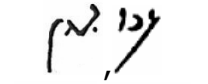
 *sw 23*

 *sw 24*

 *sw 25*

 *sw 26*

 *sw 27*

 *sw 28*

 *sw 29*

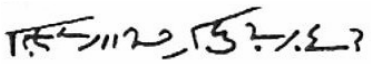
 *sw ʿrḳy*

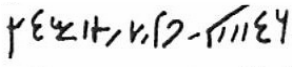
Determinative

 String, loosen, swear	 Knife, sharp	 Pot, beer
 Writing, abstract	 Plural, collectives	 Sand, mineral, pellet

Comparative

To make a comparison of superiority, the second term is introduced with the preposition *r*, or the expression *n ḥw r* "more than".

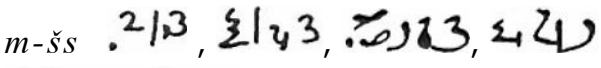
 *n ỉ-ʿn mwt r ỉyt* – the death is better than the necessity.

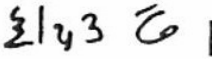
 *šḫy n ḥw r ḏpḥ* – bitterer more than one apple.

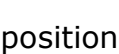
To make a comparison of equality, the adverb *m ḳdy*, "same as", is used.

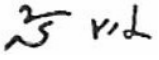
In comparison of inferiority, *gbi r*, "less (lit. to be small/weak to)", is used.

Superlative

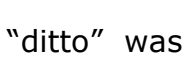
The superlative is made by putting the adverb *m-šs* or *n p3 m-šs*  "much, many".

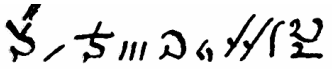
 *rmṯ rḫ m-šs* very wise man

The repetition of the adjective, written with the post positioned expression *sp-sn*  "twice", indicates superlative.

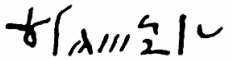
 *nfr sp-sn* very beautiful (beautiful beautiful) [ⲛⲟⲩϥⲉⲣ ⲛⲟⲩϥⲉⲣ]

DOUBLING *sp-sn*

As in older stages of the language, an expression meaning "twice", "ditto" was used. This expression  is transliterated *sp-sn* [ⲥⲟⲡ·ⲥⲛⲁϥ] and is sometimes written in hieroglyphic form  written . It is used by scribes after the word they want to write twice. So, if a scribe wants to write "very beautiful", he can write *nfr sp-sn* instead of *nfr nfr*.

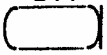
 *3pwllʿny sp-sn* "Apollonios two times (name)" [Ἀπολλώνιος Ἀπολλωνίον]

Another meaning is “all” or “each and every”.

 *p 3 irpy sp-sn* each and every temple

The expression  *ꜥn sp-sn* (*ꜥn ꜥn*),“never more, anymore” is written with it.

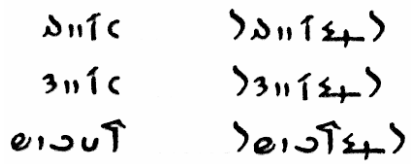
PROPER NAMES

Proper names of kings and queens of ancient Egypt were commonly written in hieroglyphics inside cartouches . The cartouches were preceded by the signs  (*nswt byty*) and followed by  (*ꜥnḫ wḏ 3 snb*). So, it looks like , roughly translated as “King of the Upper and Lower Egypt … living, prosper and healthy”.

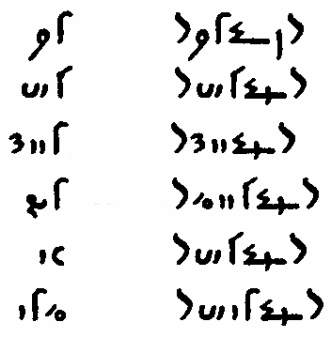
Hieratic writing has  and forms.

The Demotic forms are all derived from them, specially the second form. However, as time went by, the forms were slightly different through the Demotic periods.

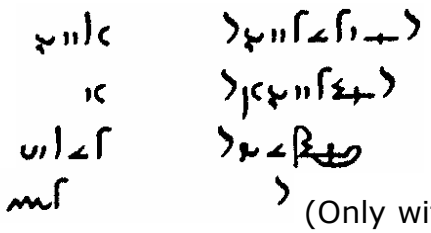
Persian era:



Ptolemaic era:



Late Ptolemaic and Roman era:



(Only with Roman Emperors)

When the epithets *byty* "Lord of Lower Egypt" and *nswt* "Lord of Upper Egypt" are written separately, it means the king is specifically of one part of Egypt. Late Ptolemaic and Roman era scribes wrote  and , respectively, for the same.

Just few moments after birth, the mother was supposed to name the baby. This first name was known as "name given by the mother", and a second name was given then. By this second name the child would be called in everyday situations.

The first name would be linked to the personality of the child in any possible way, and would make reference to a positive fact or to a deity or even to the pharaoh, for example *nḫt* strong, *ḫw* protection , *Ỉs.t* Isis, *Ptḥ ḥtp* Ptahotep, *P3y=y nb snwrst* Senurset is my lord.

The second name can be formed in various ways:

- a great number of names do not differ of names of gods and goddesses and are written exactly the same way


Ỉmn Amoun

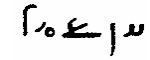

Ptḥ Ptah

- the possessive prefix is widely used with name of deities

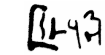

P3ntḥwty Pathot


T3nḥr Tahor

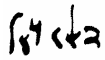
- with the group  *p3-di* meaning "given of"


P3-di-wsir Petosiris

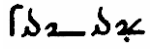
- with the group  *sy* meaning "son of"


Sysbk Sisobek

- with the group  *šr* preceded by the masculine or feminine article meaning "son, daughter of"


T3šrmwt Tashemut

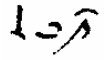
- two names of gods or goddesses or a name plus a quality


Nḫtmnṯ Nukhtmonth

- any other quality or word followed by the determinatives , , or in later texts .


T3nfrḥr Tanoferhor
(the beautiful face)

- an object or even an abstract idea followed or not by the determinative 𓀀



Nḥm — Nokhem (savior)

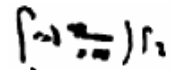
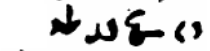
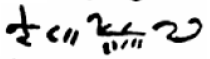
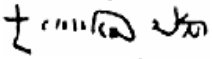
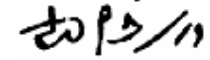
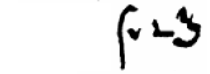
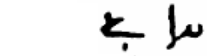
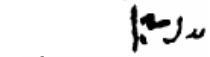
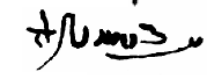
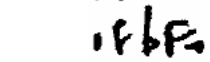


Twt — Tut (image, statue)

Foreign names were "transliterated" to Demotic alphabet. As people from Greece and Rome were common inhabitants of Egyptian lands, their names were transliterated with the determinatives 𓀁 or 𓀀. They were considered common names. However, for names of people from other countries and lands and even some names from Greece and Rome, the determinative was 𓀭.

The sign 𓀭 used alone has the meaning of "foreign, alien, pilgrim".

Some more names:

Amenophis	*Imn-ipy*	
Apahte	*ʿ3-pḥty*	
Attikos	*3tygʿs*	
Dionysius	*Ty3nys*	
Esptah	*Ns-Ptḥ*	
Hermon	*Ḥrmwn*	
Onofris	*Wn-nfr*	
Pamonti	*P3-Mnty*	
Petese	*P3-di-Is*	
Petosir	*P3-di-wsir*	
Pishoi Senior	*P3y-šʿy-ʿ3*	
Pshenmin	*P3-šr-(n)-Mn*	
Ramose	*Rʿ-ms*	

EXERCISES

1) Pretend you are a scribe. Write the captions of the hieroglyphic seals of the Late Empire and the early Demotic Period in Demotic script, try to translate them using the dictionary:



Mn-ḫpr-Rᶜ mry ʾImn šsp ḳbḥ



ỉr-pᶜt ḥ ȝty-ᶜ m-r pr wr dwȝt-nṯr
Ššnḳ mwt=f nb(.t) pr Tȝ-hbȝt



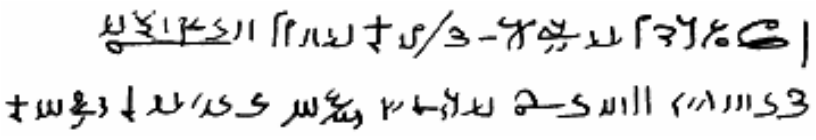
sḫ mšᶜw ʾIntf mȝᶜ-ḫrw ḫr
Wsir

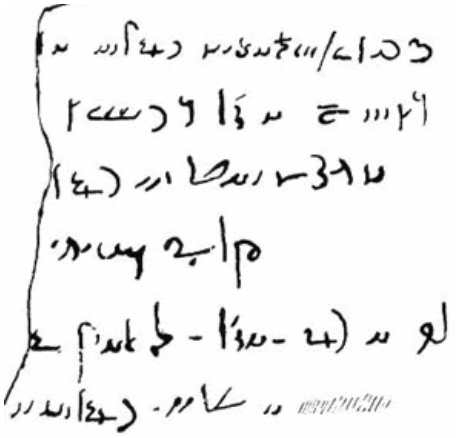
2) Translate to Demotic:

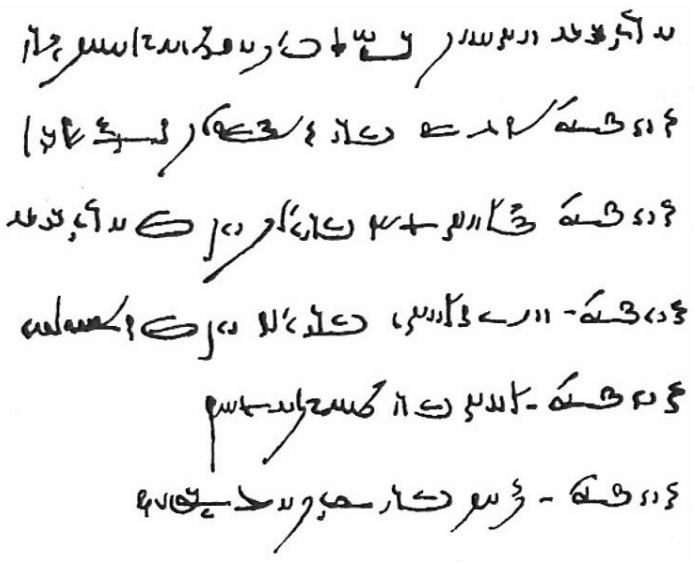
Psenthotes, son of Teos, 1/3 silver (kite)
For Egyptian year 21, has written Panis, the third month of summer, day 12.

Taminis daughter of Parates, 1/6 silver (kite) for the price
Of oil of Mecheir, has written Esminis
On Egyptian year 38, Pharmouthi, day 1.

3) Write the following words in transcription, try to translate using the dictionary:

1. 

2. 

3. 

LESSON 12

CONVERTERS

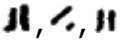
Converters are sentence markers. When they are attached to the clause, they modify the meaning or the function of the entire sentence. Basically, they are circumstantial and relative converters and imperfect and second tenses converters. The imperfect, although it is a converted form, serves as main clause and can be preceded by converters.

CIRCUMSTANCIALS

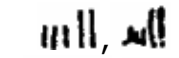
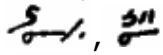
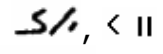
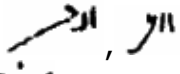
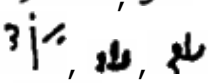
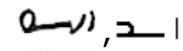
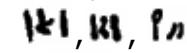
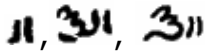
The circumstantial converted clause indicates a circumstance the tense of which is relative to that of the verb of the main clause.

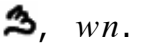
In the sentence "they were talking while we were working", we notice that there are two verbs. If we make an analysis of the sentence, we can split it into two clauses. The first, "they were talking", is the main clause. The second, "while we were working", is the dependent or subordinate clause, because it depends on the first clause to make sense. In this case, the subordinate clause describes the circumstances the main clause occurred. It is here that the concept of circumstantial converter comes to be. In Demotic, the converter makes it clear that it is describing the circumstance in which an associated main clause occurs. Despite of optative and imperative, all tenses can be converted in this way.

If we say, in Demotic, "She saw the overseer coming", "coming" becomes converted.

The circumstantial present consists of the converter plus the subject, plus an adverbial, which could be an adverb, prepositional phrase, qualitative or an infinitive. The converter is , $iw\ (e)$.

The proclitic pronouns are replaced by the suffix pronouns:

1st s		*iw=y*
2nd s m		*iw=k*
2nd s f		*iw=t*
3rd s m		*iw=f*
3rd s f		*iw=s*
1st p		*iw=n*
2nd p		*iw=tn*
3rd p		*iw=w*
Noun		*iw (wn)*

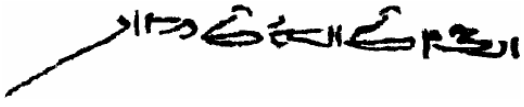
When the subject is a noun, a distinction is made between a definite and an indefinite noun subject. If the subject of a present tense main clause is definite noun, no prefix is used. If, however, the subject is an indefinite noun, it is normally preceded by the verb "to be", , *wn*. Thus, in effect, if the subject is an indefinite noun, the clause is changed into an existence clause, which can literally be translated "there is a".

wn sbt nb ḥn.f
Every preparation is in it. (There is every preparation in it.)

The circumstantial of non-present tense forms consists of , *iw (e)* and the main clause.

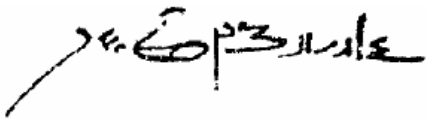
The future tense is an exception. The converter is coalesced with the future marker and is graphically indistinguishable.

The circumstantial converter is regularly used with verbs of incomplete predication, such as "to happen" and "to find", and after particles such as "would that", , *ḥmy*, "after", , *m-s3*.



iw wn rmṯ rḫ iw iw=k rḫ ḥb=f
There being a wise man that you will be able to send.

As other stages of the language, the circumstantial clause can only be used after definite antecedent. However, it forms a virtual relative with an indefinite antecedent and has a great variety of forms.



ʿ(.wy) *iw wn rmṯ rḫ iw n-im=f*
A house in which there is a wise man. (lit. house that there is a wise man in it.)

RELATIVES

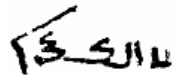
Relative clauses might be either nominal or verbal. For that, relative converters are used in Demotic. They might modify a noun, making it an adjective equivalent, or be themselves nominalized with the use of an appropriate definite article, used with the meaning "the one who/which".

Be aware that they could never be used with an indefinite noun, for which the circumstantial virtual relative is used.

To use the relatives properly, we have to have in mind that the noun must be definite. Another thing to be known is whether the noun is identical or not to the noun of the relative clause.

If the subject and its antecedent are identical and the tense of the verb is past, the past participle of the verb is used.

To make the participle, you have to use the past participle of the verb *ỉr* "to do", *ỉir*, الك, plus the infinitive of the lexical verb. For example, *ỉir mwt*, dead.



p3 ỉir mwt

The one who died.



p3 ỉir rmy

The one who cried.

If the subject and its antecedent are identical and the tense of the verb is present, the present participle of the verb is used. In such situation, the converter , *nt*, is used replacing the noun subject in the relative clause.



p3 nt r bnr

The one who is outside.

If the antecedent is identical with some element in the relative clause other than the subject and the tense is past, the relative form is used with the written form *r-sḏm=f* (*i-ir=f* with the verb to do).



t3 mtr.t r-sḫ

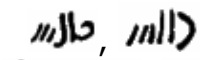
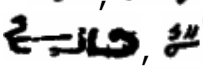
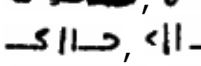
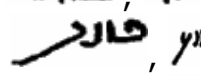
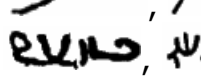
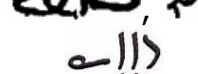
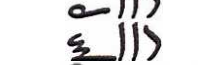
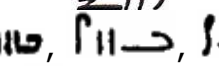
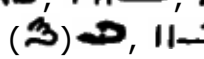
The instruction which … … … wrote

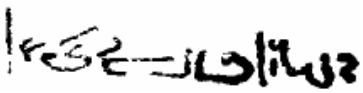
When a past tense participle or relative form is nominalized, the definite article coalesces in writing with the relative form and the combination is written identically with the copula pronoun.



In all other cases, the relative converter is prefixed to the appropriate circumstantial form.

The present tense relative where the antecedent is identical with some element of the relative clause other than the subject is written relative plus circumstantial plus subject plus predicate. The predicate might consist of adverbial, qualitative or infinitive. Pronominal forms as bellow:

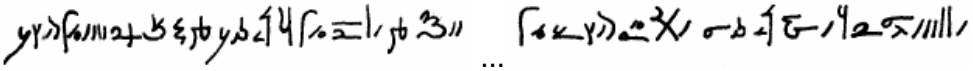
1st s		*nt iw=y*
2nd s m		*nt iw iw=k*
2nd s f		*nt iw=t*
3rd s m		*nt iw=f*
3rd s f		*nt iw iw=s*
1st p		*nt iw=n*
2nd p		*nt iw=tn*
3rd p		*nt iw=w*
Noun		*nt iw (wn)*



n ỉ mt.w(t) nt iw iw=k ḏ n-ỉm=tw

The words which you are saying them.

In clauses where the subject is an indefinite noun, *wn* is retained. A peculiarity is that nouns with numbers are treated as indefinite nouns.



r-ỉw.y kšp r bnr ḥ ỉ ṯ.y r nw m-s ỉ wsir ... ỉw wn šr ỉnp 2 ḥ ỉ ṯ.f

I have waited to observe Osíris...while 2 sons of Anubis were before him.

The relative future consists of the relative converter and the circumstantial future. In such sentences, *wn* is never used.

The present and future tense relatives with nominal subject identical with the antecedent can never be confused because the subject of the present tense is deleted giving a form *nt* + infinitive while in the future the subject is never deleted, only pronominalized.

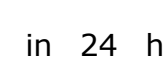
As given by Janet Johnson, there are some clues for translating Demotic relative clauses.

- Omit the relative converter. If what is left is a full sentence, identify the resumptive pronoun.
- Convert that resumptive pronoun to appropriate relative pronoun in English (who, which, whom or whose) and translate the sentence.
- If what is left after the relative converter is omitted is not a full sentence, then the Demotic is a participle, the subject is identical with the antecedent and the clause should be translated using who or which.

The summary of the relative clauses in Demotic is as follow:

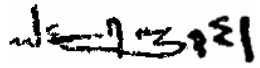
Tense	Subject = antecedent	Subject ≠ antecedent
Past	*ỉir s ḏm*	*r-s ḏm=f*
Present	*nt s ḏm*	*nt ỉw=w s ḏm*
Aorist	*nt ḫr s ḏm*	*nt ḫr s ḏm=w s*
Future	*nt ỉw=f (r) s ḏm*	*nt ỉw=f (r) s ḏm=f*

TELLING THE TIME

The Egyptian day was divided in 24 hours, , *wnw.t*, 12 in the day and 12 in the night.

The Egyptian day began at sunrise, the same way the Greeks did, around 6am. From the New Kingdom on, the hours were fixed in length, approximately the equivalent to one modern hour.

The hours had names but used only in astronomical texts. In normal texts and in everyday conversations, the hours were counted with numbers and saying if it was of the day or of the night.



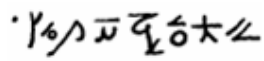
iḫ t3 wnw.t

What is the hour?



wnw.t 8.t n grḥ

The eighth hour of the night. (2am)

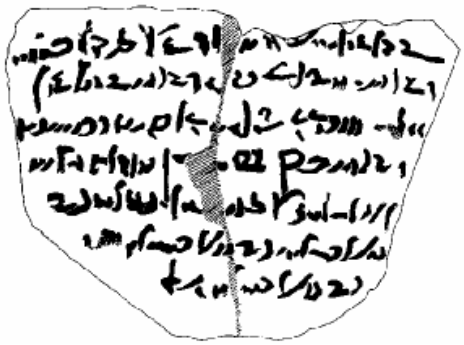


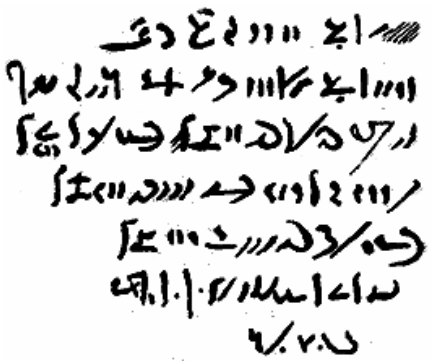
t3 wnw.t 7.t n p3 ḥrw

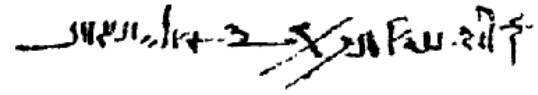
The seventh hour of the day. (1pm)

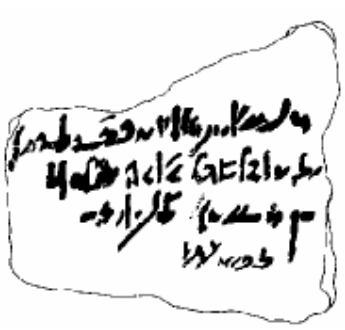
EXERCISES

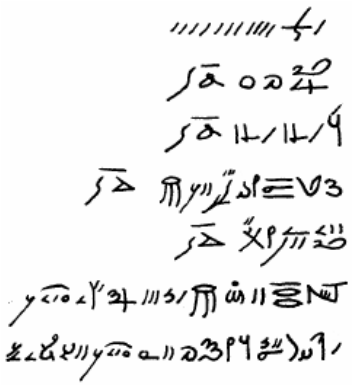
1) Write the following words in transcription, try to translate using the dictionary:





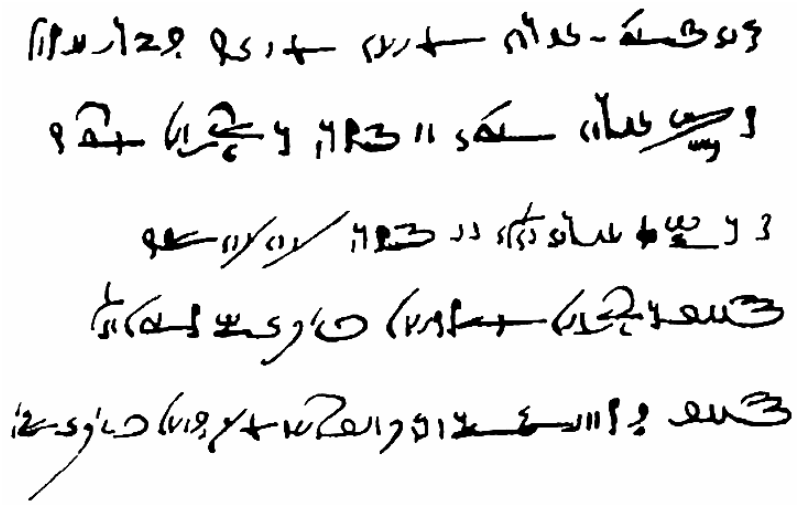






Note the Coptic number 1 (ⲁ)

2) Try to translate the fragment text bellow from *Papyrus Insinger*:



LESSON 13

SECOND TENSES

We have already been presented to the first tenses, *i.e.* first present, past and future. In this section we will take a look on the second tenses. Such issue is unique to the Egyptian language, and hence is difficult to find an equivalent in English. Basically it takes away the emphasis of the sentence from the verb to the adverbial element.

The second tenses are not tenses, actually. They are rather nominalized forms of the verbs and are used as noun clause in the subject position in a present tense clause before the adverbial.

The second tense is used to nominalize a clause and allows it to serve as subject of a following adverbial predicate. The purpose of the second tense is to stress the adverbial adjunct.

In other words, the English sentence can control the emphasis by changing the order of the words. In Demotic, the word order is not easily changed, and for this reason, the second tense verb is used. In a sentence composed of a second tense verb, the emphasis shifts from the verb to the adverbial element.

The second tense clause might have as predicate an infinitive, a qualitative or an adverbial and even no predicate at all.

The second tense construction consists of the auxiliary ,  *ỉir* (*ỉw-ỉr*) plus the subject plus the predicate. The forms of past present and future are:

Past:	*ỉir* or *r-ỉr* + subject and infinitive + predicate
Present:	*ỉir* + subject + predicate
Future:	*ỉir* + subject + predicate

In the present tense, the proclitic pronoun is replaced by the suffix pronoun. When the second tense is used as a present tense, it follows the rules governing it. So, the predicate might be a prepositional phrase, an adverbial, a qualitative or an infinitive. A defined direct object should be preceded by the preposition *n* (*n-ỉm=*).

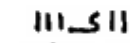
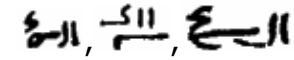
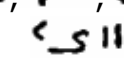
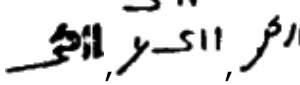
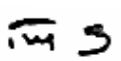
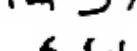
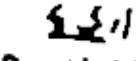
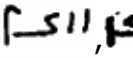
In the future, *ỉw* is omitted. The defined direct object is not preceded by the preposition *n* (*n-ỉm=*).

In the past, the auxiliary is not written plus the indicative *sḏm=f*. It precedes the combination subject and infinitive. The

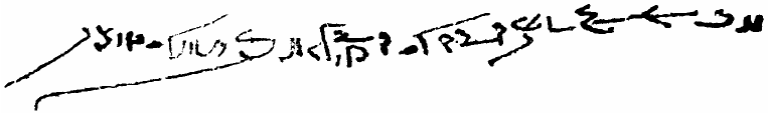
scribe of Setne Khaemwast created an auxiliary (,*r-ir*) to distinguish past and present tenses.

It's good to remember that many times, the best translation of a second tense clause is an English conditional clause, and, therefore, an alternate function of the 2nd tenses.

Second tense suffixed auxiliary

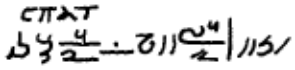
1st s		*ỉir=y*
2nd s m		*ỉir=k*
2nd s f		*ỉir=t*
3rd s m		*ỉir=f*
3rd s f		*ỉir=s*
1st p		*ỉir=n*
2nd p		*ỉir=tn*
3rd p		*ỉir=w*
Noun		*ỉir*

The second tenses are used in interrogative and conditional clauses, with the value of gnomic present and jussive.



p3 nty ti-šm df3 r t3 p.t ỉir.f hy r-ḥr.f

"The one who sends spittle to the sky, upon him it falls."



r-ire ỉby n sp.ṯ

"In my lips (there) is honey."

CLEFT SENTENCES

Cleft sentence is a term specifying a sentence construction I which one part with a particular weight in the statement is separated or "cleft" off and placed at the beginning of the sentence, where it is then framed by introductory formulas and relative phrases.

In resume, cleft sentences are used in order to focus a noun. They consist of a freestanding noun or pronoun plus a defined relative form or particle. However, when the focalized noun is an independent pronoun, the definite article is often omitted. When an infinitive is the noun, the adverbial phrase is focalized. The construction is best translated "X is the one who…" or it is X who…".



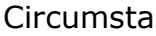
nm p3 nt bnr

Who is the one who is outside?



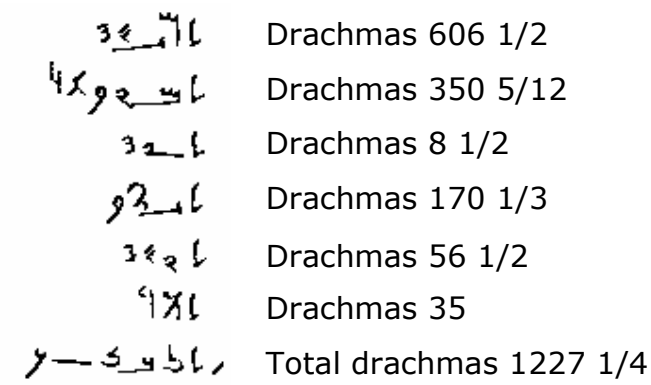
p3 nṯr p3 nt swn

It is god the one who knows.

Cleft sentences can be converted (relative and circumstantial) forms. Circumstantial forms might be introduced by , *hmy*, "would that".

Addition

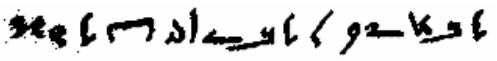
The addition calculation is made in a very simple way. One put the numbers one after the other or one below the other. The result is marked with •, dmd, meaning totalizing, preceding it.



Drachmas 606 1/2
Drachmas 350 5/12
Drachmas 8 1/2
Drachmas 170 1/3
Drachmas 56 1/2
Drachmas 35
Total drachmas 1227 1/4

Subtraction

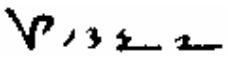
To indicate subtraction, there are two demotic signs. The sign , sbk, meaning *minus*, placed between the numbers. The sign , sp, meaning *resting*, placed in front of the rest.



Drachmas 298 1/3 minus drachmas 241 5/6 resting 56 1/2.

Multiplication

To note multiplication, the sign , ^{c}n, is inserted between the multiplier and the multiplicator.



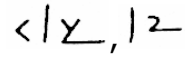
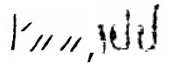
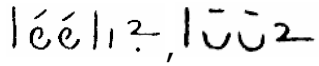
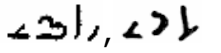
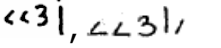
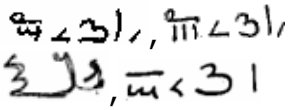
8 multiplied by ½ make 4.

Division

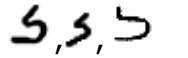
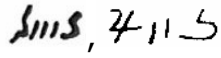
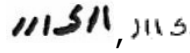
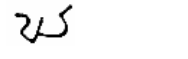
To divisions, it seams not to be a sign to specify such arithmetic operation.

Despite all the rules guiding the Demotic grammar, some verbs have their own rules of grammar. They are common and thus ca not be ignored.

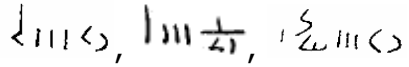
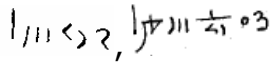
To come *iy*

Infinitive			*iy*
Past qualitative			*iw*
Present qualitative			*in-iw*
Imperative	Masculine		*im*
	Feminine		*im.t*
	Plural		*imnn*

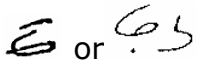
To do / make *ir*

Infinitive			*ir*
Qualitative	Masculine		*ir*
	Feminine		*ir.t*
Imperative			*e iry*
s<u>d</u>m=f			*ir=f*
			*ir=s*
			*ir=w*

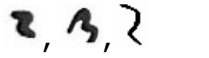
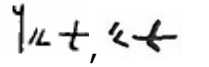
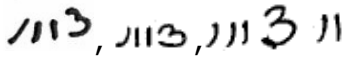
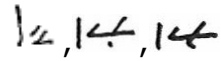
To increase *ꜥy*

Infinitive		*ꜥy*
Adjective verb		*n ꜣ ꜥy*

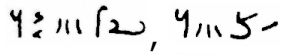
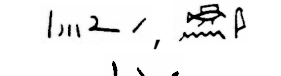
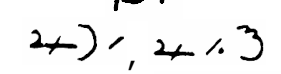
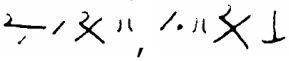
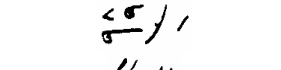
To know *rḫ*

Infinitive		*rḫ*
Qualitative		*ỉr rḫ*
s ḏ m=f	 or	*rḫ*

To give / cause *tỉ*

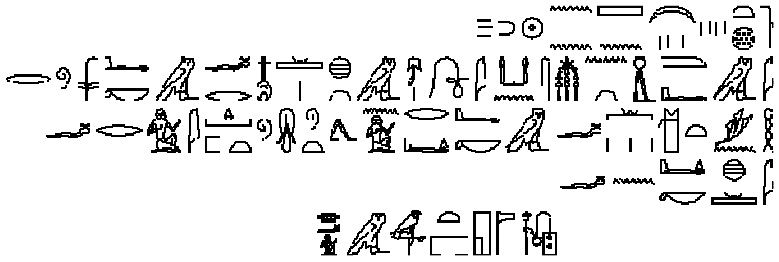
Infinitive		*tỉ*
Infinitive abreviation		*tỉ*
Qualitative		*tỉ*
Imperative		*my*
s ḏ m=f		*tỉ*

Some Imperatives

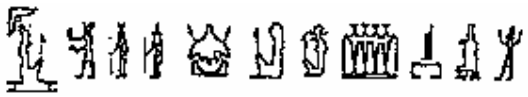
Bring here!		*r-ꜣwy*
Bring!		*r-in*
Add!		*r-wꜣḥ*
Open!		*r-wn*
Look! See!		*e-nw*
Listen!		*r-lg.k*
Say! Speak!		*e-ḏ(y)*

EXERCISES

1) Pretend you are a scribe. Write the captions of the hieroglyphic texts in Demotic and try to translate them using the dictionary. Be aware, because it is not written in Demotic! Find out what is different!



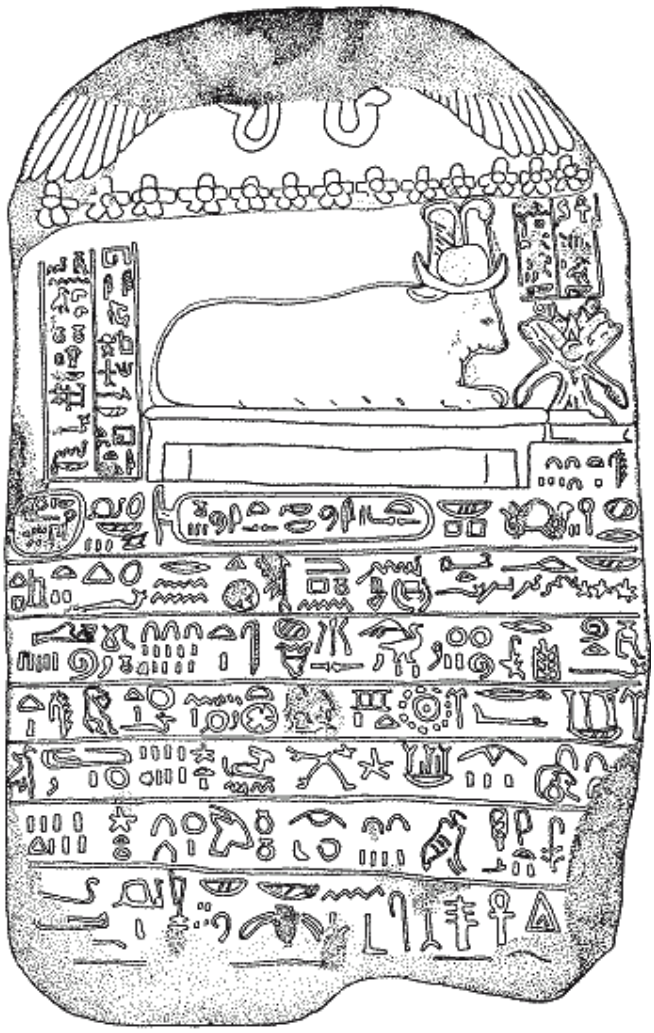
ḥsbt 4 ȝbd 4 šmw hrw 13
imi in.t mskȝ n iwȝ m ḫt nfr mk sw r
ḥnt.w=f mk rdi.n=i ṯbw ḥtpi r=f
iḫ di=k n=f
sš ḥwt-nṯr ḥr-m-sȝ=f

(Ptolemaic hieroglyphs) 

ḥr bḥdti nṯr ᶜȝ nb p.t sȝb-šwt pr m ȝḫt rᶜ-ḥr-ȝḫty ḫnti st-wrt=f mry

2)Translate to Demotic:

The last funerary stela of a Buchis bull, circa 340 CE.



On the right of the bull's image
May you live! May your ba appear! May you rejuvenate! May your body rejuvenate!

On the left of the bull's image
Oh Osiris-Buchis, great god, lord of the Bucheum! He brings you your ba, it will not be far from you

Under the bull's image
1 Year 33, 2 under his majesty the king of Upper and Lower Egypt, lord of the two lands Diocletian, son of Re, lord of crowns, Caesar. 3 The lord of the gods, who created the goddesses, arrived on earth at Thebes, Tai-Ist was 4 his mother.

He was led to Hermonthis which rejoiced seeing him. In the year 39 an abode was set up for him 5 with great festivity in the region of /// of Re, his beautiful town. In the year 6 57, month 3 of the season of Akhet, on day 8 at 7 o'clock of the day, his ba 7 entered [the heaven] /// his reign lasted 24 years, (?) months, 20 days and 7 hours 8 /// may he give you eternal life, all permanence, all power, all force as well as all joy like Re, for eternity!

LESSON 14

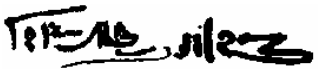
IMPERFECT

The imperfect tense is a form of past tense. The action in imperfect tense is an action that is not quite complete. That is the reason why it is called *imperfect*.

The imperfect is marked by a converter derived from the verb , *wn*, to be, and is probably the *sḏm=f* of this verb with past meaning.

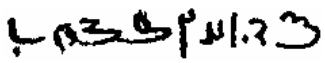
The converter is , *wn-n3w*. It is often used with a present tense with the presence of a qualitative, an adverb, a prepositional phrase or existence clause, because such complements can not be used in a regular past tense caluse.

It is a tense made by a converter that can be converted with other particles, as such for circumstantial and relative imperfect. It is possible because the imperfect serves as main clause, so can be converted. The written form with pronominal suffix is , *wn-n3w iw=*.



wn-n3w iw=f rmy

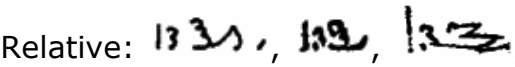
He was crying

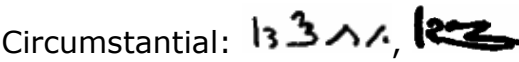


*wn-n3w p3 rmt mš*ʿ

The man was walking

The converted forms are:

Relative: , *r-wn-n3w*.

Circumstantial: , *iw-wn-n3w*.



p3 rmt r-wn-n3w mšꜥ
The man who was walking



rmt nb r-wn-n3w ḥn n-im=w
Every man who was there

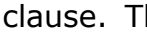
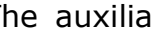
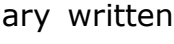
The imperfect future sentence is formed by prefixing the imperfect converter to the main future clause. The resulting clause meaning is conditionality and possibility of a future action, with the constructions "was about to" and "it would have".

CLAUSE CONJUGATIONS

Clause conjugations are called so because they almost always form dependent clauses. They are the Terminative, Temporal, Conditional, Conjunctive, Future Conjunctive and Purpose Clauses. In each construction, the infinitive or the *sḏm=f* is used and they do not have separate form of negation, being negated with the negative verb *tm*.

With the exception of the conjunctive, they can only form dependent clauses, as said, so, clause conjugations can not be preceded by any of the converters.

If you look back at the table of prepositions, you will find *šʿ* meaning "toward" and "until". The auxiliary of the terminative is composed of such preposition plus *tw* or *mtw*. So we have *šʿ-(m)tw=*.

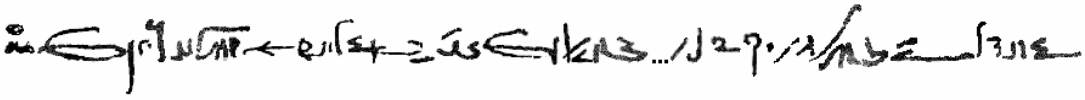
The usage of the terminative is to set a limit to the action. So, it may be called limitative as well. Typically, it follows the main clause. The auxiliary written form is , ,  plus infinitive or *sḏm=f*.

The meaning is "until something happens / has happened".



iir=k ʿš n ȝy šʿ-(m)tw pȝ wyn ḫpr
You should recite these until the light appears.

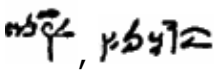
Following a negative sentence, the terminative may be translated "before".



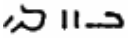
bn iw-nȝ imn tȝy yr r niw.t... šʿ-tw ʿnḫ-ḥr sʿ nswt di n=y pȝ sʿnḫ
Amun will not travel to Thebes… before Ankh-Hor, the son of the king, gives me the prebend. (until Ankh-Hor, the son of the king, has given me the prebend)

The temporal forms a depend clause with the meaning of "when or after something has or had happened". The time of the temporal clause is always anterior to the time of the action of the main clause. Temporal clause generally precedes the main clause.

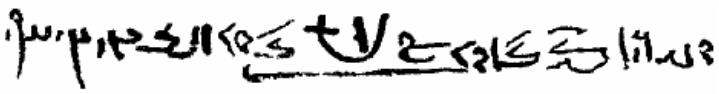
It is written, normally, $(n)\underline{d}r(.t)$ or some other phonetic equivalent of such expression.

 $(n)\underline{d}r(.t)$= [ⲛⲧⲉ=], when, while

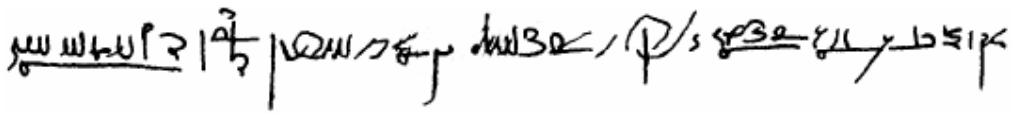
 $n\text{-}t\,3y$= [ⲛⲧⲉ=], when, while (equivalent to the above, probably phonetically)

 $nt\ iw$= [ⲛⲧⲉ=], when (equivalent to the above, probably phonetically)

The preposition , $m\text{-}s\,3$, after, might also introduce a temporal clause



$n\,3\ \ mt.w(t)\ \ n\text{-}t\,3y\ \ \underline{d}=w\ \ st\ \ n=k\ \ in\ \ \underline{d}=k\ \ st\ \ iir\text{-}\dot{h}r\ \ rm\underline{t}\ \ n\ \ p\,3\ \ t\,3$
The words, when they were said to you, did you say them to any man at all?



$(n)\underline{d}r(.t)\ \ \dot{h}pr=f\ \ iw\text{-}ir=k\ \ in\text{-}n^{c}y.k\ \ r\text{-}\dot{h}ry\ \ r\ \ Kmy\ \ \dot{h}\,3^{c}\ \ hyn.w\ \ tb^{c}.w\ \ iw\underline{t}=y\ \ irm=k$
When it has happened that you are going to Egypt, leave some signs between me and you!

CAUSATIVE INFINITIVE

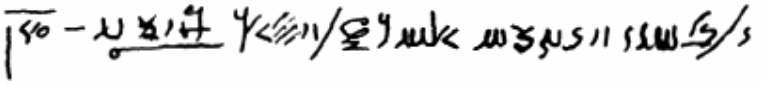
When the infinitive of , *ti*, to cause, is followed by the *sḏm=f*, it forms the causative infinitive. This construction can be formed with the *sḏm=f* of any verb following *ti*.

FINALIS

Finalis follows an imperative and indicates what the result of obeying the imperative would be. It can be interpreted as an assurance that the result of the command will occur if it is obeyed. Coptic finalis is also called future conjunctive or even future IV.

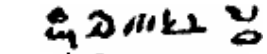
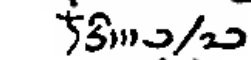
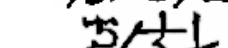
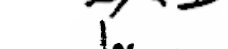
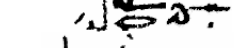
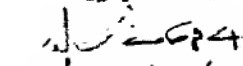
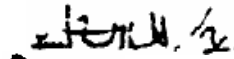
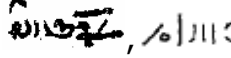
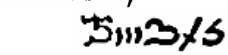
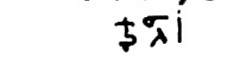
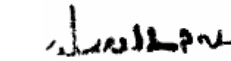
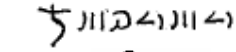
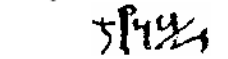
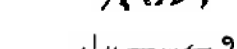
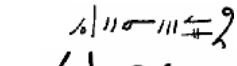
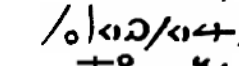
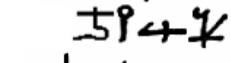
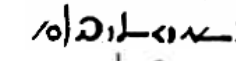
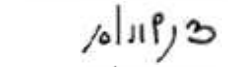
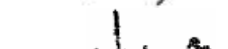
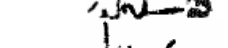
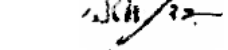
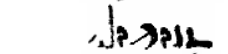
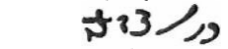
It is formed with the *sḏm=f* of the verb *ti*, to cause, with 1st person conjugation and flowed by a verb *sḏm=f* or the periphrastic *ir=f sḏm*.

mts pꜣy=k šr ti=y ir pꜣ tꜣ mr=f
Educate your son and the land will love him.

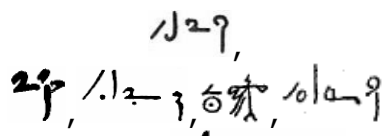
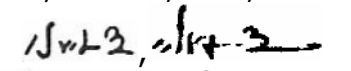
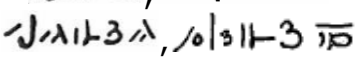
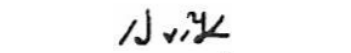
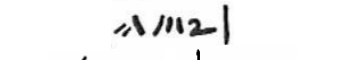
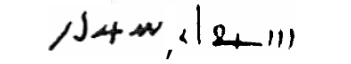
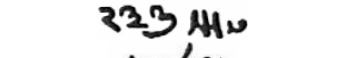
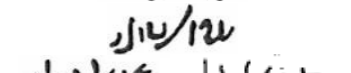
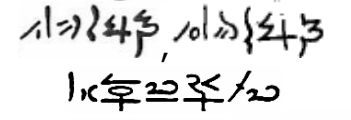
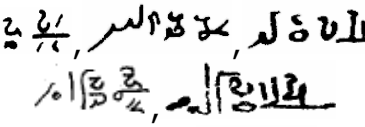
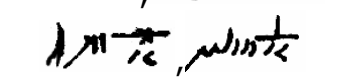
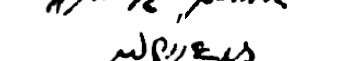
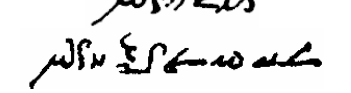
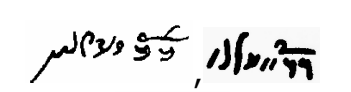
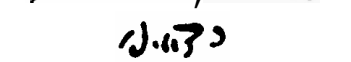
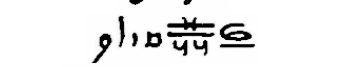
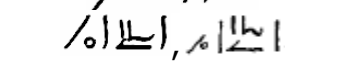
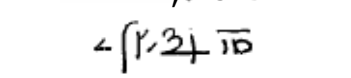


r-ḏy st iw-ir-ḥr=y tw=y sḫpr ḥꜣ.ṯ=k (n)n-im=w
Say them before me (and) I assure you that your heart shall be refreshed from them.

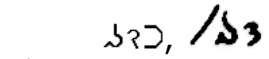
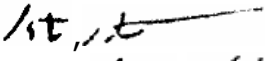
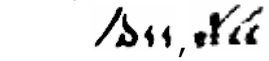
Names of countries and lands

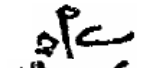
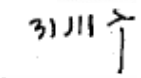
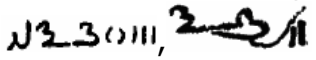
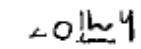
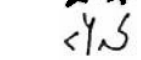
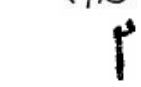
Arabia	*ʿrbin*		[ARABIN]
Armenia	*3rmin3*		[ARMINIA]
Assyria	*iswr*		[ACOYP]
Babylonia	*sngr*		[CHNΓAP]
Bactria	*b3ḫ̱t̲r*		[BAϩTPH]
Crete	*greṯy*		[ΓPЄT]
Egypt	*kmt*		[KHMI]
Elam	*ʿlmi*		[ЄΛAMI]
Ethiopia and Sudan	*ikš*		[ЄϬϢϪ]
Gaza	*g3d̲3y*		[ΓAXAI]
Greece, Jonia	*wʿyʿny*		[OYЄÏNI]
Hyksos country	*š3sw*		[ϪACOY]
India	*ʿndyke*		[INTCIKH]
Lebanon	*lb3rn3*		[ΛHBAPNA]
Lybia	*r3bw*		[PIBOY]
Macedonia	*mg3d̲n*		[MAΓHXHN]
Meroe	*mrwe*		[MЄPOYЄ]
Mycia	*mg*		[MЄϬI]
Persia	*p3rs*		[ΠAPCA]
Phoenicia	*d̲3h3*		[XAϩA]
Rome	*hrm3*		[ϩPOMA]
Scythia	*sḫ̱k*		[CAϩKA]
Sogdiana	*s3ḳ̱d̲y*		[COYKXI]
Somalia	*t3 nṯr*		[TONOYT]
Syria	*ḫ̱r*		[ϧYPI]

Names of some cities, towns and villages

Thebes	*Niw.t*		[ⲛⲉ]
Memphis	*Mn-nfr*		[ⲙⲛϥⲉ]
Oxyrhynchus	*Pr-mḏ*		[ⲡⲙϫⲉ]
Dendera	*Ỉwn.t*		[ⲉⲛⲓ]
Luxor	*Ỉpy*		[ⲁⲡⲉ]
Elephantine	*Ỉb*		[ⲱⲡⲓ]
Fayum	*P3-ym*		[ⲡⲓⲟⲙ]
Philae	*P3-iw-rk*		[ⲡⲓⲗⲁⲕ]
Rakoti, Alexandria	*Rᶜ-ḳt* *3lks3ntrs*		[ⲣⲁⲕⲟϯ] [ⲁⲗⲉⲕⲥⲁⲛⲧⲣⲟⲥ]
Heliopolis	*Ỉwnw*		[ⲱⲛ]
Sais	*Sy*		[ⲥⲁⲓ]
Busiris	*Pr-wsyr*		[ⲡⲟⲩⲥⲓⲣⲓ]
Herakleopolis	*Ḥt-nn-nsw*		[ϩⲛⲏⲥⲛ̀]
Hermopolis	*Ḫmnw*		[ϩⲙⲟⲩⲛ]
Edfu	*Tb3*		[ⲧ̄ⲃⲟⲩ]
Akhmin	*Ḫn-mn*		[ϩⲙⲓⲛ]
Abydos	*Ỉbt*		[ⲉⲃⲱⲧ]
Bubastis	*Pr-wbst.t*		

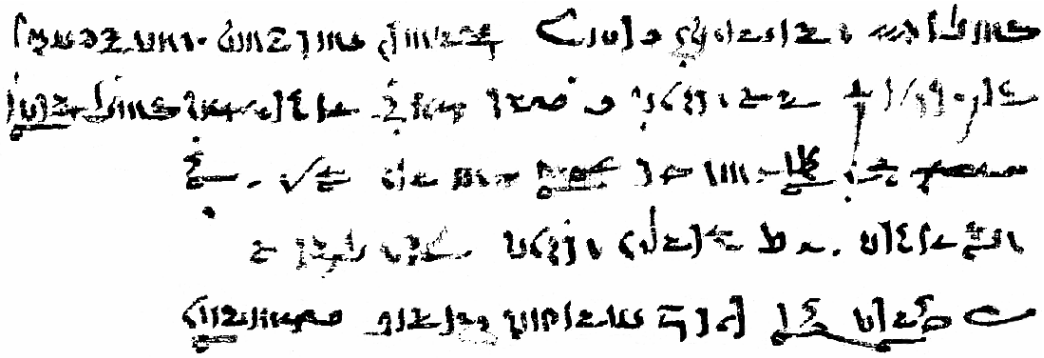
Geographical vocabulary

North	*mht*	
South	*rs*	
East	*i3b.t*	
West	*ᶜmnt(.t)*	
Island	*m3y*	

Mountain	*tw*	
River	*yr*	
Great River (The Nile)	*yr ˁ3*	
Desert	*tw*	
Lake, pond	*šy*	
Sea	*ym*	
Hill	*sbt.t*	
Nome	*tš*	
Language of, words of	*mt.t n*	
Inhabitant of, man of	*rmṯ n*	

EXERCISES

1. Write the following words in transcription, try to translate:



2. Translate the sentences into Demotic:
.Go to Arabia and you shall find your son.
.When the enemies come, close the doors and windows of your house.
.She was crying until her husband came.
.The entire army of Macedonia was about to strike the land.
.Do not cause fear.
.The one who is fool is also poor.
.When it was the fourth hour of the day, the child was born.
.The overseer of the bakeries of Faiyum was traveling to Rome when a storm had stroke his ship and caused it to shipwreck.

3. Write the Demotic name of the countries and lands in the right places of the map. Some are already indicated with Latin names:



LESSON 15

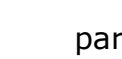
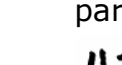
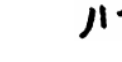
CONDITIONAL

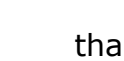
Although it is called conditional clause, it may be translated as either "if" or "when" clause indicating an action which occurred or will occur prior in time to the action of the main verb.

In Egyptian, there is no formal distinction between "if" and "when" in conditional clauses. And, in an indirect quote, the conditional may be translated "whether". Like temporal, the conditional clause usually precedes the main clause, but it is not a rule.

Conditional clauses can be divided into two groups: real conditional clauses, denoting conditions that can be fulfilled; and irrealis clauses indicating unreal conditions.

REAL CONDITIONAL CLAUSES

Real conditional clauses can either be translated as "if" or as "when". These clauses are written differently in Demotic depending on the form of the subject. If the subject is a noun, the conditional particle is followed by the noun subject and an infinitive. The particle is , , , *in-n3*. It is also written , and , *in-iw*.

If the subject of the clause is pronominal, , *iw*, rather than *in-n3* is used before the suffix pronoun and infinitive.

The auxiliary with pronominal subject is written identically with the future auxiliary and the circumstantial present.

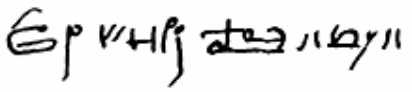
Future		*iw*
Circumstantial present		*iw (e)*
Conditional		*iw*

The infinitive can take a definite direct object without the use of the preposition; the oblique object rule is not applied to the conditional clauses.

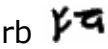


in-n3 p3y =k ḥry ḏ n=k mt.t rmṯ rḫ
When your superior tells you something wise

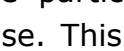
The construction , *iw=f ḫpr*, is used in conjunction with the above two forms of real conditional clauses. However, this construction introduces premises, not conditions. It is used especially before forms that do not fit into regular forms of conditional clauses. This construction is followed by a clause that it itself can be expressed as a conditional clause, a supposition.



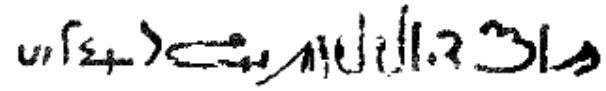
iw=f ḫpr iw mn sḫ nfr rmṯ rḫ
If (it happens that) there is no good and wise scribe…

The negative conditional consists of the positive form plus the negative verb , *tm*.

IRREALIS – UNREAL CONDITIONAL CLAUSES

As the name indicates, the irrealis is used to express an unreal condition. It is formed with the particle , *hwn-n3w*, [ϩⲉⲛⲛⲉ], prefixing the main clause. This particle sometimes is written *rhwn-n3w* and sometimes without the *h*, *wn-n3w*. This last way of orthography seems nearer to its Coptic descendent.

The particle , *hmy*, seems originally to have had the meaning "would that" but in an undesirable result, being translated as "if". It is sometimes used to introduce the irrealis.



hwn-n3w iw=y mb3ḥ pr-ꜥ3
If I had come before the Pharaoh

PURPOSE CLAUSE

These clauses are formed in two distinct manners depending upon the necessity of the actor of the action. When the actor is require, the purpose clause is formed by a subjunctive *sḏm=f*. When the subject is unnecessary, the purpose clause is formed is formed by the preposition *r* + infinitive. It is translated as "in order to/that". The periphrastic *ir=f sḏm* can also be used as a purpose clause.

A negative purpose clause is often written *r* plus the infinitive of the negative verb *tm* plus an infinitive.



šm nsꜥ3pṯḥ ḫn ḥw.t-nṯr r wštꜥ n ỉmn
Esapathes went into the temple in order to worship Amoun.

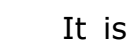
CONJUNCTIVE

The conjunctive forms predominately a dependent clause which continues a preceding form, agreeing with it in tense. It unites the action of its clause and the action of its main clause into one collective action; in other words, it indicates that the tense of the

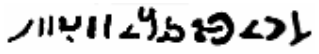
clause in which it is found is identical with the tense of the preceding clause.

Usually the subject of the conjunctive is identical with the subjunctive of the preceding clause. If not, the conjunctive is often best translated as a result clause with the construction "so that…".

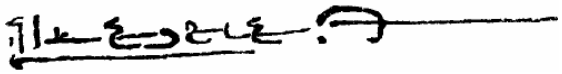
It is very common after the aorist, future, imperative and conditional. However, it is not normally used after past and present tense form.

It is written , *mtw*, plus the noun or suffix pronoun subject plus an infinitive. A peculiar form is written for the 2nd person singular masculine, , *mtw=k*.

In negative conjunctive clauses the negative verb tm follows a pronoun subject but precedes a noun subject.



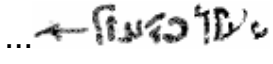
ỉm mtw=k mtt ỉrm=y
Come and speak with me!



m-ỉr šm n=k mtw=k ỉy ḥ ʿ=k
Don't go away and come back of yourself!

In some texts the conjunctive is occasionally used at the beginning of the sentence and has the sense of an injunctive future, especially in spells, meaning "should" or "would", like Late Egyptian and Coptic.

Sometimes the conjunctive is used after a conjunction, what is a very common usage in Coptic, particularly "perhaps", , *ʿrw*.



ʿrw mtw p3 nṯr tỉ...
Perhaps God will put (give)…

FUTURE CONJUNCTIVE

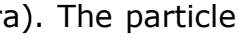
It occurs after a command, in dialog. It promises more or less that an event will happen in the future if the command is fulfilled.

NEGATIVES

To each positive main clause, there is a negative form. It is based in particles. The converted forms have their converters and the negatives are also formed with negative particles. The clause conjugations are all negated with a negative verb.

Many of these forms were already seen through the lessons and will be remembered. Those forms that have not yet been seen will be presented.

PRESENT NEGATIVE

All present tense are negated using  *bn...in* or  *bn e...in* [ⲃⲛ ⲁⲛ] (roman era). The particle *bn* is placed before the positive verb form and *in* after the adverbial.

bn iir=w ms k3 (n) k3 in
It is not to a bull that a bull is born

If the wish is to negate the second tense clause rather than the nexus between this clause and the following adverbial, the negative verb *tm*, , , is used in the second tense clause. The clause with this negative verb is a positive clause with negative meaning.

Nominal and cleft sentences are also negated with *bn...in*.

Present tense sentences with verb "to be", *wn*, are negated with the negative form of the verb. "Not to be" is *mn*, .

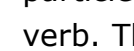
FUTURE NEGATIVE

The formation of the negative future consists of the negative particle , , *bn iw*, prefixing the positive future form. In the negative, the preposition , *r* is usually omitted.

PAST NEGATIVE

The negative past sentence consists of the negative auxiliary , *bn-pw=*, plus the subject plus the infinitive.

AORIST NEGATIVE

The negative form of the aorist consists in using the negative particle , *bw*, plus the periphrastic form *ir-sḏm=f* of the verb. The only exception is the verb "to know" *ir-rḫ* when *bw rḫ* is used

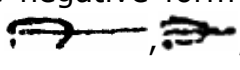
PERFECT NEGATIVE

The negative form of the perfect consists in using the negative auxiliary , *bw-ir-tw*, plus the suffix pronoun, and can be translated as "x had not yet happened".

IMPERATIVE NEGATIVE

The vetive, imperative negative, is formed with the auxiliary , *m-ir*, followed by the infinitive of any verb.

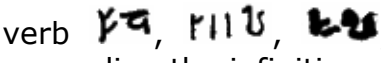
OPTATIVE NEGATIVE

The negative form of the optative is formed with the vetive auxiliary , and the infinitive of the verb *ti* "to cause".

CIRCUMSTANTIAL, RELATIVE AND IMPERFECT NEGATIVE

They can be prefixed with the negative particles and thus form the negative clause.

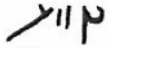
CLAUSE CONJUGATIONS NEGATIVE

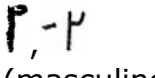
The clause conjugations are negated by inserting the negative verb , *tm*, in the infinitive position and appending the infinitive of the lexical verb to it.

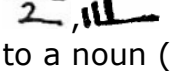
USEFUL PREFIXES – NOUN FORMATION

In Demotic, there were many compound nouns. It is a characteristic of the final phase of Egyptian language, being attested in Late Egyptian, but regularly seen in Demotic and Coptic.

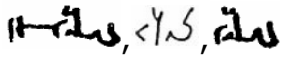
The composition is made by means of prefixes and some of them are commonly used.

 *rm t e=f* "man which" mostly prefixed to an infinitive or qualitative – *nomina agentis*.

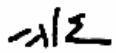
 *rm t (n)* "man of" prefixed to a noun (masculine).

 *s (n)* "man of, dealer of, maker of" prefixed to a noun (masculine).

 *irỉy* (*n*) "companion of"

 *mt.t* "thing, word, speech" prefixed to a noun or an adjective to make abstract nouns (feminine).

 *r*ˁ prefixed to an infinitive making *nomina actionins*

 *ḥ w.t* "house of" prefixed to an infinitive or a noun.

 *m ỉ*ˁ "place of" (masculine).

 *ḫ*(*.t*) "manner of, way of" making of abstract nouns

 *gy* (*n*) "manner of, way of referring to actions" (feminine).

EXERCISES

1. Let's make a playful Demotic conversation based on Coptic. You must have in mind that this is playful because, unfortunately, we have no records of how Demotic conversations were and how words were properly pronounced. So, write these short conversations in Demotic script and create your own dialogues.

rn=y Ptḥ ḥtp p3y. nm rn=k p3y?
ink P3ntḥwty.
iḫ t3y=k ḫ(.t) t3y?
ink t3y ḫ(.t) t3y.

My name is Ptahotep. What is your name? (Who is your name?)
I am Pathot.
How are you? (What is your way?)
I am fine. (I am this way.)

ink ʾIs.t. mtwt nm?
ink T3nfrḥr. mtww nm n3y?
mtww n3y=y b3k.w n3y.
tw =y wḫ3 r in=w r-ḏb3 ḥ ḏ.

I am Isis. Who are you? (You who?)
I am Tanoferhor. Who are they?
They are my servants.
I want to buy them! (I want to bring them concerning on money!)

ink m-r ḫ3s.t n Rʿ-ḳt p3y. šm-iy=y n Tp-tn n rsṯ(y). my-sb3 ṯ=y t3 my.t r t3 ḥsb.t.
ʿs p3y-y nb. my-šm šʿ p3 ḫʿ n p3y ḫyr. wn hwt-ntr n sknbtn ḥr gbyr. sṯ šʿ wnm n p3 ḫyr m-s3 hwt-ntr irm my-šm r t3 ḥ3t. p3y ḫyr sknbtn ḫyr p3y. t3 ḥsb.t r t3 ḥ3t n s.t-iywn t3y.

I am the overseer of the necropolis of Alexandria. I arrived at Tebtuni this morning. Teach me the way to the market place!
Yes, my lord. Go till the end of this street. On the left there will be the Temple of Soknebtunis. Turn right on the street after the Temple and go ahead. This is Soknebtunis street. The market place is in front of the Bath House.

ḥy t3y-y ḥm.t mr.t. šp šms=y n Ḥt-Ḥr ḏ ink nm=k n whm p3y.
iwe.t=f, p3y-y hy mr. i n3 ḫl.w, im.w n nw r p3y=tn it. mtwf ḫn ʿ(wy) p3y.
i n3y=y ḥm-ḫl.wt ʿn.w. iḫ p3y nt ir=tn s? r-iny ṯ=y mw ḏ 3yb.ṯ=y.
ʿs i p3 it. iw=n iny=k s. šll=n r ʾIs.t n p3y=k ʿrḏ.

Hello my beloved wife! Thanks to Hathor I'm with you again!
Welcome home my beloved husband! Children, come to see your father! He is back!
My beautiful girls! How have you been? Bring me some water because I am thirsty.
Yes father, we shall bring it! We have been praying to Isis for your safety!

ink T3nfr-ḥr t3šrmwt. mtwk nm?
ink Ptḥ sysbk. ḫ3ʿ.ṯ=t ḫn iḫ mʿše n n3 rnp.w(t)?
ḫ3ʿ.ṯ=y ḫn 15 rnp.w(t). iḫ wr n n3 rnp.w(t) i(w=)s p3y=k ʿnḫ n3y? iḫ t3y=k wp.t t3y?
wn 18 n n3 rnp.w(t). tw=y gm ḥ3t n ḫpr wʿ swnw. iḫ t3y=k wp.t t3y?
ink wʿ.t šmʿy t3y.

I am Tanoferhor daughter of Mut. Who are you?
I am Ptah son of Sobek. How old are you? (You are put in for how many years?)
I am 15 years old. How old are you? (How big are the years belonging to your live?) What is your occupation?
I am 18. I am studying to become a doctor. What is your occupation?
I am a musician.

wḏ3 p3y=y ḫbr. my ir=w smʿ=k nṯr.w nb n tr=w. my-šm n ḥtp.

Farwell my friend! All the gods bless you! Go in peace!

ḳty ḫl. w3ḥ-iw iw t3 wnw.t. ḳty irm Bs ḥnʿ ʾIs.t.
ḳty r nfr, mw.t. m-ir ti ḳty irm 3mmt.

Sleep, child! It's already time! Sleep with Bes and Isis!
Sleep well, mother! May you not dream with Ammit!

2. Write in Demotic script and then translate the passages of the Demotic Tale of Setne II.

ir=f n3y=f ḥyḳ.w m ḥ=f s r p3 kwr r nḫt.ṯ=f r n3 ḥyḳ=w n Ḥr s3 p3-nše

ḏ=f n=st iw=f ḫpr iw=y ḥb3 mtw=f ḫpr ḫr swr wnm iwf n3 mw iw=w ir iwn n snf iw-ir-ḥr=t n3 ḫr3.w nty iw-ir-ḥr=t iw=w ir iwn iwf t3 p.t iw-iw=s ir iwn n snf iw-ir-ḥr=t

iw=y rḫ ʿš p3 wḫe r-in=w r Kmy n wš wn r-r=f nty-iw=y gm n3 nty sḫ ḥr-3ṯ=f n wš n ḫl t3y=f ḫte.t

3. This drawing is taken from the first page of Asterix and Cleopatra. Imagine what Cleopatra and Caesar and saying to each other and write it in Demotic inside the white balloons.



Original:

Cleopatra - My people built the pyramids! The Tower of Pharos! The temples! The obelisks!

Caesar - That's old hat! All they can do now is waiting for the annual flooding of the Nile

CHRESTOMATHY

Now that we have seen the basics of the Demotic grammar and vocabulary, we will, until the end of the book, practice what was learnt. These readings will present you some aspects of ancient Egyptian daily life and will provide you more skills on reading and interpreting Demotic papyri, ostraca and graffiti. In other words, you will practice what you learnt until now.

AFTERLIFE AND MUMMIES

Although mummification existed in other cultures, eternal life was the main focus of all Ancient Egyptians, which meant preserving the body forever. Egyptian culture believed the body was home in the afterlife to a person's Ka, without which it would be condemned to eternal wandering.

The mummification process took seventy days. Special priests worked as embalmers, treating and wrapping the body. Beyond knowing the correct rituals and prayers to be performed at various stages, the priests also needed a detailed knowledge of human anatomy.

The first step in the process was the removal of all internal parts that might decay rapidly. The brain was removed by carefully inserting special hooked instruments up through the nostrils in order to pull out bits of brain tissue. It was a delicate operation, one which could easily disfigure the face. The embalmers then removed the organs of the abdomen and chest through a cut usually made on the left side of the abdomen. They left only the heart in place, believing it to be the center of a person's being and intelligence. The other organs were preserved separately, with the stomach, liver, lungs, and intestines placed in special boxes or jars today called canopic jars. These were buried with the mummy. In later mummies, the organs were treated, wrapped, and replaced within the body. Even so, unused canopic jars continued to be part of the burial ritual.

Among the ancient Egyptians, canopic jars were covered funerary vases, intended to keep the viscera of mummified corpses. Jars were made from various materials, including alabaster, limestone, pottery, wood, and bronze. All the viscera were not kept in a single canopic jar, but rather each organ in its own.

In addition to hieroglyphics, figures of gods were often hand painted on the jars. These were the Four sons of Horus, the guardians of the organs.

- Imsety (man-headed): liver
- Hapi (baboon-headed): lungs
- Duamutef (jackal-headed): stomach
- Qebehsenuef (falcon-headed): intestines

Alternatively, the jars themselves, or the jar lids, were made in the shape of the representative god.

The Egyptians considered the heart to be the seat of the soul, so it was the only organ not removed from the body. The brain was not preserved (it was held to be only responsible for producing mucus), but instead was liquefied and completely drained from the corpse through the nostrils.

Sometimes the covers of the jars were modeled after or painted to resemble the head of Anubis, the god of embalming. These vases have an elongated form, and surviving examples of them can be seen in museums. The canopic jars were buried in tombs together with the sarcophagus of the deceased, in order to preserve the integrity of the entire body after death (the viscera were extracted to prevent the putrefaction of the corpse). It was also done because it was believed the dead person would need their organs for the afterlife.

The embalmers next removed all moisture from the body. This they did by covering the body with natron, a type of salt which has great drying properties, and by placing additional natron packets inside the body. When the body had dried out completely, embalmers removed the internal packets and lightly washed the natron off the body. The result was a very dried-out but recognizable human form. To make the mummy seem even more life-like, sunken areas of the body were filled out with linen and other materials and false eyes were added.

Next the wrapping began. Each mummy needed hundreds of meters of linen. The priests carefully wound the long strips of linen around the body, sometimes even wrapping each finger and toe separately before wrapping the entire hand or foot. In order to protect the dead from mishap, amulets were placed among the wrappings and prayers and magical words written on some of the linen strips. Often the priests placed a mask of the person's face between the layers of head bandages. At several stages the form was coated with warm resin and the wrapping resumed once again. At last the priests wrapped the final cloth or shroud in place and secured it with linen strips. The mummy was complete.

The priests preparing the mummy were not the only ones busy during this time. Although the tomb preparation usually had begun long before the person's actual death, now there was a deadline, and craftsmen, workers and artists worked quickly. There was much to be placed in the tomb that a person would need in the Afterlife. Furniture and statuettes were readied; wall paintings of religious or daily scenes were prepared; and lists of food or prayers finished. Through a magical process, these models, pictures, and lists would become the real thing when needed in the Afterlife. Everything was now ready for the funeral.

As part of the funeral, priests performed special religious rites at the tomb's entrance. The most important part of the ceremony was called the "Opening of the Mouth". A priest touched various parts of the mummy with a special instrument to "open" those parts of the body to the senses enjoyed in life and needed in the Afterlife. By touching the instrument to the mouth, the dead person could now speak and eat. He was now ready for his journey to the Afterlife. The mummy was placed in his coffin, or coffins, in the burial chamber and the entrance sealed up.

Such elaborate burial practices might suggest that the Egyptians were preoccupied with thoughts of death. On the contrary, they began early to make plans for their death because of their great love of life. They could think of no life better than the present, and they wanted to be sure it would continue after death.

The Egyptians believed that the mummified body was the home for this soul or spirit. If the body was destroyed, the spirit might be lost. The idea of "spirit" was complex involving really three spirits: the ka, ba, and akh. The ka, a "double" of the person, would remain in the tomb and needed the offerings and objects there. The ba, or "soul", was free to fly out of the tomb and return to it. And it was the akh, perhaps translated as "spirit", which had to travel through the Underworld to the Final Judgment and entrance to the Afterlife. To the Egyptian, all three were essential.

The afterlife played an important role in Ancient Egyptian religion. When the body died, a part of its soul known as ka would go to the Kingdom of the Dead. While the soul dwelt in the Fields of Yalu, Osiris demanded work as payback for the protection he provided. Statues were placed in the tombs to serve as substitutes for the deceased.

Arriving at one's reward in afterlife was a demanding ordeal, requiring a sin-free heart and the ability to recite the spells, passwords, and formulae of the Book of the Dead. In the Hall of Two Truths, the deceased's heart was weighed against the Shu feather of truth and justice taken from headdress of the goddess Ma'at. If the heart was lighter than the feather then they could pass on, but if it were heavier they would be devoured by the demon Ammit.

Egyptians also believed that being mummified was the only way to have an afterlife. Only if the corpse had been properly embalmed and entombed in a mastaba, could the dead live again in the Fields of Yalu and accompany the Sun on its daily ride. Due to the dangers the afterlife posed, the Book of the Dead was placed in the tomb with the body.

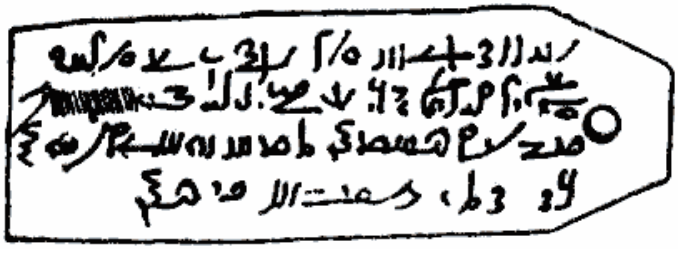
The Book of the Dead is the common name for ancient Egyptian funerary texts known as The Book of Coming [or Going] Forth By Day, *prt n ḥrw*. The name "Book of the Dead" was the invention of the German Egyptologist Karl Richard Lepsius, who published a selection of the texts in 1842.

In the so-called Saite version the chapters were arranged in a definite order at some period anterior probably to the XXVI dynasty. It is commonly written in hieroglyphics and in hieratic, and only sometimes in Demotic, and it was much used from the XXVI dynasty to the end of the Ptolemaic period.

EXERCISES

Mummy labels

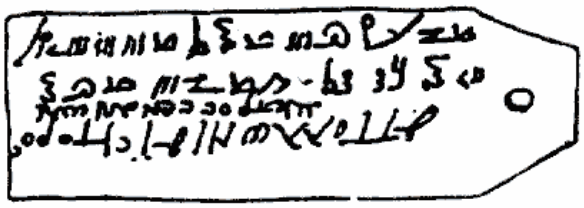
Mummies in the Ptolemaic and Roman Periods often had a label with an inscription in Greek or demotic, more rarely in hieroglyphs, giving the name and sometimes further information on the dead person. Translate them:

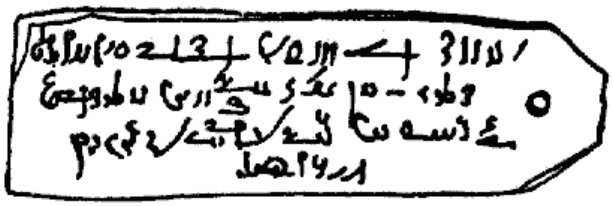


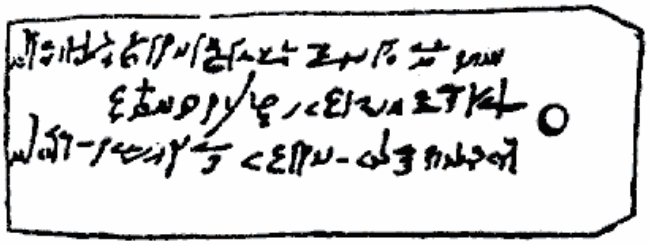


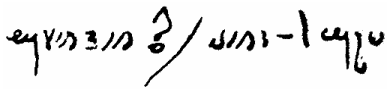










 The Book of the Dead 

The Book of the Dead is a collection of writings that were placed in tombs as a mean of guiding the ancient Egyptian soul on its journey to the afterlife.

The spells from the Book of the Dead were influenced by the Pyramid Texts and the Coffin Texts. The walls of the burial chamber and the ante-chamber of the pyramid would be inscribed with vertical columns of text of individual sayings and spells that ensured the well-being of the pharaoh into the afterlife. The texts appear to vary from one pyramid to another, the oldest edition, that in the Pyramid of Unas, contains only 283 of the known texts, and includes ones not found in later editions.

During the First Intermediate Period and the Middle Kingdom, pyramid texts began to be inscribed in the tombs of high officials. Often the spells would be ornately carved inside the coffins of important people. These texts became known as the Coffin Texts. During the Middle Kingdom, funerary practices were made available to everyone. Previously, the right to be embalmed and the prospect of a guaranteed afterlife were restricted to royalty and nobility. Now the opportunity became available to anyone, providing they could afford it.

The earliest texts of the Book of the Dead appear on mummy shrouds of members of the 17th Dynasty royal family (c.1650-1550 BC); they then appear on those of high officials of the early New Kingdom, after about 1550 BC. The appearance of vignettes followed, and then the texts appear on papyrus and leather rolls. Papyrus rapidly became the main medium, and remained so for over a thousand years.

The Saite and Ptolemaic version was in vogue from the period of the XXVI dynasty, about B.C. 550, to probably the end of the rule of the Ptolemies over Egypt. The chapters have a fixed and definite order, and it seems that a careful revision of the whole work was carried out, and that several alterations of an important nature were made in it. A number of chapters which are not found in older papyri appear during this period; but these are not necessarily new inventions, for, as the kings of the XXVI dynasty are renowned for having revived the arts and sciences and literature of the earliest dynasties, it is quite possible that many or most of the additional chapters are nothing more than new editions of extracts from older works. Many copies of this version were written by scribes who did not understand what they were copying, and omissions of signs, words, and even whole passages are very common; in papyri of the Ptolemaic period it is impossible to read many passages without the help of texts of earlier periods.

The papyri of this period vary in colour from a light to a dark brown, and consist usually of layers composed of strips of the plant measuring about 2 inches in width and 14½ to 16 inches in length. Fine examples of Books of the Dead of this version vary in length from about 24½ feet to 60 feet. Hieroglyphic texts are written in black, in perpendicular rows between rules, and hieratic texts in horizontal lines; both the hieroglyphics and the hieratic characters lack the boldness of the writing of the Theban period, and exhibit the characteristics of a conventional hand. The titles of the chapters, catchwords, the words which introduce a variant reading, etc., are sometimes written in red.

The vignettes are usually traced in black outline, and form a kind of continuous border above the text. In good papyri, however, the scene forming the XVI Chapter, the scene of the Fields of Peace (Chapter CX.), the judgment scene (Chapter CXXV.), the vignette of Chapter CXLVIII., the scene forming Chapter CLI. (the sepulchral chamber), and the vignette of Chapter CLXI., fill the whole width of the inscribed portion of the papyrus, and are painted in somewhat crude colours. In some papyri the disk on the head of the hawk of Horus is covered with gold leaf, instead of being painted red as is usual in older papyri. In the Greco-Roman period both texts and vignettes are very carelessly executed, and it is evident that they were written and drawn by ignorant workmen in the quickest and most careless way possible. In this period also certain passages of the text were copied in hieratic and Demotic upon small pieces of papyri which were buried with portions of the bodies of the dead, and upon narrow bandages of coarse linen in which they were swathed.

Here it is presented the first plate of the Book of the Dead papyrus of the National Library of Paris (Papyrus Pamonthes) published by Franz Lexa in 1910.

MEDICINE

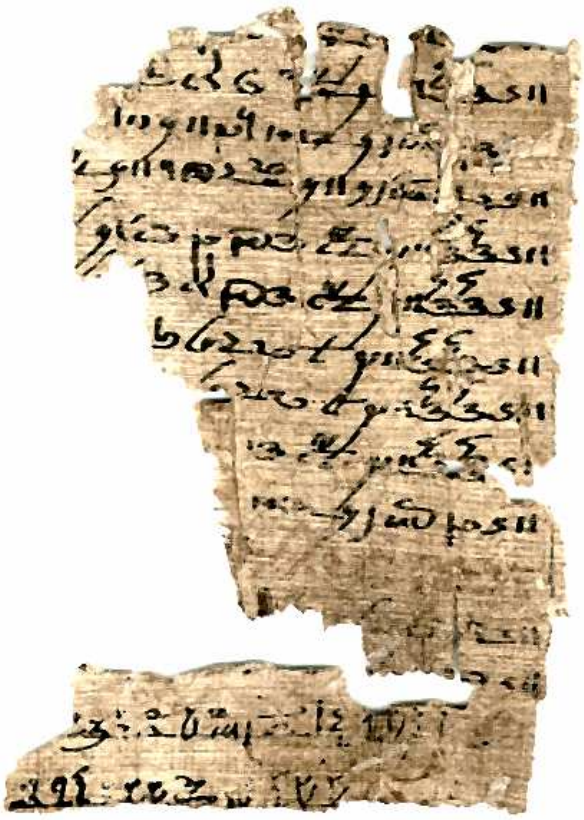
Ancient Egyptian physicians were well renowned in the ancient near-East for their healing skills, and medical papyri show that they relied on through patient examinations and treatments based on a combination of natural product derived remedies, prayers, and protective amulets.

The Egyptian priest-physician, *wꜥb sḫmt*, had a number of important functions. First, to discover the nature of the particular entity possessing the person and then attack, drive it out, or otherwise destroy it. This was done by some powerful magic for which rituals, spells, incantations, talismans and amulets were used. Sekhmet priests seem also to have been involved in the prevention of plagues, inspection of sacrificial animals and even veterinary medicine. Other healers like the *swnw* and the *s3.w* seem to have had recourse to the same methods and scriptures as the wab.

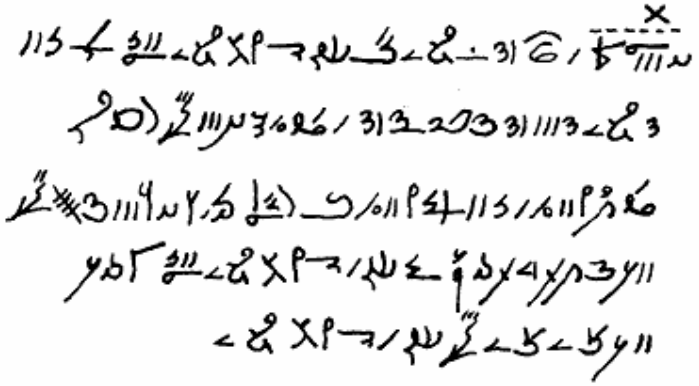
Physical medicines such as herbs were mostly expected to assuage the pain only, while magic made the cure. Not all of Egyptian medicine was based on wishful thinking (moreover we should never disregard the effect faith can have on our health), much was the result of experimentation and observation.
Apart from spiritual healing, they practiced various methods of color healing, massage and surgery as well, and made extensive use of therapeutic herbs and foods. According to Herodotus there was a high degree of specialization among physicians. Nothing certain is known about the way physicians acquired their medical knowledge, but one surmises that after (or in parallel to) their formation as scribes they were apprenticed to practicing healers.

Like all scribal professions medicine was a domain dominated by men. But occasionally women succeeded not just in acquiring medical knowledge but also in climbing to the top of the scribal hierarchy.

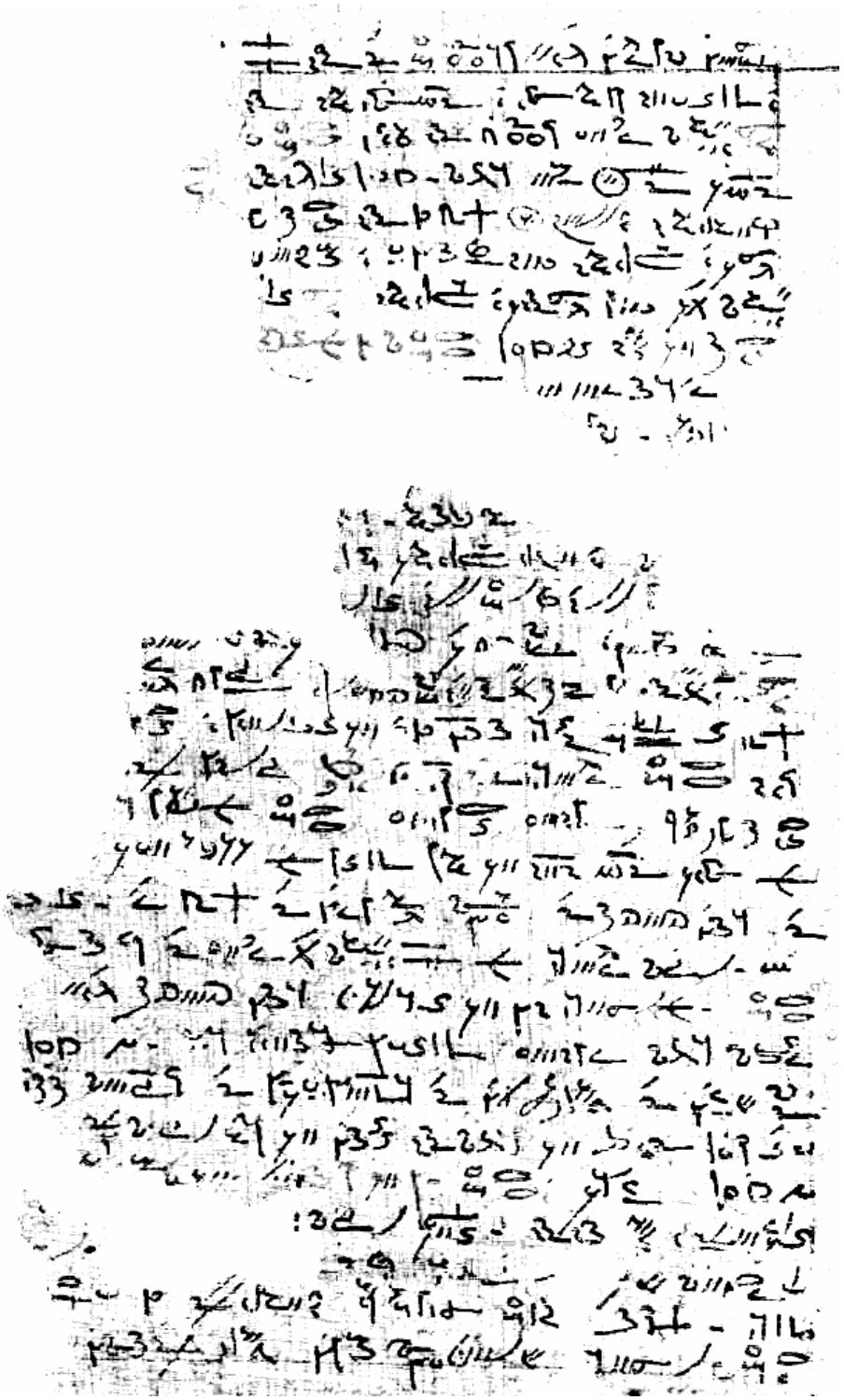
EXERCISES



Magic papyrus



Receipt to know if the woman will conceive



Third page fragments of papyrus *A Medical Book from Crocodilopolis*

WAGES

Until the middle of the first millennium BCE no coined money at all was used in Egypt, or anywhere else for that matter. Exchanges were concluded using the values of services or commodities. These were often grain, but later increasingly metal rings of fixed weight, a sort of proto currency.

But during the New Kingdom metal rarely changed hands, though it was often used as a base for evaluation and comparison.

The vast majority of Egyptians existed at subsistence level. The basic needs of a person living in a warm country like Egypt are minimal: water, food, a simple shelter and some clothing. And the workmen were paid little more than such a minimum. During the Old Kingdom the daily ration or wage was ten loaves of bread and two jugs of beer.

Better information can be had about the New Kingdom. A sack of corn containing 77 litres of wheat weighed about 58 kg and was valued at two deben of copper. At Deir el Medine, the corn rations they received on day 17 of the second month of winter, Year 29, were as follows:

	sacks of corn per month	worth in copper deben	kg of corn per day
foreman	7½	15	14.5
scribe	7½	15	14.5
worker	5½	11	10.6
gatekeeper	1½	3	2.9
physician	1½	3	2.9

Corn based foods were the base of alimentation, and wages were paid to a large part in grain, but other goods are also mentioned, such as vegetables, fish, clothes and the like. Much of these rations was consumed by the workers and their families, and little surplus remained with which to acquire other necessities, let alone luxuries.

According to the Zenon papyri, during early Ptolemaic Period the wages of an unskilled worker were about one obol (1/12 kite) a day.

PRICES

In Egypt's command economy, based on the collection and redistribution of much of the agricultural produce, prices remained stable for great lengths of time and market forces had only marginal influence on them during the times of strong government and little social mobility.

One should not imagine a system where prices were fixed by a central authority, with directives sent to merchants and state inspectors descending upon weekly markets to check on prices. These were probably agreed upon by vendor and buyer after bargaining, with traditional prices as guidelines.

As is the case in any deeply conservative society, one was expected to do the right thing, right meaning whatever had been done for generations and belonged therefore to the correct order of things, sanctified as Maat. Of course, people profited to varying degrees, but these differences were generally accepted by the populace. Everybody enjoyed a part of the country's wealth which could be small as long as the distribution was seen to be fair.

Thus ancient custom and not momentary advantage and greed dictated prices and wages much of the time. If there was a shortage of some commodity, prices did not rise until only the wealthiest were able to pay them. Instead of becoming unaffordable to the poor because of the expense, it became unavailable to the lowly because of the precedence higher ranked individuals enjoyed. The outcome was the same and the poor had to do without.

The list below reflects New Kingdom prices of a number of commodities in copper unless otherwise stated. Copper was worth approximately one hundredth of its weight in silver during the New Kingdom. Ten copper deben would have equaled one kit of silver. There were wide fluctuations due to varying sizes, quality, etc, and prices were affected by the passage of time.

Food

1 sack of wheat (c.58 kg)	1 to 2 deben	During the latter part of the 20th dynasty, grain prices rose to between 8 and 12 deben, falling to 2 after the end of the New Kingdom. Only corn prices fluctuated thus strongly.
1 sack of barley	2 deben	
1 artaba of grain (27 litres)	1½ drachmas (¾ kit)	Ptolemaic Period
1 litre of oil	1 deben	Deir el Medina
1 jug of olive oil	1½ deben	
1 container of fresh fat	30 deben	
1 loaf of bread	0.1 deben	Deir el Medina
1 litre of beer	½ deben	
1 cake	0.2 deben	
1 litre of wine	1 deben	Deir el Medina
1 thigh of a wendju cow	3½ seniu, about 30 deben	
1 bundle of vegetables	½ deben	
50 fish	2 deben	Deir el Medina

Utensils

1 bronze kebet vessel	20 deben	
1 bronze gai vessel	16 deben	
1 pesdjet vessel	3 goldunits	
1 bronze jar	18 deben (1^2/3 kit of silver)	18th dynasty
1 bronze cup	5 deben	
1 wooden *skr* container	2 deben	
1 leather bucket	3 deben	
1 basket	4 deben	

Garments, etc

1 linen sheet	33 deben (3^1/3 kit of silver)	18th dynasty
10 shirts of fine linen	4 kit of silver	18th dynasty
1 shirt	5 deben	
1 shirt	2½ deben	Deir el Medina
1 smooth *d̲ȝy* garment	30 deben	
1 smooth *dȝyw* garment	11 deben	
1 smooth *sḏ̲y.t* garment	10 deben	
1 kalasiris	20 deben	
1 *dȝyw* garment	20 deben	
1 pair of sandals	2 deben	

Grooming

1 razor	2 deben	Deir el Medina
1 razor	1 deben	
1 mirror	6 deben	Deir el Medina
1 fly-swat	1 deben	Deir el Medina
1 glass-pearl necklace	5 deben	
1 amulet	1 deben	

Furniture

1 woven mat	1 deben
1 bed	12-20 deben
1 chair	20 deben
1 chair, 1 foot-stool, 1 post	13 deben
1 table	15 deben
1 chest	1 deben
1 sleeping mat (?)	2 deben

Timber

1 *ḏp ḥ*-wide plank of *ꜥš* wood	1 kit of copper	20th Dynasty
1 Drat plank of *ꜥš* wood	2 kit of silver per cubit length	20th Dynasty

Animals

1 bird	¼ deben	Deir el Medina
1 goat	2½ deben	Deir el Medina
1 donkey	25 deben	
1 donkey	40 deben	Ramses III
1 cow	up to 140 deben	
1 bull	120 deben	
1 bull	50 deben	Deir el Medina
1 ox	60 deben	Under Ramses XI

Land

lease of 1 arura	about 5 deben	11th dynasty
1 arura	0.17 deben of silver	18th dynasty
1 arura	0.5 to 0.6 deben of silver	21st dynasty
1 arura	0.1 deben of silver	21st dynasty

Funerary equipment

1 linen shroud	50 deben (5 kit of silver)	18th dynasty
1 simple wooden coffin	20-40 deben	
1 scribe's coffin	200 deben	
1 simple ushabti	0.02 deben	
1 set of simple canopic jars	5 deben	
1 'Book of the Dead'	100 deben	Deir el Medina
1 wooden statuette	10 deben	

Slaves

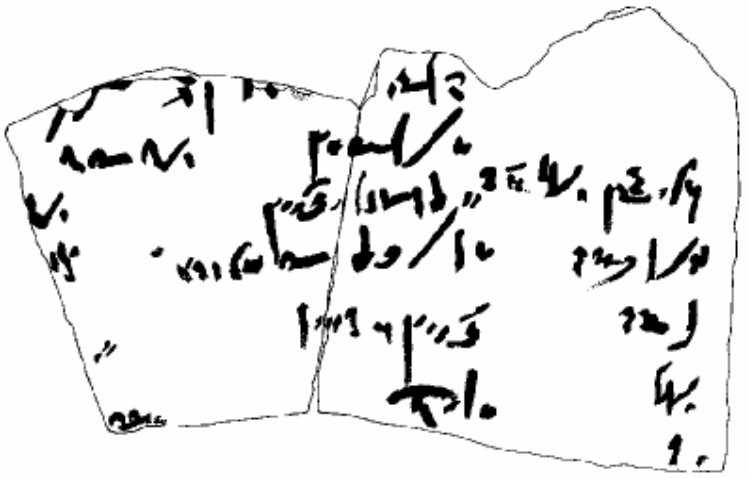
1 slave girl	4 deben of silver	18th dynasty
1 ordinary male slave	3 deben 1 kit of silver	21st dynasty

Metal

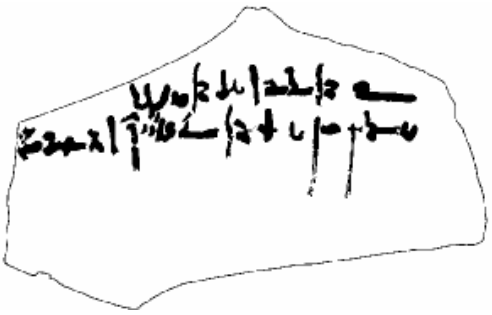
	(Ratios are approximate)	
1 kit of gold	2 kit of silver 1 to 2	Until the 20th Dynasty
1 kit of silver	10 deben of copper 1 to 100	Until the 20th Dynasty
1 kit of gold	200 kit of copper 1 to 200	Throughout the New Kingdom
1 kit of silver	6 deben of copper 1 to 60	Late 20th Dynasty
1 kit of silver	33 deben of copper 1 to 330	Ptolemaic Period
1 gold hemidrachma	1½ silver tetradrachmas 1 to 10	Alexander the Great
1 gold stater (60 drachmas)	15 silver tetradrachmas 1 to 12	Ptolemy I
1 gold octodrachma	100 silver drachmas 1 to 12.5	Ptolemy II

EXERCISES

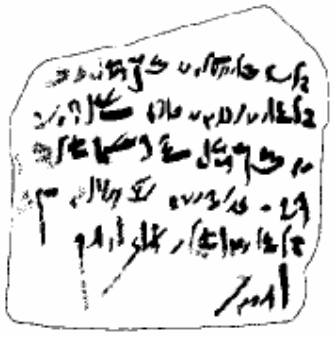
Accounts



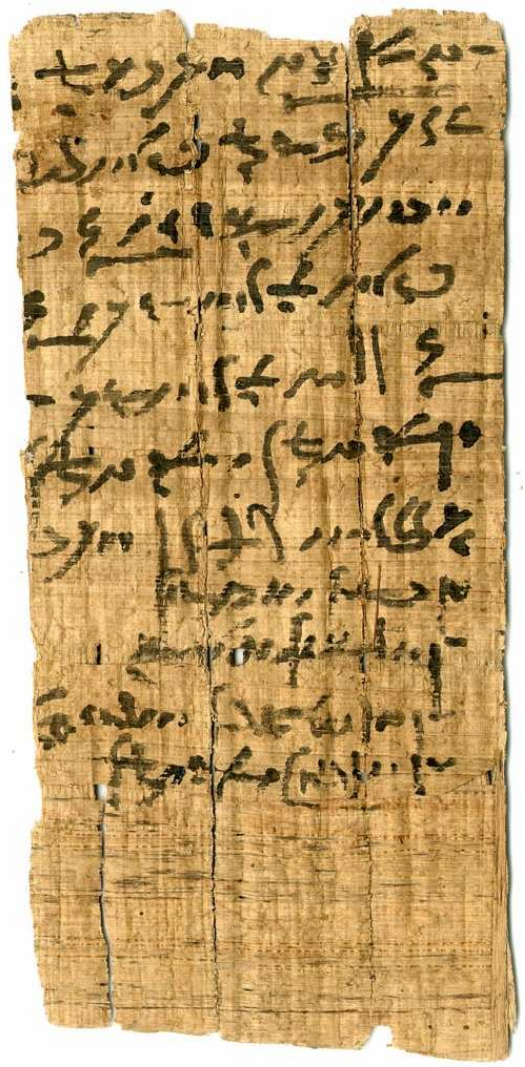
Receipt of fruit tax



Receipt of burial tax



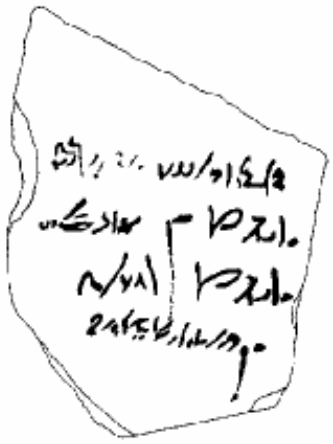
Receipt of money



Receipt of yoke tax

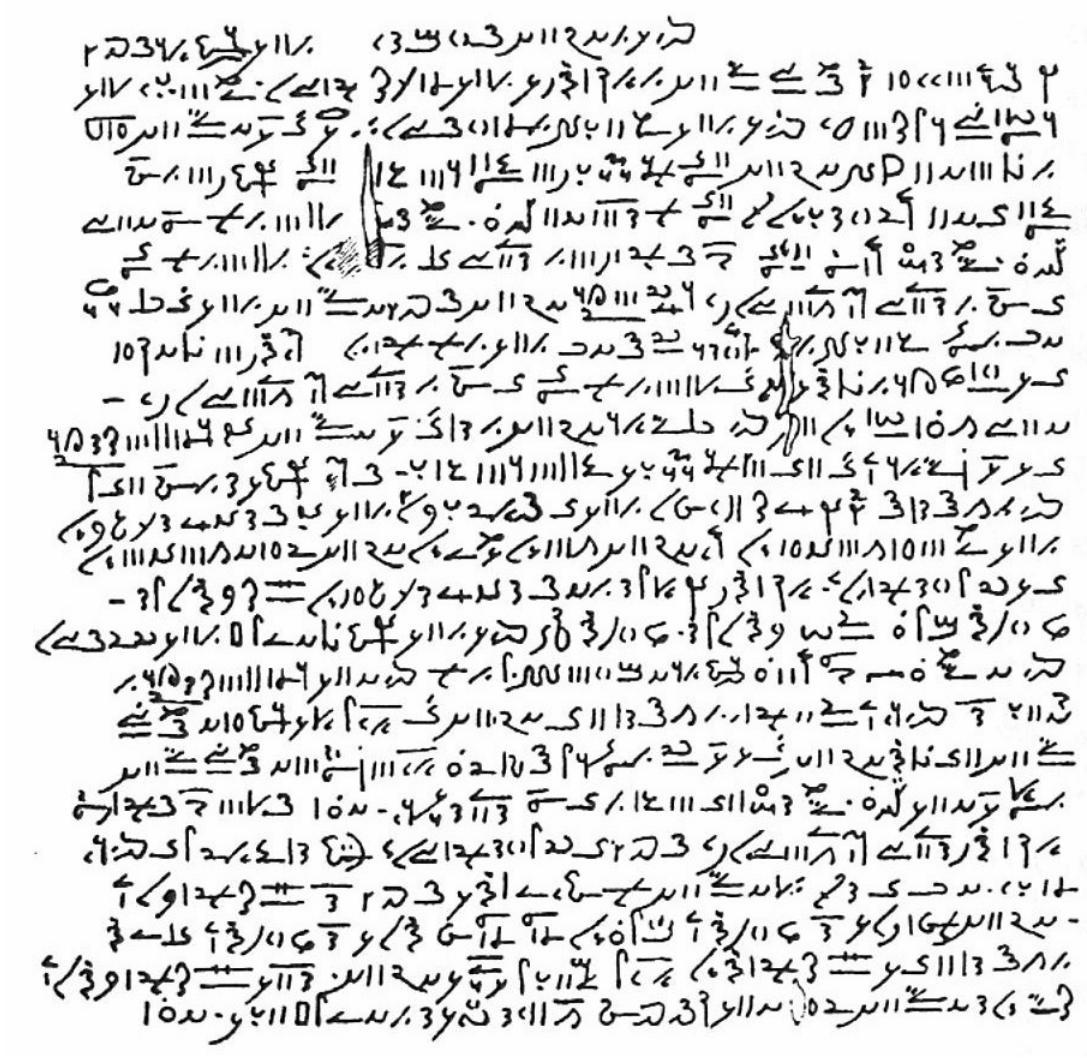


Receipt of salt tax

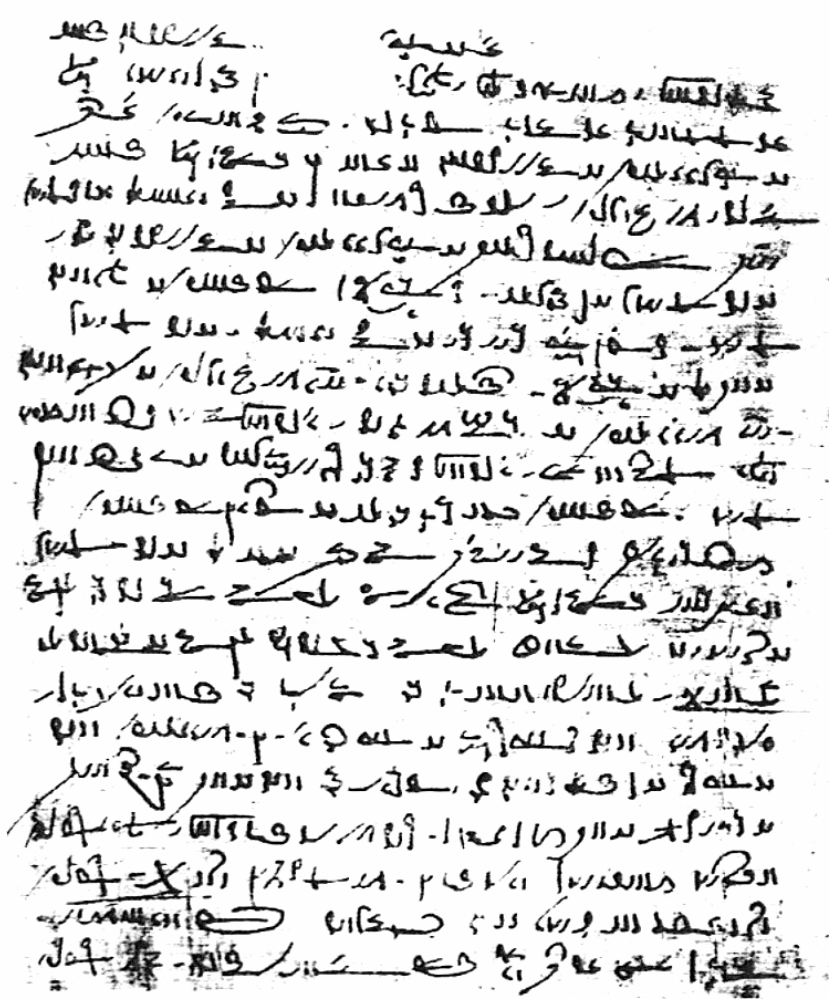


EXERCISES ON LITERARY AND NON LITERARY TEXTS

Fragment of *Der Ägyptische Mythus von Sonnenauge*

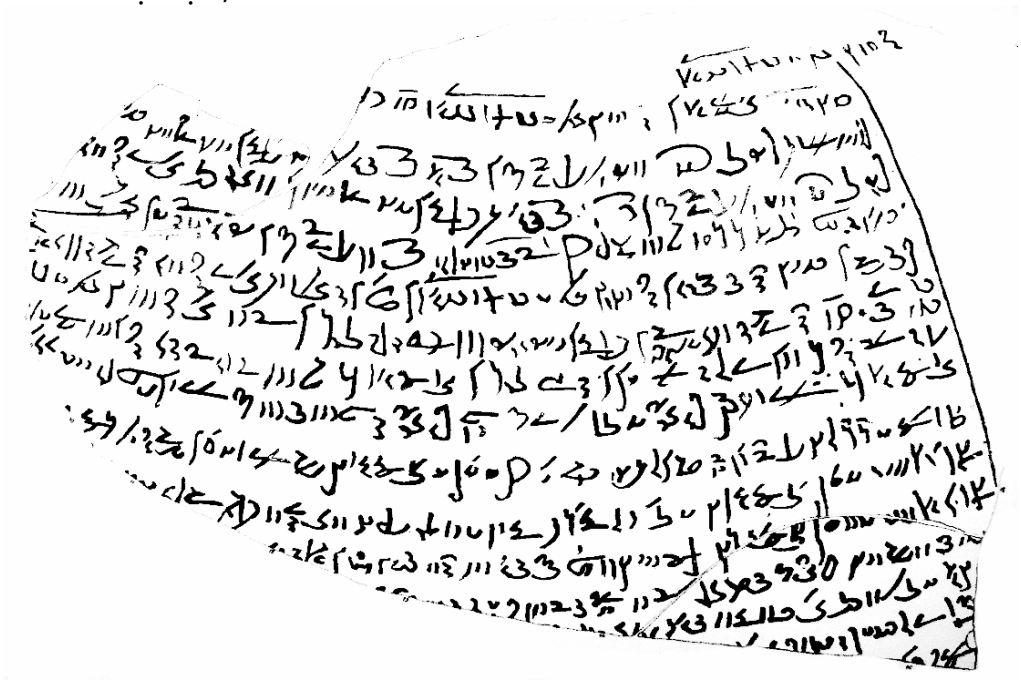


Fragment of *Der Sagenkreis des Königs Petubastis*

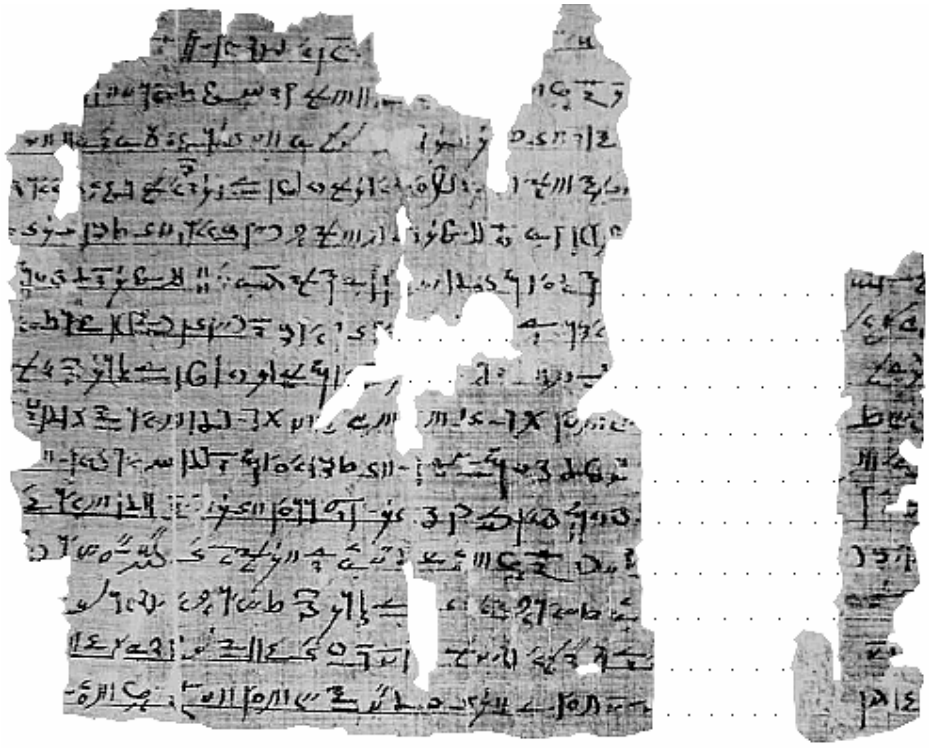


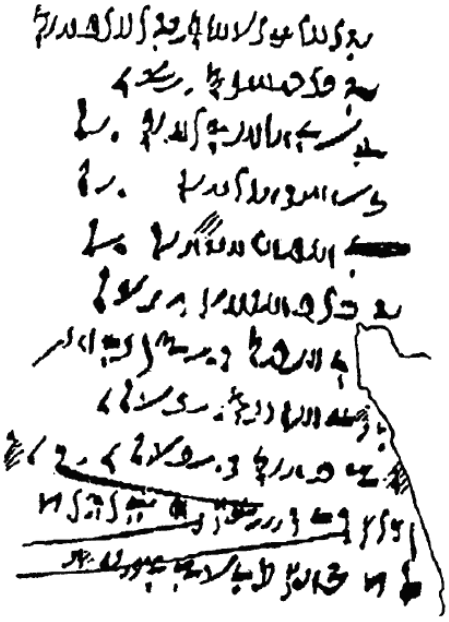
Fragment of the *Magic Papyrus of London and Leiden*, Plate XXVIII

Fragment of the *Texte auf Krügen*, First Letter, The Story of the Sorcerer *ḥi-ḥr*, Plate I

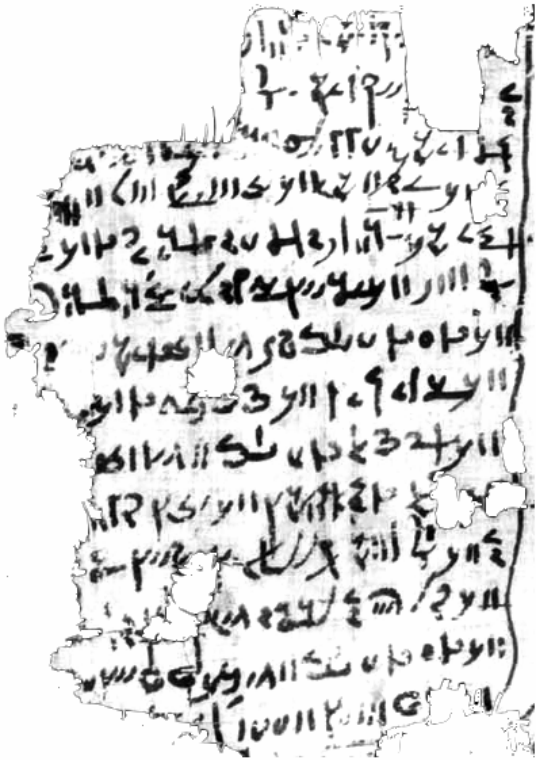


Fragment of Plate 5 of the *Tale of Petese Son of Petetum*

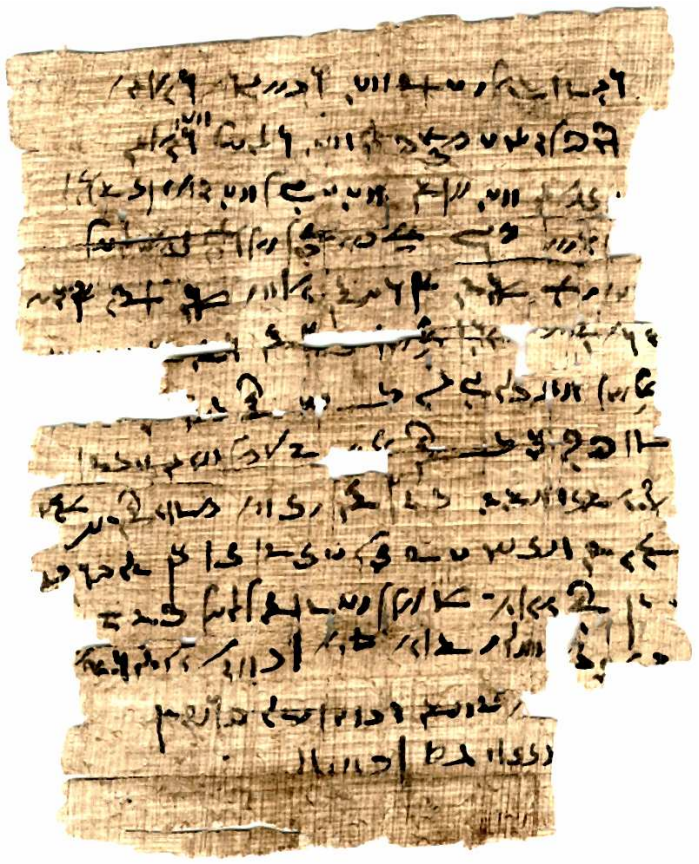




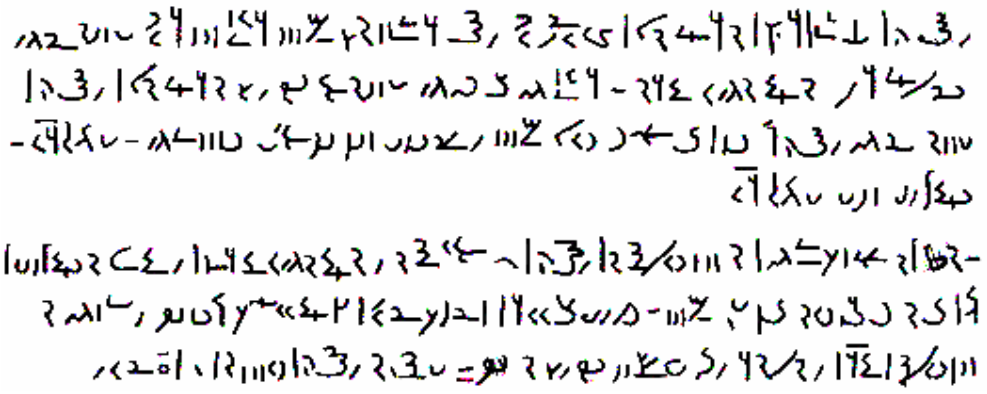
Census list



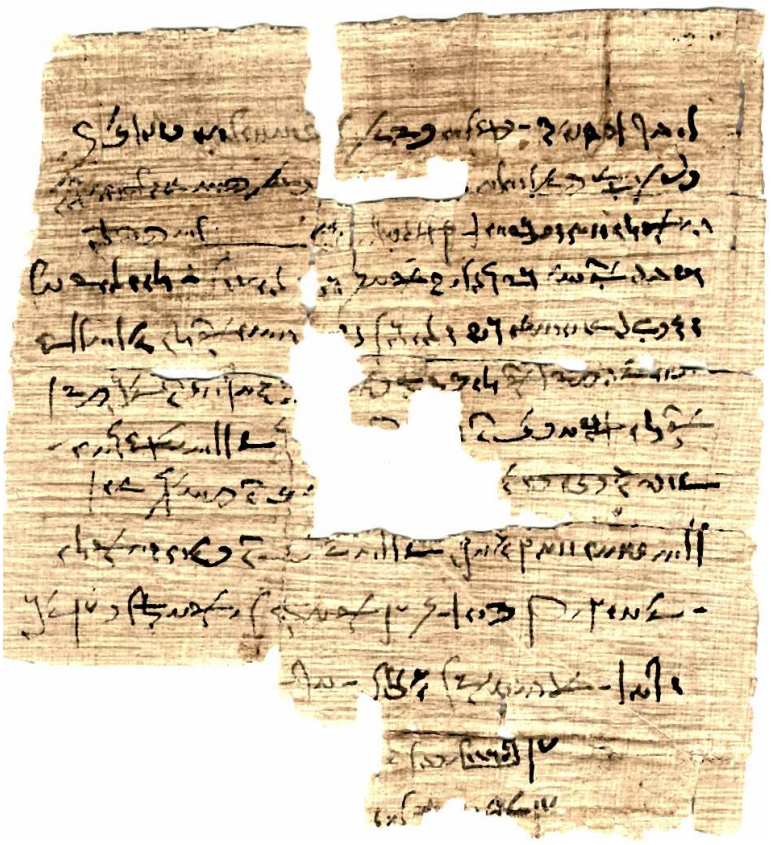
Part of an omen text



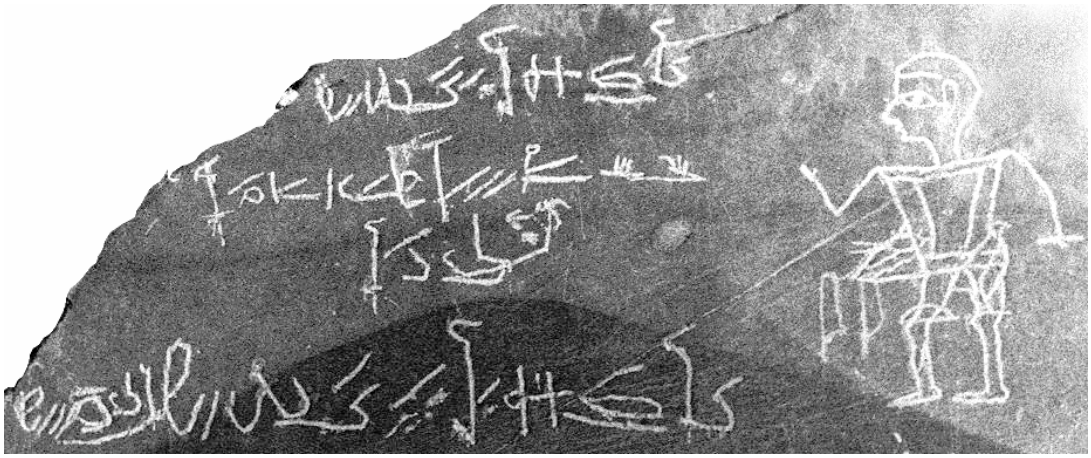
Letter of a soldier to his commandant



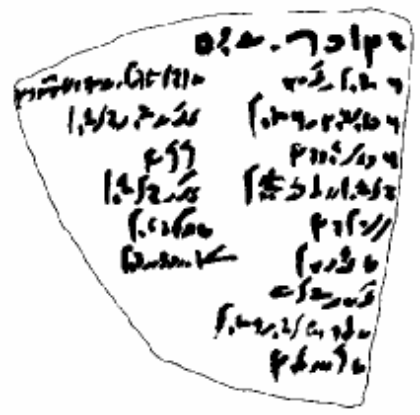
Copy of the lines 13 and 14 of the *Memphis Decree*



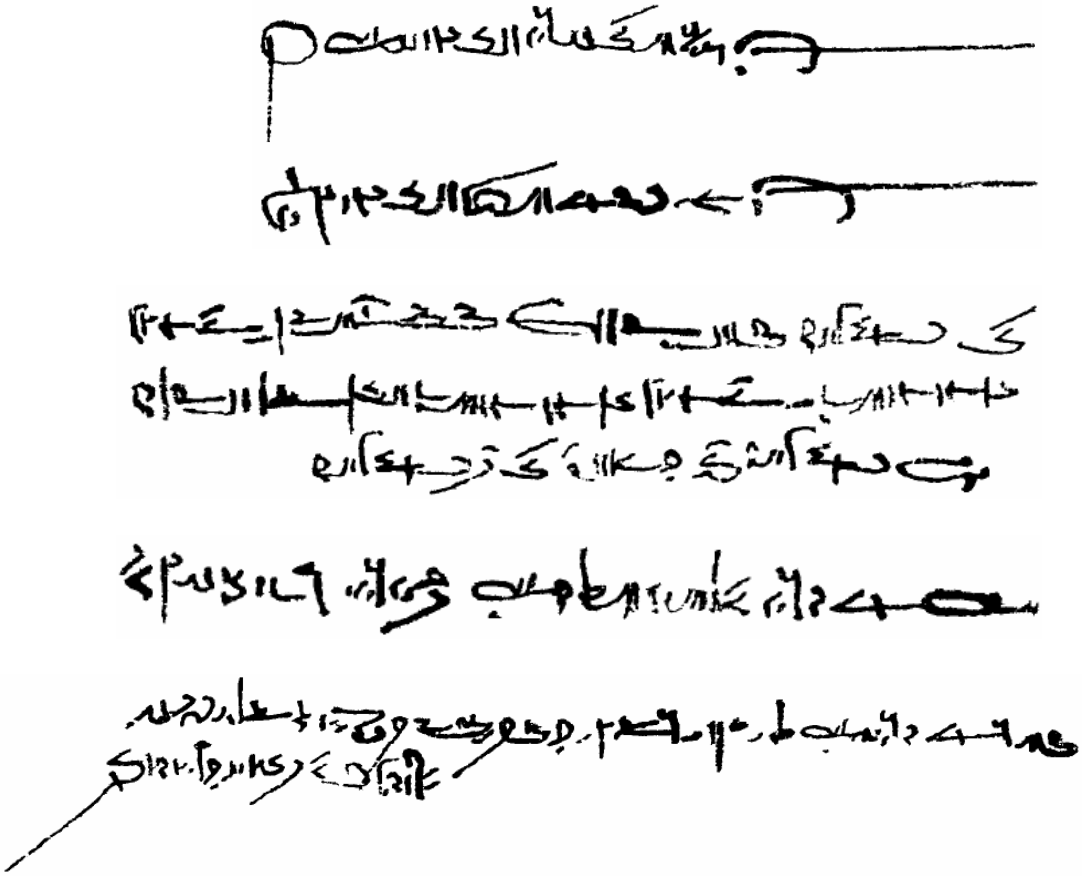
Apologies letter



Graffiti in stone from the Wadi Hammamat



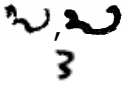
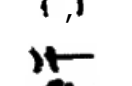
List of names of late reign of Ptolemy II



Passages of *The Instructions of 'Onchsheshonqy*

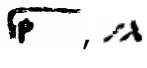
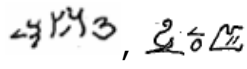
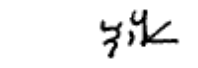
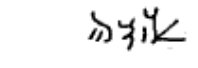
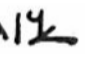
APPENDICES

BASIC ALPHABET DEVELOPMENT

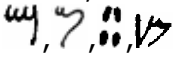
	Roman	Ptolemaic	Hieratic	Cursive	Hieroglyph
ȝ					
i					
iw e					
ꜥ					
y					
w					
b					
p					
f					
m					
n					
r					
l (*rw*)					
h					


ḥ
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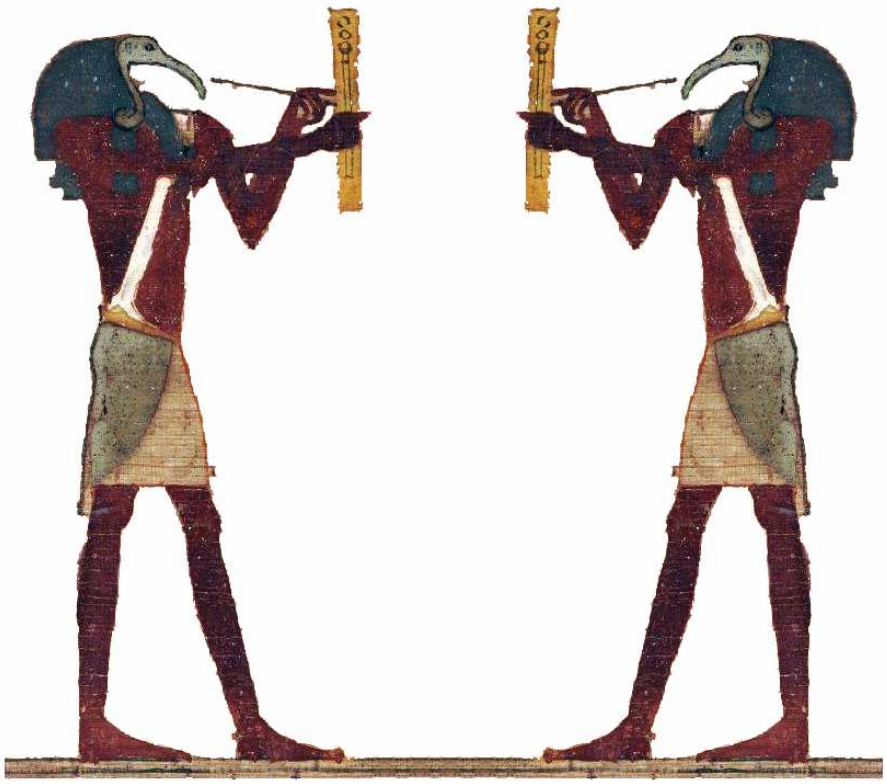
SOME IDEOGRAMES

		Roman	Ptolemaic	Hieratic	Hieroglyph
House	*pr*				
Mother	*mw.t*				
Mouth	*r 3*				
Door	*r 3*				
Year	*ḥ s bt*				
Month	*ibt*				
Son, boy	*šr*				
Son	*sn*				
Daughter, girl	*šr.t*				
Pharaoh, king	*nswt*				
Army	*mšʿ*				
Woman	*s ḥ m.t*				
Man, person	*s, rm t*				
Heart	*ib*				
Bull	*k 3*				
Land, earth	*t 3*				
Gold	*nwb*				

NUMBERS

	Roman	Ptolemaic	Hieratic	Hieroglyph
01				
02				
03				
04				
05				
06				
07				
08				
09				
10				
20				
30				
40				
50				
60				
70				
80				
90				
100				
1000				

SELECTED VOCABULARY



The first column of this vocabulary lists the words in English. Any expression or different meaning formed with the word listed is put bellow it and followed by the Demotic expression in transliteration or the particle used to make it.

Wait, to

For *n*

Stay with, to *irm*

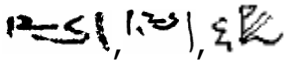
The second column is the translitearation of the Demotic word.

ḥ3ʿ

Some nouns indicate various ways to write and transliterate the word.

ʿl, *3l(ʿ)*, *3l*

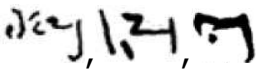
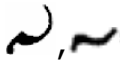
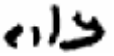
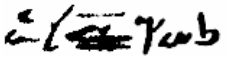
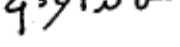
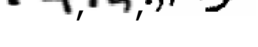
The third column is the Demotic writing column. It has none, one, two or various examples and ways to write the same word or expression.

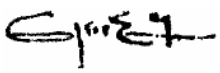
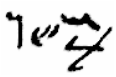
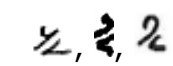
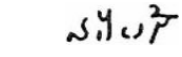
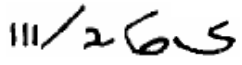
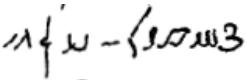
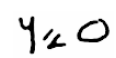
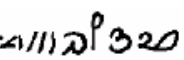
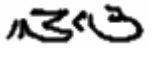
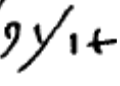
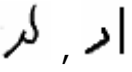
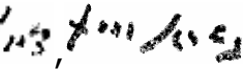
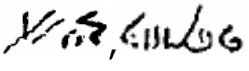
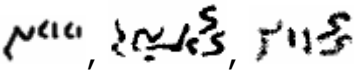
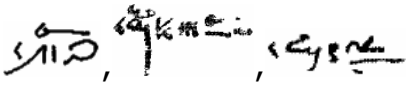


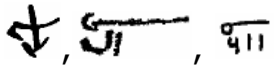
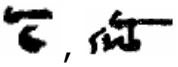
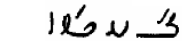
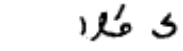
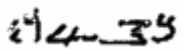
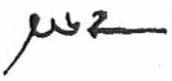
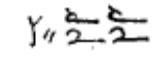
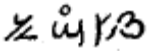
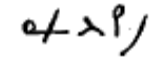
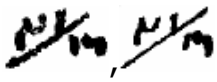
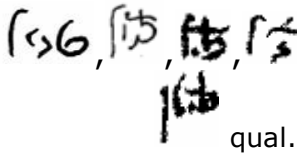
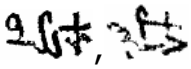
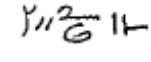
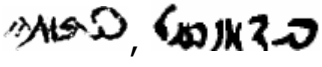
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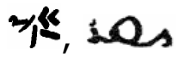
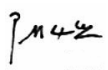
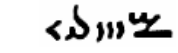
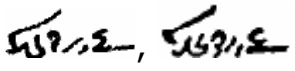
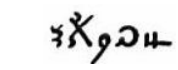
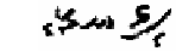
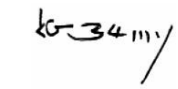
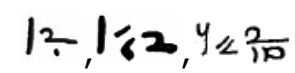
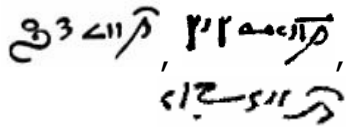
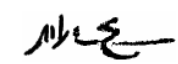
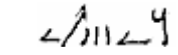
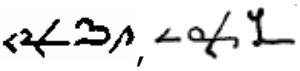
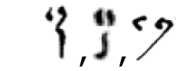
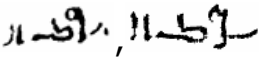
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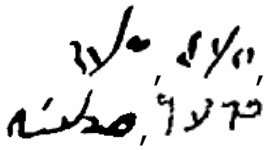
English	Demotic	
A		
Abandon, hand over, to	*ḫ3ʿ*	
Ability, force, strength	*pḥty(.t)*	
Accordingly	*ḫ p3 ʿn*	
Account, bill	*ip*	
Account, on ~ of	*iw tbe*	
Acknowledgement, receipt, payment	*isw*	
Addition	*wt*	
Adultery	*mt.t nḏs.t*	
Afraid, to be	*ḥnwḥ*	
After, except, (before verbs)	*m-s3*	
Again, also, not even	*ʿn*	
Agent, administrator	*rd*	
Agree, to Obedient *rm.t iw=f*	*mtr*	
Agreeable, friendly, to be,	*t ḫne*	
Agreement	*bl*	
Agriculture, plantation	*wyʿ*	

Air	*š w*	
Alive, to be, stay, to, nourished, weel fed	*ꜥḥꜥ n ꜥnḫ*	
All	*ḏr*	
All at once	*wꜥ sp*	
All, every, any	*nb*	
Alone, single, only	*wꜥ.t=*	
Always, zealously	*ꜥš 3 y*	
Amazed, to be, admire, to Wonder, amazement –	*ir ḫpry*	
Amazement, wonder, forgetfulness	*myh n p 3 t 3*	
Ambition, aspiration, desire	*mr(.t)*	
Ammoniac	*3 m w n y ꜥk*	
Amount	*mꜥše*	
Amount, totalities	*dmd*	
Amputate, to, humiliate, to, make little, to	*ḏlḥ*	
And, with	*ḥnꜥ*	
Anger, wrath	*ḫꜥry*	
Angry, to be, angry, enraged	*ḫꜥr*	
Animal, four-footed	*ꜥꜥ*	
Annotation, account, record	*kny.t*	

Another, other	*ky*	
Another, other (f)	*k.t*	
Answer, to, answer, reply, to To *r* Respond *m-s ʒ* Interpret *bnr*	*w ʒ ḥ*	
Answer, to	*ḏ p ʒ w ʒ ḥ*	
Answer, to	*ir-w ʒ ḥ*	
Answer, to, answer	*wšb*	
Ant or locust	*škṯ*	
Ant	*ḳpḳp*	
Anything	*nk nb*	
Anxiety, care Take care of, to *r*	*rwš*	
Ape	*kl*	
Appear, to, rise, to	*ḫ ʿ*	 qual.
Appearence, rising, festival	*ḫ ʿ*	
Applaud, exalt, to	*mḫy*	
Apple	*ḏpḫ*	
Appointment place, meeting place	*nʿy.t*	

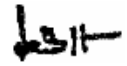
Approach, to, draw near, to	$\underline{h}ne$	
Arch	$pty(.t)$	
Archer	$pyṯ.t$	
Arena	$mṯwn$	
Argue, to, contest, to, quarrel, to	$\underline{h}nṯ$	
Aridity	$šw(y)$	
Arm	$\underline{d}nh$	
Arms	$ʿ.wy$	
Armour	$lybš$	
Army	$mšʿ$	
Arouse, to, excite, to, rise up, to	$nhsʿ$	
Arrive, to	$šm\text{-}iy$	
Arrow	$sty.t$	
Art	$ḥm.t$	
Artabe	rdb	
As though	$r\text{-}\underline{h}\ \underline{h}pr\ iw$	

Ascend, to, go up, to, assemble, to, ascent, lifting — ʿl, 3l(ʿ), 3l



Ashamed, to be, shame — ḏm

Of *n*

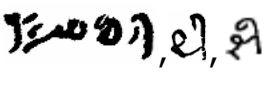


Ashes — klm



Ask, to, inquire, to — šn(y)

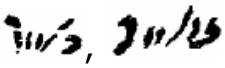
For *r*



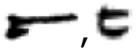
Ass, donkey — ʿ3



Assistant, apprentice — ḫrʿ



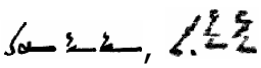
Associate, to, join, to, ally, to — sm3



Asylum, house of protection — ʿ.wy nḫt.t

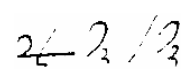


Attack, threaten, to — ʿtʿt

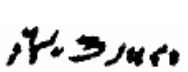


Attention, to pay — ḥrḥ

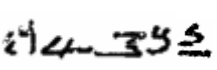
To *r*



Auction — ʿyš



Avenge, to, revenge, to (to answer again) — ʿn wšb



Avenge, to, punish, to, punishment — tbe



Awake, to be — rs

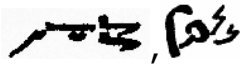
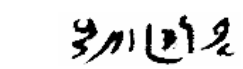
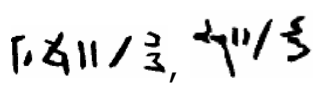
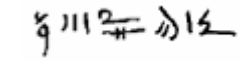
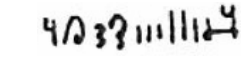
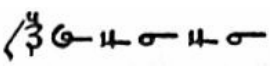
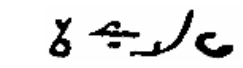
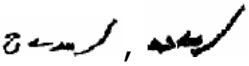
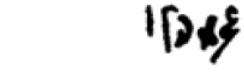
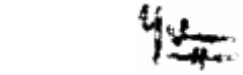
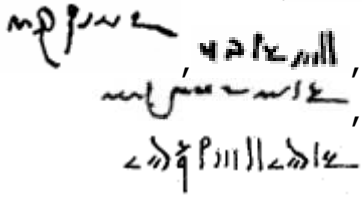
Carefull with, to be *r*

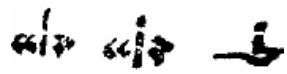
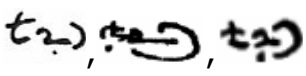
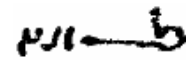
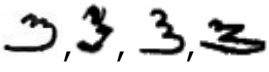
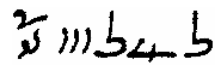
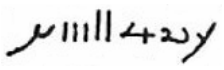
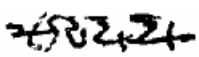
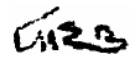
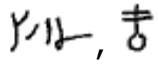
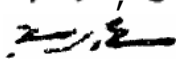
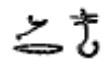
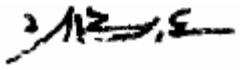
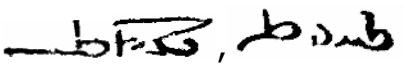
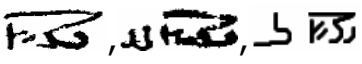
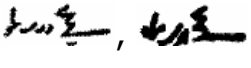
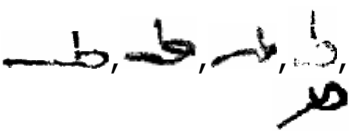
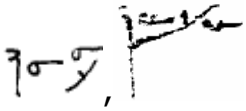
Wake up, to *r-bnr*

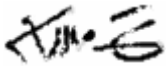
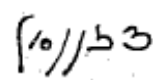
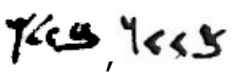
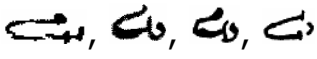
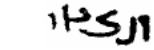
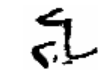
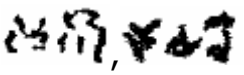
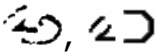
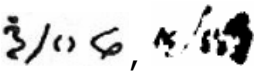
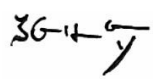
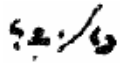
Guard, watch –

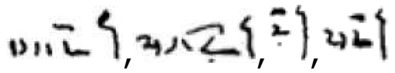
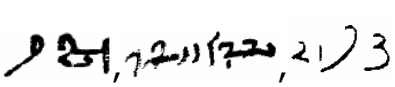
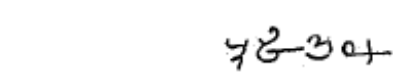
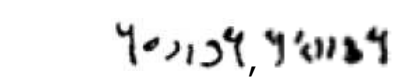


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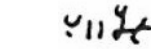
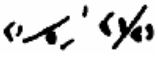
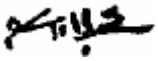
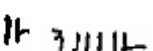
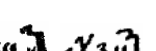
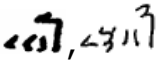
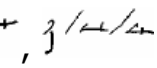
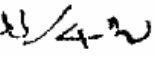
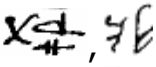
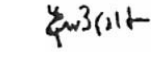
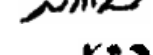
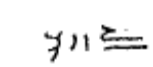
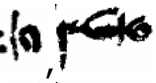
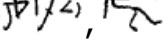
Baboon	ꜥꜥ*n*	
Back, shoulder	*nḥ ȝby.t*	
Baker	ꜥ*mr*(*e*)	
Bakery	ꜥ*.wy-psy*	
Bald	*srkrk*	
Balderdash, malarkey, speech	*sḏyḥ ȝ*	
Baldness	*kḏkḏ*	
Bandage	*ḫlt*	
Bandage, strip	*ryt*	
Bank, money box	ꜥ*fty.t*	
Barber	*ḫ*ꜥ*ḳ*ꜥ	
Barley	*it*	
Basis	*gs*	
Basket	*byr*	
Bath	*s.t-iywn*	

Be between X & Y, to	*ḫpr iwṯ* X *iwṯ* Y	
Be not, to	*mn*	
Be with, to	*ḫpr irm*	
Be, to	*wn*	
Beak, bill	*ḫbḫy*	
Bear (f), lioness	*l3by*	
Beat, to, fight, to	*ḳnḳn*	
Beat, to	*mḥy* (*ḥmy*)	
Beautiful, good, excellent	*nfr*	
Beautiful, pleasing	*ʿn*	
Beauty	*nfr*	
Beauty, splendor Pleased, to be *rʿ-ʿnʿy*	*ʿnʿy*	
Because	*r-tb3 ḫpr*	
Because (noun, pronoun)	*r-ḏb3(.ṯ)*	
Become younger, rejuvenate, to	*rpy*	
Become, happen, to	*ḫpr*	
Bed	*klk*	

Bedroom	*ḳwṯn*	
Bedroom, suite	*rḫny*	
Bee	*ʿf*	
Beetle, scarab	*mḫrr*	
Before, against	*wb*	
Before (king or god)	*m-bꜣḥ*	
Before (spatially) (roman)	*ỉir-ḥr=*	
Before (time), first	*r ḥꜣ.t*	
Behavior, bad	*nḏsy.t*	
Belly, stomach	*ꜣt(y)(.t)*	
Belly, womb	*ḫe.t=*	
Belonging to Have, to *wn mtw=* Have not, to *mn mtw=*	*mtw=*	
Belt, strap, leather, skin	*ḫʿr*	
Bend, to, bent, to be	*klḏ*	
Bent, to be, to become Toward *r* Corner –	*ʿlḳ*	
Between	*ỉwṯ*	

Between, among, to be	*ḫpr iwṯ*	
Beyond	*n ḥw*	
Beer	*ḥnḳ*	
Big	*n3*	
Big	*nḫt*	
Big	*wr*	
How many? (attested only in Coptic as a question)		
Bird, goose	*3pwṯ, ipt*	
Birth	*ms.t*	
Bite, to	*phs*	
Bitter, very angry, to be	*tḥ*	
Bitterness	*tḥ3*	
Black	*km* qual	
Bless, to, consecrate, to	*smˁ*	
Blessing, gift, best thing	*rnn.t*	
Blind	*bl*	
Blood Bleed, to *pn snf r-bnr* (to pour out blood)	*snf*	
Blow, to	*nyf*	

Upon *r*
Breathe, to *r-bnr*

Blue	*sšt*	
Blunt, cut off, broken	*š(r)p*	
Board	*t3*	
Board, to go on, embark, to	*ʿl r mr*	
Boast, to	*ʿbʿ*	
Boat, ship	*ḏ3y*	
Body	*swmʿ*	
Body	*ḥʿ.t*	
Boil, cook, to	*brbr*	
Bond, convinent Conspiracy – *bn.t*	*3brṯ.t*	
Bone	*ḳs*	
Book	*ḏmʿ*	
Border, limit	*3yṯ*	
Border, to	*hn*	
Bosom, genital parts	*ḳne=*	
Bottle, jar	*lgynws*	
Bouquet of flowers, wreath	*ʿnḫ*	
Bow down, to	*ḫb*	
Boy	*ʿlw*	

Brazier *gyḏ*

Bread *t*

Breasts *ḳnw*

Breath, to, blow, to *lhs*

Breath, to, breathe *snsn*

Brewer *ʿtḫ*

Brewery, bakery *hy3(.t)*

Brick, adobe *tb3.t, tb*

Bricklayer *r.ḳt-sbt*

Bright, shiny (m) *ef-mḥ*

Brightness *ḫy.t*

Brightness *yl*

Bring, to, hold, to *3r3,*

Bring to, to *r*

Take away, to *r-bnr*

Take out to, to *r-bnr r*

Take away from, to *r-bnr n*

Bring, to, fetch, to (see carry, to) *fy*

Bring, to *in*

To, for *r*

To, for (people) *n*

Out, put out, to, publish, to *r-bnr*

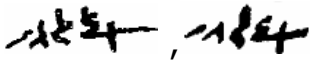
sḏm=f

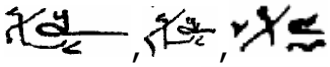
Bronze *ḥmt*

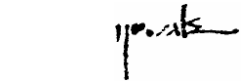
Brother *sn*

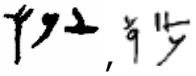
Brown *pr(w)s*

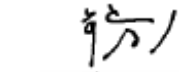
Bucket ꜥrꜥ 

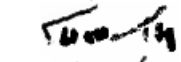
Build, to, form, to, edify, to, encourage, to *ḳt* 

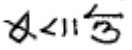
Bull *k3* 

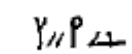
Bureau, office ꜥ.*wy n sẖ* 

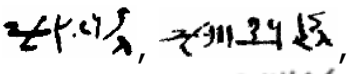
Burn, to *ḏf* 

Burn, to *rḳh* 

Bury, to *ḳrs* 

Bury, to *tms* 

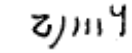
Bush, tree, orchard *bw* 

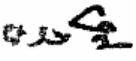
Business, affair, matter, condition ꜥš-*s ḥn*(*y*) 

Misfortune – *bn*

Good fortune – *nfr*

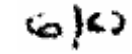
But, however *m-s3 ḫpr* 

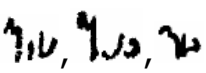
Butter, cream *syr* 

Buttocks *ḫpṯ* 

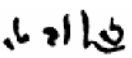
Buy, to *ỉr-šweṯ* 

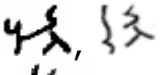
Buy, to (bring for money) *ỉn r-ḏb3 ḥ ḏ* 

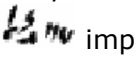
By…! (interjection and beginning of oaths and swearings) ꜥnḫ 

By (measurements) *ḥr-ḫ* 

C

Chalice, goblet *ṯyb3.t* 

Call, to, read, to, recite, to, indeed ꜥš 

Have a claim on, to *m-s3* 
imp

Promise to, to, read to, to *r*

Agree with, to *ḥr*

Call out, to, shout, to *lyl 3y*

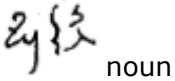
Complain, to *sgp*

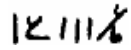
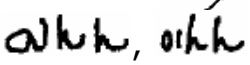
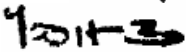
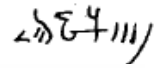
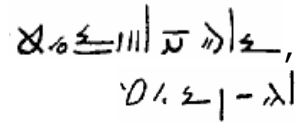
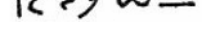
Pray to, to *šll r*

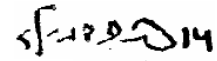
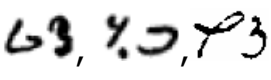
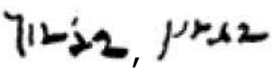
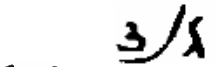
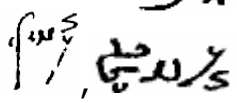
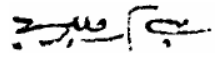
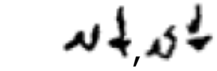
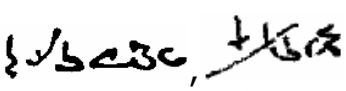
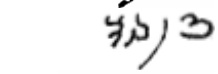
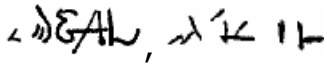
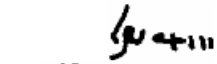
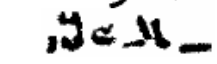
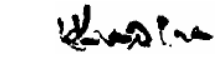
Cry out, to *3ll*

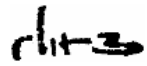
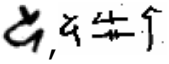
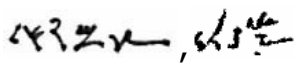
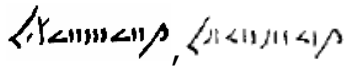
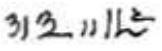
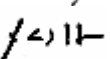
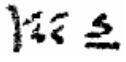
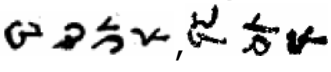
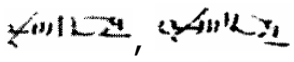
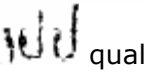
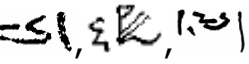
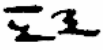
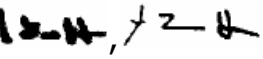
Conjure, to, call out, to, cry to, to *wb 3*

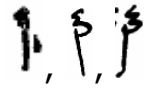
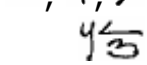
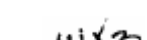
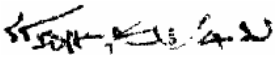
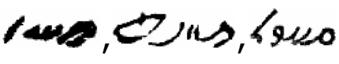
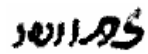
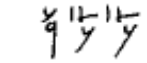
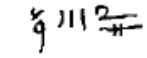
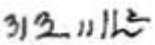
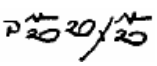
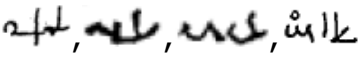
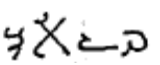
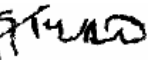
Calling, reading, reciting


noun

Cancer (zodiac)	*gn ḥ d̲*	
Care, to About *wb 3*	*ʿ ḥ ʿ*	
Carry, to Divide X by Y *fy* X *r* Y carry out, deliver, take away *r-bnr*	*fy*	
Cat	*ḳle.t*	
Cave, crypt, hole	*bb*	
Cavern, tomb	*im ḥ*	
Cease, to, to be eclipsed,	*3 b w* qual.	
Celebrate, to	*šbn*	
Cell, niche, room	*ry.t*	
Cellar	*ʿ.wy n (p 3) itn*	
Centurion	*gn ṯryn*	
Cereals	*pr(.t)*	
Chains	*pnb.w*	

Chamber, private, shrine	*knḥ ȝ.t*	
Chapel	*ȝtr.t*	
Character, personality, conduct	*ȝmy.t*	
Charge, to, fill, to Satiety, limit –	*mḥ*	
Charitably, beneficently	*mnḫ*	
Cheese, yoghurt	*ḥlm*	
Chest, box	*ʿfṯ(.t)*	
Chest	*mnt(e)*	
Chief physician	*wr swnw*	
Child, young	*ḫrty*	
Child, young servant	*ḫm-ḫl*	
Child	*ḫl*	
Chin	*mrṯ*	
Chisel	*ṯb*	
Choachite (libation pourer)	*wȝḥ-mw*	
City	*bȝk.t*	
Claw, nail	*yb*	
Clear, to, bright	*bḳ*	
Climb, to	*ḏtf*	
Cloak, coat	*gwng*	
Cloth, rag	*ȝʿl*	

Cloth, towel	*šb.t*	
Braid, to *šb.t*		
Clothing, cloth	*ḥbs.t*	
Clothe, to -		
Cloud	*gp(ꜣ).t*	
Cloud	*šn*	
Cloud, cloudness	*ḥsys(e)*	
Coast, shore, edge	*spṯ*	
Coat, to	*ꜥꜥ*	
Cold	*ḳbe*	
Cold, to be	*ꜥkf*	
Collect, to, record, to	*ḏꜥl*	
Collect, to, gather, to	*ꜥn twtw*	
Color	*ꜣ wn*	
Comb, crest, chiton, tunic, cloak	*gthn(.t)*	
Combat, battle, dispute	*ḫtby*	
Come, to	*ỉy*	
		 qual
To place *r*		
To person *n*		
After *m-sꜣ*		
Forth *r-bnr*		
Companion, pal, comrade	*ỉry*	
Complain, to, grumble, to	*ꜥnꜥn*	
Complete, make, form, to	*mnḳ*	
Complete, to	*ḏḳ*	
Conceive, to	*ỉwr*	

Condition of, state of (prefix)	*rˁ*	
Connect, to	*tm*	
Connection	*mly*	
Conspiracy, offence	*ȝbrṯ.t bn.t*	
Conspire, to	*sḏny*	
Construction laborer	*rmṯ n hy*	
Construction, repair work	*hy*	
Construction, to do	*ỉr-hy*	
Cook, set fire, to	*ṯ ḫ*	
Cook, to	*ḏfḏf*	
Cook, to	*lhm*	
Cook, to, bake, to	*psy*	
Cool, to be, Coolness	*ḳbḥ*	
Cooper sulfate	*gȝlȝgȝntsy*	
Copper	*ḥmt*	
Copulate, to, have sexual intercourse with, to	*nḳ*	
Adulterer *nyḳ*		
Sexual intercourse *nky*		
Rape, to – *n ḳns* (with violence)		
Copy, contents	*ḫ.t*	
Corner	*ˁlḳ*	
Corner, angle, point	*ḳḥȝ*	
Costs	*hy*	

Council, tribunal — *ḏ3ḏ3(.t)*

Count, to, esteem, to — *(ṯ) ỉp*

To *r*

Number –

Give account, to *ṯ*

Court, yard — *ỉnḥ*

Cover, protection, help — *nḫty*

Cover, to, surround, to, dress, to, clothe, to — *ḳ ʿly*

Cow — *3ḥy.t*

Ox *3ḥy*

Coward, weak, to be, thin, to be — *ḥm*

Atrophiate, to *r-bnr*

Thin –

Create, produce, to — *ṯ ḫpr*

Create, to — *ḳm3*

Creation — *wty*

Creator — *ḳm3*

Credit, to (something to some one), receive, to, acceptable, to be — *šp*

To *n*

Acceptance –

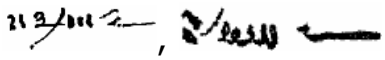
Crime, impurity, violence — *btw*

Crime, destruction, fraud, damage — *gmʿ*

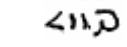
Twist(ed), to (to be) –

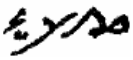
Crocodile — *msḥ*

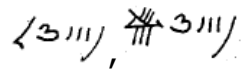
Cross, to — *ḏy*

Ferry, to $\underline{d}\ yr$ 

Cruel $wht(.\underline{t})$ 

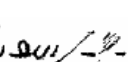
Cry out, to, exclaim, to $n(w)s$ 

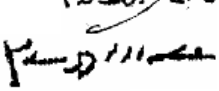
Cry, complaint, to $\jmath rl$ 

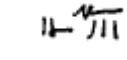
Cry, to, weep, to rmy 

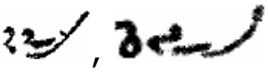
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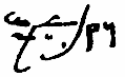
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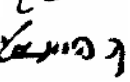
Cry, to make, weep, to $\underline{t}\ rym$ 

Cucumber, gourd $bynt$ 

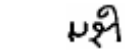
Cup $gy\underline{d}$ 

Cup, bowl $lḳ$ 

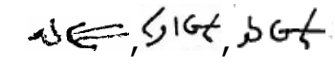
Curator $swlt$ 

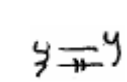
Curse, conjuration $šny.t$ 

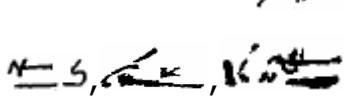
Curse, to $\underline{d}\ w^{\varsigma}$ *

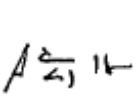
Customer, inquirer $šn(y)$ 

Inquire, to – 

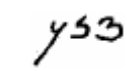
Cut (off), to, carve, to, hollow, to $š^{\varsigma}\underline{t}$ 

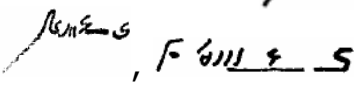
Cut off, to srs 

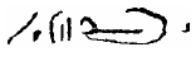
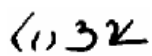
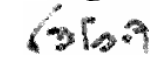
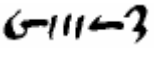
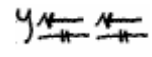
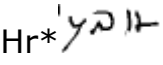
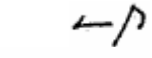
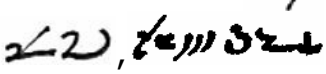
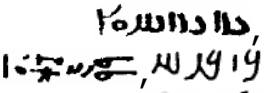
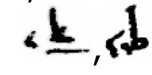
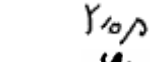
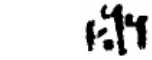
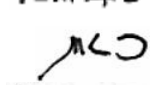
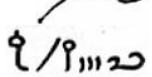
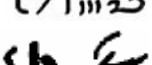
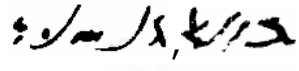
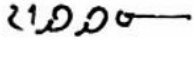
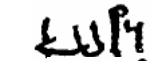
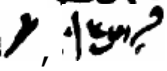
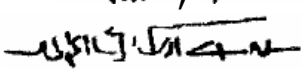
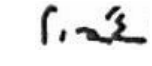
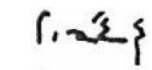
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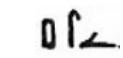
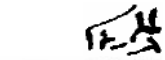
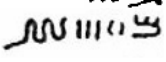
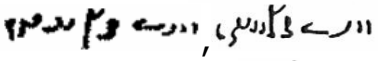
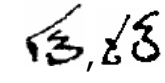
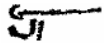
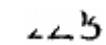
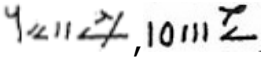
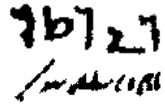
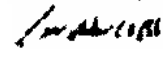
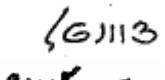
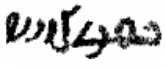
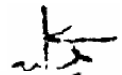
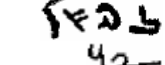
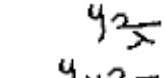
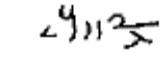
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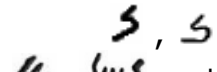
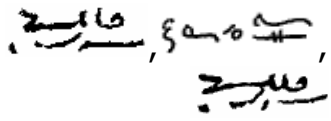
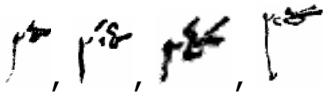
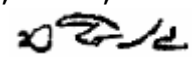
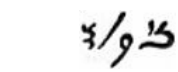
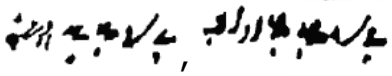
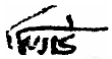
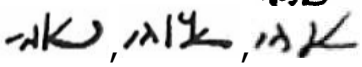
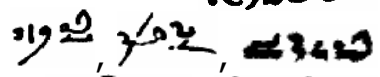
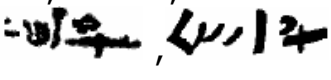
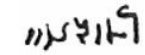
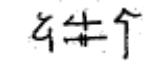
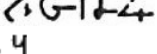
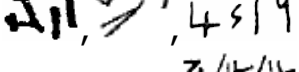
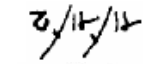
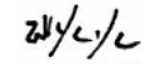
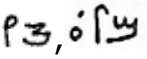
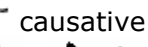
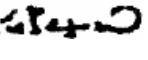
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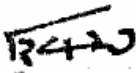
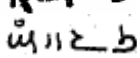
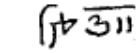
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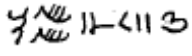
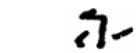
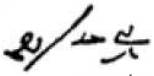
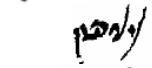
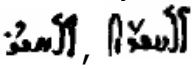
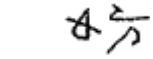
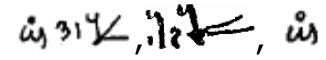
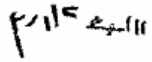
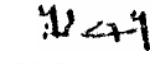
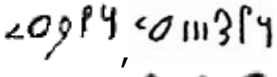
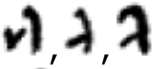
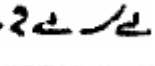
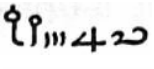
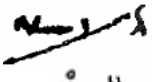
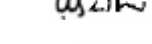
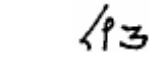
Daily	*n mn.(t)*	
Damage, crime, destruction	*gmˁ*	
Damage, destroy, to	*ḫf*	
Damage, to, injure, to, insult, to	*ḫ hwš*	
Damage, to	*ḥty*	
Dance, dance, to	*gsgs*	
Dancer	*tnf(y)*	 Hr*
Danger	*ht*	
Dark, dark, gloomy, changed, to be	*ȝkm, iḳmy*	
Darkness	*kky*	
Daughter	*šr.t*	
Day	*hrw*	
Day	*sw*	
Decision	*wpy.t*	
Deep	*mty*	
Deer	*ȝywr*	
Delay, amuse oneself, to, occupy oneself, to, converse, to	*t ḥr=*	
Delay, to	*ḥlyl, ḥrr*	
Delicate	*knn*	
Deliver, to	*swṯ*	
Delivery, income	*fy*	
Depressed, to be, timid, to be	*gby n ḫȝ.ṯ*	
Descend, incline, slide, to To, towards *r*	*ḥtp*	
Descend, slide	*rˁ-ḥtp,* ⲣⲁϩⲉⲧⲡ	

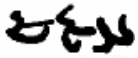
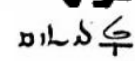
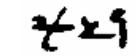
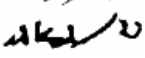
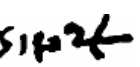
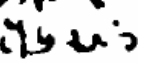
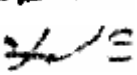
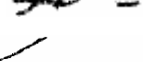
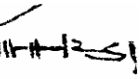
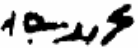
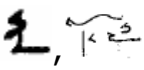
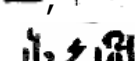
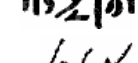
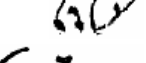
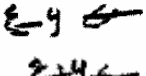
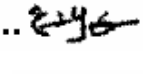
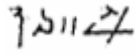
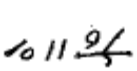
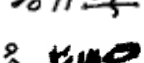
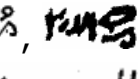
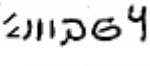
Desert, mountain	*tw*	
Desire, to, want, to Search for, to *m-sȝ* Take care of, to *wbȝ*	*wḫȝ*	
Desires, will (plural)	*sḫne.w*	
Despise, to	*sš*	
Destiny	*šʿy*	
Destroy, to	*ḫrḫr*	
Destroyer	*ʿrḏn*	
Dew	*yʿṯȝ.t*	
Die, to Because of *rḏbȝ(ṯ)*	*mwt*	
Different (other)	*ky*	
Different, to be (qual), separate, to, send, to From *r* It is different (impersonal) qualitative	*wṯ*	
Dig, to	*šte, šty*	
Dignity	*sḳ-ḥr*	
Disease, fever	*yʿbȝ.t*	
Dispute, argument, fight	*myḫ*	
Dissident, miserable	*ȝbwy*	
Distant, to be	*wȝy*	
District	*tš*	
Disturb, to	*ḫn(y)(n)*	
Divide, to	*pš*	
Division	*pšy.t*	

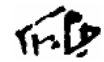
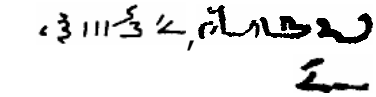
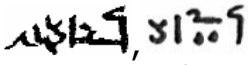
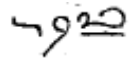
Do, make, to	*ỉr*	 qual
Doctor, physician	*swnw*	
Document, tax, wage	*b3k*	
Document, list	*ḳrph3*	
Dog	*whr*	
Dog, lap	*ḳlppy*	
Donkey	*ḥ3*	
Door	*r3*	
Double, to	*ḳb*	
Downwards	*r-ḫly*	
Draw, pull, drag, to	*3th*	
Dream	*rsw*	
Dream, to *ỉri-*		
Dress	*ḥbs*	
Dress, to, wear, to, cover, to	*ḥbs*	
Drill, to	*ḫbḏ*	
Drink, to	*swr*	
Drip, to	*ḏlḏl*	
Drop	*tltle*	
Dry, to be, dry	*šwy*	 qual  causative
Dues, fees	*ḫn.t*	
Dumb, to be	*3bw*	

Dumbness	*ȝbȝ*	
Dust	*ḫḳe*	
Dwarf	*nem*	

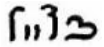
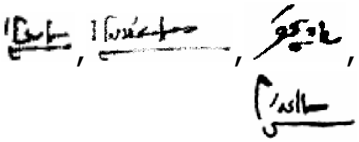
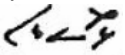
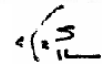
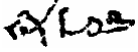
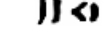
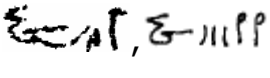
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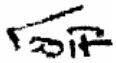
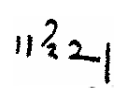
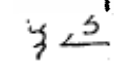
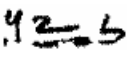
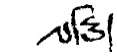
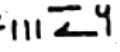
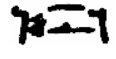
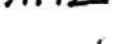
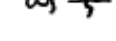
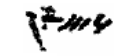
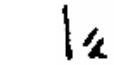
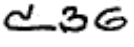
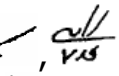
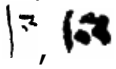
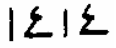
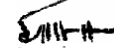
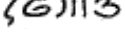
Ear	*mˁ(s)ḏr*	
Early	*n-ḥȝ.t*	
Early, to be	*ḫrp*	
Earring	*ḳšbl*	
Earring	*lȝn*	
Ears	*ˁnḫ(.w)*	
Earth, soil	*ḳḥ*	
Eat, to	*wnm*	
Ebony	*hbyn*	
Eclipse	*ȝbȝ*	
Educated	*sbȝ*	
Egg	*swḥ(y).t*	
Egypt, The Two Lands	*tȝ-wy*	
Eight	*ḫmn*	
Elbow	*ḳrḳḥ*	
Elephant	*ȝbyw*	
Embrace, to	*ḥlg*	
Emmer	*bt(e)*	
Empty	*šw*	

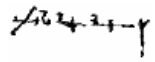
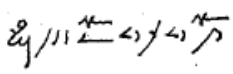
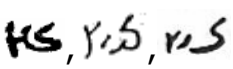
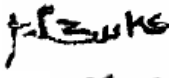
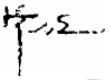
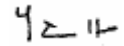
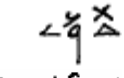
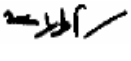
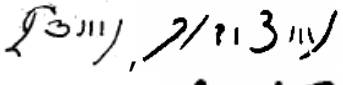
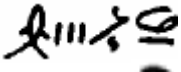
Empty, to be	*ḫ ȝ ʿ r bnr*	
Enamel	*ḫs ṯb*	
Enchant	*ḥ ḳ*	
Enclose, to	*ȝ r b*	
Enclosure	*ȝ r b*	
Encourage, to	*tỉ ḥr r*	
End, last	*ḫ ʿ*	
End, to put	*ḫr*	
Enemy	*ỉry-ḏ ḏy*	
Enter, go inside, to	*ỉr p ȝ ḫn n*	
Enter, to	*w ḳ*	
Erase, to	*ḫ ft*	
Err, to	*lw ḥ*	
Error, adversity, poverty	*šft=s*	
Establish, to, confirm, to, verify, to	*tỉ ʿḥʿ... r r ṯ*	
Estate, plot	*šte ṯ*	
Eternity	*ḏ.t*	*
Eternity	*n ḥe*	
Evening	*rhy*	
Event, chance, happening	*sḫny*	
Ever, not ever	*r šw*	
Evil, to do	*ʿḏ*	
Exact(ly)	*n ḏnf*	
Exalted, to be	*bw*	
Excellent	*ḥs(e)*	

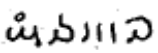
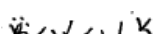
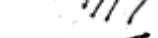
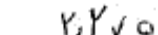
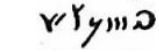
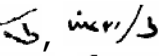
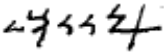
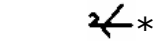
Excess	*ḥ w*	
Excess, in ~ of	*(n) p 3 ꜥ 3 (n)*	
Experience, maturity, adulthood	*ṯ ꜥmy.t*	
Explain, declare, to	*ḫr*	
Extent, do one's best, to	*ꜥ, ỉr ꜥ ḏr.t*	
Eye	*ỉr.ṯ*	
Eyebrow	*3 n ḥ*	

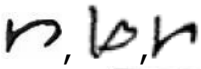
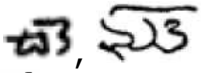
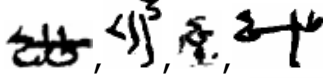
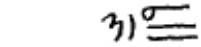
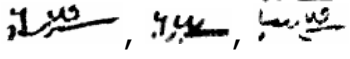
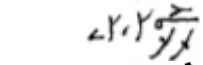
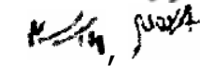
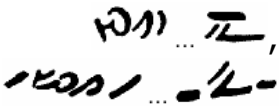
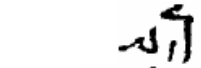
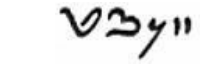
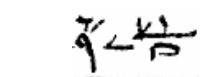
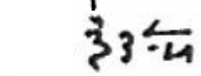
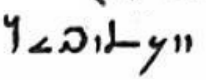
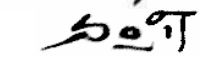
F

Face	*ḥ r*	
Fact	*ḫpr*	
Fail, to	*ỉr wš*	
Fair	*m 3*	
Falcon	*b(3)k*	
Fall, to	*hy*	
Fall, to	*šft*	
Falsehood, iniquity, lie, injustice	*ꜥḏ.t*	
Falsely	*(n)ꜥḏ*	
Family	*mhw.t*	
Far, to be	*ꜥw*	
Far, to be, far From *r*	*wy*	

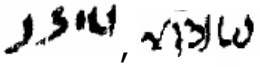
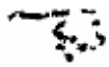
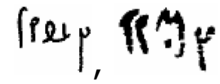
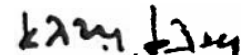
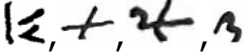
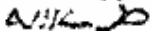
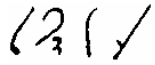
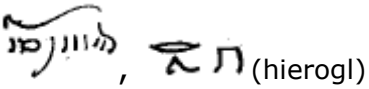
Fare badly, to	*n-bn*	
Farmer	*ʿḥwty*	*
Farmstead	*ʿnḥ*	
Fat (tissue)	*ʿt*	
Fat	*ḫpn*	
Fate	*šy*	
Father	*iṯ*	
Fear	*snty.t*	
Fear, to	*snt*	
Feather	*mḥy(.t)*	
Feeble	*pke*	
Feed, to, make to eat, to	*ṯ wnm*	
Feeling, opinion	*tne*	 *
Ferry, to	*ṯ y(ʿ)r*	
Fertile	*mrwṯ*	
Fertile, to be	*ir...šw*	
Fest, celebration	*ḥʿ*	 *
Festival, dedication	*ʿyḳ*	
Fetch, to	*ṯ ȝy*	
Few	*ḥm*	
Field	*sḥ.(t)*	
Field, agricultural	*ȝ ḥ(.t)*	
Fig	*ḳnṯ*	
Fight, combat, to	*ḳnḳn*	
Fight, go to battle, to	*ȝ h(e)*	 *
Fight, to	*ḏ ḏy*	
Fight, to	*myḥ*	

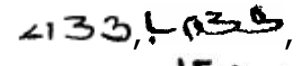
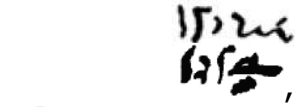
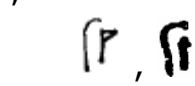
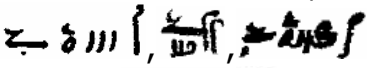
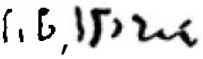
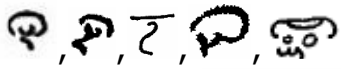
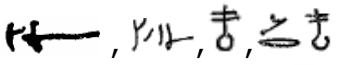
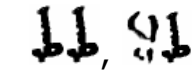
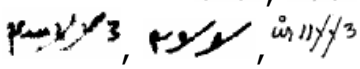
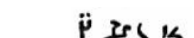
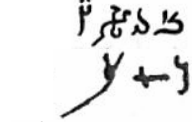
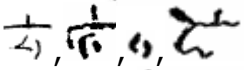
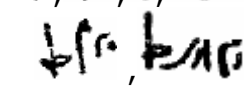
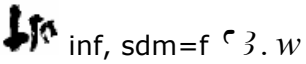
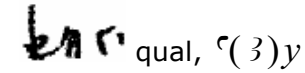
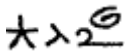
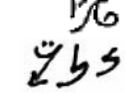
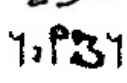
Fighter	*rm ṯ ḳnḳnw*	
Figure, sign, mark	*gh ʿlʿgt(e)r*	
Fill, up, in, to	*m ḥ*	
Find, to, recognize, to	*gm*	
Suffer loss, to *gm ỉsy*		
Learn, to *gm ḥỉ.ṯ*		
Find out that, to *gm pỉ ḫpr*		
Usefull, to be *gm pỉ šw*		
Acknowledge *gm.ṯ*		
Fine, fee, tax, levy	*tn*	
Finger	*tb*	
Finger, little	*sỉlʿpyn*	*
Finger-ring	*gswr*	
Finish	*wš*	*
Finish, to, complete, to, full, to be	*ḏg*	
Total, end –		
Finish a job, to	*ʿl wp.t*	*
Fire	*št.t*	
Firm, fresh, to be	*rwṯ*	
Fish	*rym*	
Fish scale	*ḫnfy*	
Five	*ḏỉw*	
Flame	*nbe.t*	*
Flesh, meat	*ỉwf*	*

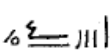
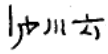
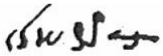
Flint	*ts*	
Flour	*nyṯ*	
Flourish, to, blossom, to	*wlʿlʿ*	
Flow, to	*rty*	
Flower	*ḥrr.t*	
Fluid	*ryṯ*	
Fly	*ʿf*	
Fly, to	*ḥl*	
Fly, to, carry, to Bring X as news *fy n šn.ṯ*	*fy*	
Fog	*nyf*	
Follow, serve, to To *r*	*šms*	
Food	*nk-n-wm*	
Food	*ḫr(.t)*	
Food & clothing	*ʿḳ ḥbs*	
Fool	*lḫ*	
Foolishness	*lybe*	
Foot	*rṯ*	
Force, to	*ḥtr*	
Forearm	*mn*	
Forest	*št ȝ*	
Forever	*šʿḏ.t*	
Forever	*r nḥe*	
Forget, to (r)	*ȝbḫ*	
Formula, magic	*hpy*	

Fortune	ꜥw n ir.t	*
Found, to	smny	*
Four	fdw	
Free	nmḥ	
Free, to set	ḫ3ꜥ	
Fresh, green	rp3(.t)	
Fresh, to be	knn	
Friend, friendship	ḫne	
Friend, partner	ḫbr	
Frightened, to be	škll.t	
Frog	ḳrr	
From (time & place)	(n) ty	
From X to Y (temporal sense)	(n) ty (n) X (r) ḥn (r) Y	
Front	ḥ3.ṯ	
Fruit	tgy	
Fruit garden	ḥsp	*
Frying pan, cauldron	lḳnṯ	
Full (m)	ef-mḥ	
Full, to be	mḥ	
Fumigate, to	bht	
Fur	tḫ3	
Furious (m)	ef-ḏn.t	
Furthermore	k.t ꜥn t3y	
Furthermore	irm p3 ḫprꜥn	*

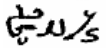
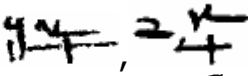
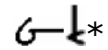
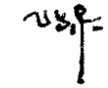
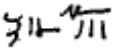
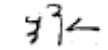
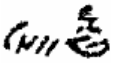
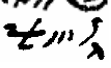
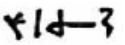
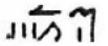
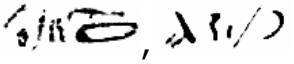
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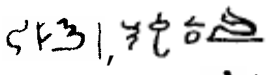
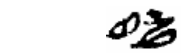
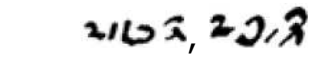
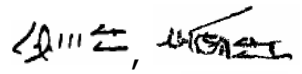
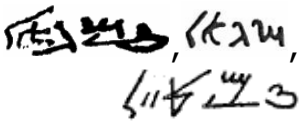
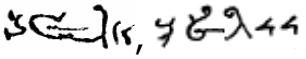
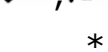
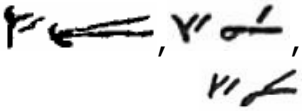
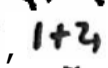
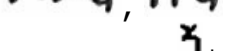
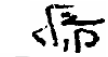
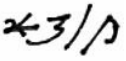
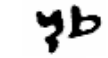
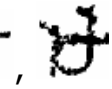
Game, play	*ḥbʿ*	 *
Gall	*sḫy*	
Grave	*ʿ.wy ḥtp*	
Garden	*gm*	
Gardener	*kȝm*	
Garlic	*ḫḏnȝ*	 *
Gather, to	*kwl*	
General	*mr-mšʿ*	
Get up early, to	*ḫrp*	 *
Get, obtain, have	*ḫȝʿ n=*	
Ghost	*rmṯ ḫr-nṯr*	
Girl	*ḥm-ḫr.t*	*
Give a present, to	*ḥnk*	*
Give birth, deliver, to	*ms*	
Give, to	*tỉ*	
Glass, mirror	*ylȝ*	*
Go, to Away *n*	*šm*	
Go around, surround, seek, visit, to *r* Away *bnr*	*ḳty*	
Go by, to, pass off, to	*lwḥ*	
Go forth, to, rise, to	*pyr*	 (hierogl)

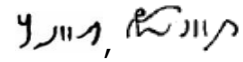
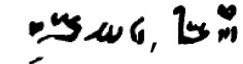
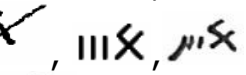
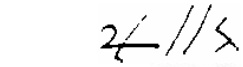
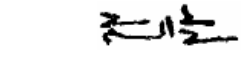
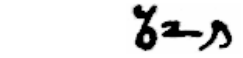
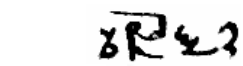
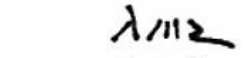
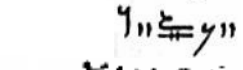
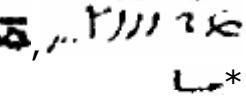
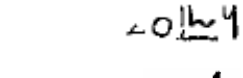
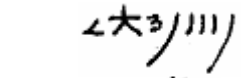
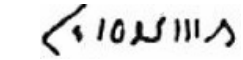
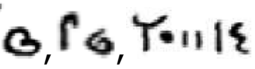
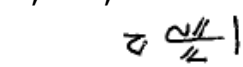
Go, walk, to	*mšʿ*	
Goat	*bꜣ-ʿꜣ-p.t*	
God	*nṯr*	
Goddess	*nṯr.t*	
Gods	*nṯr.w*	
Gold	*nwb*	
Goldsmith	*s n nb*	
Good, beautiful	*nfr*	
Grain	*šbn*	
Grandson/daughter	*šr-šr*	
Grape	*ꜣlly*	
Grass	*wṯ*	
Grasshopper	*sḏ*	
Great, large	*ʿꜣ*	
Great, to be, to become	*ʿꜣ*	
		 inf, sdm=f *ʿꜣ.w*
		 qual, *ʿ(ꜣ)y*
		 imp, *my ʿy*
Great, to be, to become, to make,	*nʿ-ʿꜣ*	
Great bear, constellation	*ḫpš*	
Green	*wt*	
Green	*ʿḥ(y)*	
Greeting	*smwꜣ*	
Ground	*ỉst*	

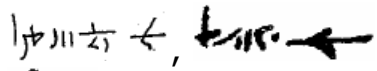
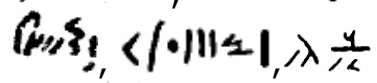
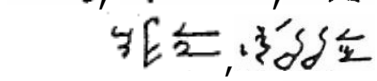
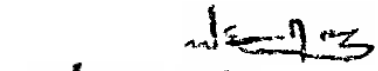
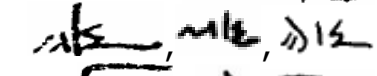
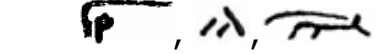
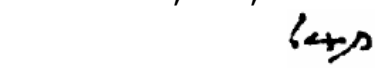
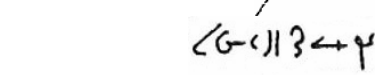
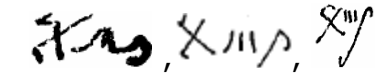
Ground, base, bottom	*ꜣ s ṯ*	
Ground, earth	*ꜣ y t n*	
Grow, increase, to	*ꜥ ꜣ y*	
Grow, to	*r t*	
Grow, to	*ꜥ y . w*	
Guard	*s ꜣ w t y*	
Guilt, blame, guiltiness	*b w ꜣ . t*	
Guts	*m ḫ t*	

H

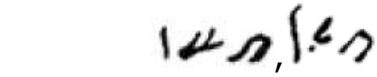
Hail, bravo	*i h y*	
Hair	*f ꜥ e*	
Hairdresser	*n š y (. t)*	*
Half	*g s*	
Hall	*h y ꜣ . t*	
Hammer	*r g ꜥ t*	
Hand	*ḏ r . ṯ*	
Hand	*g y ḏ*	
Hand	*t . t*	
Hang up, to	*ꜥ ḫ y*	
Hang, to	*ꜥ š y*	
Happy	*n ꜣ (. w) -nfr*	
Happylessness, misery	*ḫ . t . th y . t . t*	
Harbor	*m r t, m r e*	
Hard, solid	*ḏ r e*	

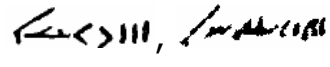
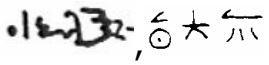
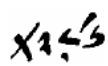
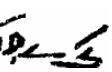
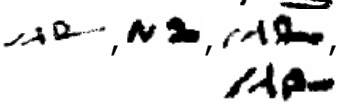
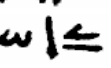
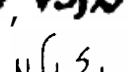
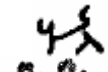
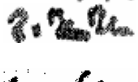
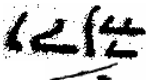
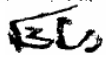
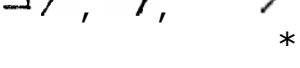
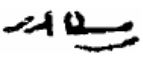
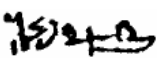
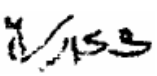
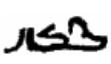
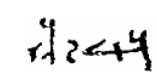
Hare	ʿwn	
Harem	ỉpy	*
Harp	byn.t	
Harvest, to	ȝsḫ	
Harvest delivery	šm	
Hate, abominate, to	bty	
Hate, to	mst	
Have to, must, to	ḥtr(.t)	*
He	mtwf	
Head	ḏȝḏȝ	
Head	tp	
Heal, to	swḏȝ	*
Health	snb(y)	*
Healthy	snb	*
Hear, listen, to	sḏm	
Heart	ḥȝ.t	
Heart	ỉb	
Heat	ḫmm.t	*
Heaven	p.t	
Heavy object	ḏnf	
Heavy, to be	hrš	
Hebrew	ʿbr	
Hedge	ḏlḏ	*
Heed, to take	ḥr	
Heel	tbs	*
Height	ʿḥʿ	

Hello, hail, salute	*hy*	
Help, salvation	*wḏ ȝ*	
Herald, reciter	*ḥyš*	
Here	*ty*	
Here, over here	*r bw(m) nȝy*	
Hesitate, to	*ḫrr*	
Hide, conceal, to	*ḫp*	
Hide, hidden, to (be)	*ḳp(e)*	
Hide, to	*hp*	
Hide, to	*ḫp*	
High	*ḳy*	
High (m)	*ef-ksᶜ*	
High, to be	*ḫy*	
Hike, to	*rwrw*	
Hill	*sbt.t*	
Hip, loin	*ḳḥṯ(.t)*	
Hippopotamus constelation	*ryr.t*	
History, story	*šfȝ.t*	
Hit, strike, to	*ḳnḳn*	
Hit, to	*gt*	
Hold back, to	*inḥ*	
Hold PN responsible for X	*ip* X *irm* PN	*
Hole, cavity	*b*	
Hole, pit	*hyṯ*	
Holiday	*hrw nfr*	*
Holy, protection	*ḫw(e)*	
Honey	*ȝby, iby*	

Honor, to	*ṯ ꜥ3y*	
Horizon	*iḫy*	
Horn(s)	*tp*	
Horse	*ḥtr*	
Hot, to be	*ḫr(3)*	
Hour	*wnw.t*	
House	*ꜥ(wy)*	
House	*pr*	
Humiliate, to	*hb*	
Hunger, famine	*ḥḳ3ꜥ*	
Hungry	*ḥkr*	
Hunt, to	*grg*	
Hunter	*rmṯ bḥs*	
Hurry, hasten, to	*ys*	
Hurt, to	*šꜥkꜥ*	
Husband	*hy*	

I

I	*ink*	
Ibis	*hb*	
If	*iw=f ḫpr*	
Ignorant, to be, know, to not Of *n*	*ḫm*	
Ill, sick, illness	*tḥl*	
Ill, sick, to be	*mny*	
Ill, to be	*ḏlḏ*	
Ill, troubled, to be	*mr*	

Illness	$y^{\varsigma}b$	
Immediately	$n\ t3\ wnw.t,$	
Immediately	$n\ t3y\ ḥty$	
Imprison, to	$ḏṯḥ$	
Imprisonment	$ḏṯḥ$	
In, within (place and time), inside, interior	$ḫn$	
Incense	$ḥny$	
Incense, resin	$3wš$	
Increase, to, grow, to, spread, to (vegetation)	$r(w)t$	
Indeed	$^{\varsigma}š$	
Ingest, drink, to	gg	
Iniquity, crime	btw	
Injure, to, offensive, to be	$hwš$	
Ink	ry	
Inn, hotel	$hy3(.t)$	*
Inquire, to About r	$šn$	*
Inside, inwards	$r\text{-}ḫn$	
Inside, within (space)	$n\ ḫn$	
Inspect, to	$mšṯ$	
Instruct, to	mtr	
Instruction	$mtr(.t)$	
Instruction	$sb3.t$	

Instrument, tool — *stbḥ.t*

Insult, to, abuse, to — *gr(ꜣ)p*

Intercourse, to have sexual — *nḳ*

Interest (on a loan) — *ms.t*

Introduce, to — *bs*

Invite, to, invitation, knock on the door, to, invocation — *thm*

Iron — *bnpy*

Island — *mꜣy*

J

Javelin — *ḥnw*

Jar — *ꜥkn* (Greek)

Jaw, lower — *ꜥrṯy.t*

Jewel — *šm nfr*

Jewels — *ꜥ.w*

Job, carft, art, occupation — *ỉp.t*

Join, to — *ḫnm*

Joint (arms & legs) — *ꜣlg*

Journey — *rꜥ-ḳty* *

Joy, happiness, gladness
Rejoice, to *r* — *ršy*

Juice — *mw* *

Jupiter (planet) — *Ḥr-pꜣ-šte*

Jump, to — *pꜣy*

Justified, to be — *mꜣꜥ*

K

Keep, to
Direct object *r*
ʿr ḏ

Key
š š ṯ ḥ
*

Kettle
lgn.t

Kill, to
ḫtb

With *n*
Murder, to, slaughter, to
m-s 3
Murderer *rmṯ iw=f*

Killer
ḫtb

Kind, form, manner, matter, intention
gy

Kind, friendly
ḫnm

King
stn

Kite (silver) (measure, currency)
ḳt

Knead, to, bruise, to, kneaded, to be
3 wš m

Knee
pt(e)

Knife
kʿrṯy

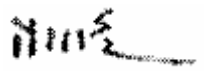
Knight
rmṯ ḥtr

Knock, to, strike, to, clap, to
ḳlhe

Knot
sn ḥ

Know, to, able, to be
rḫ
About, of *r*
qual.

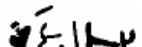
Know, to, understand, to — *ꜥme*



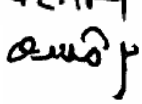
About, of, how *r*

L

Laborer, salaried man — *rmṯ bꜣk*



Laborer — *rmṯ n hy*



Lack — *wš (n wš n)*

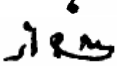


Without *n*

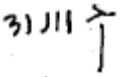
Lack, fault, evil, error — *(ḏꜣ.t)*



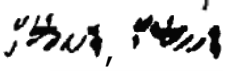
Lack, to, longing — *gꜣ*



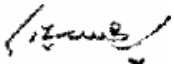
Lake — *šy*



Lamb — *ḥybꜣ*



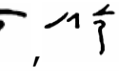
Lamentation — *rmy*



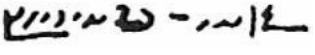
Lamp — *ḫbs*



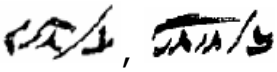
Land, earth — *tꜣ*



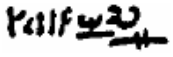
Landing, disembarkation place — *ꜥ.wy n mny*



Lane, path — *ḫrꜣ.t*



Language, speech — *ꜣspy*



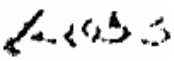
Last, stay, to — *mn(e)*



Last, to — *twtw*



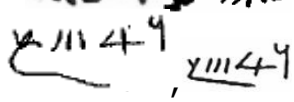
Last, to be, loose, to — *ir ḫꜥꜣ*



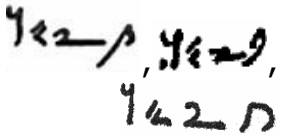
Latrine (place of sitting) — *mꜣꜥ pꜣ ḥms*

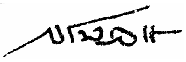
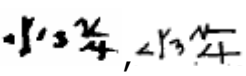
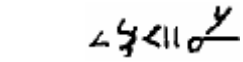
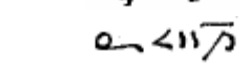
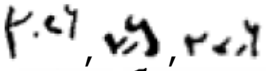
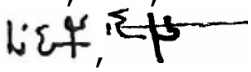
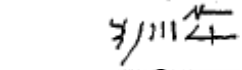
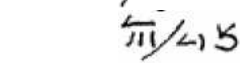
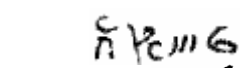
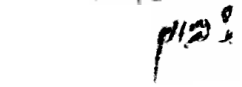
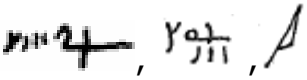
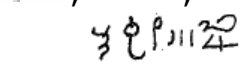
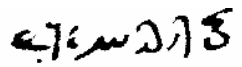
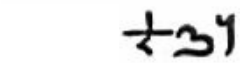
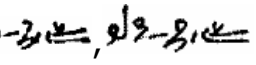
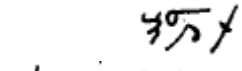
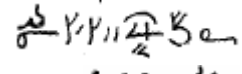
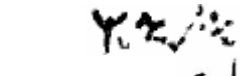
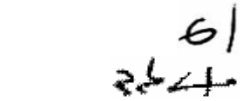


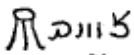
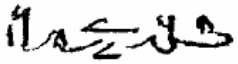
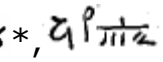
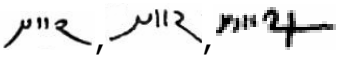
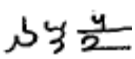
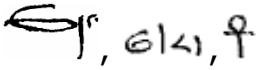
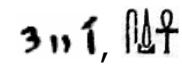
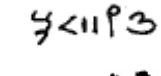
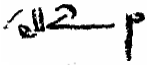
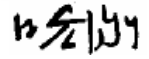
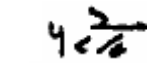
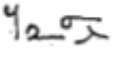
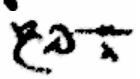
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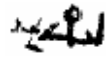
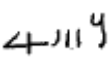
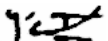
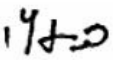
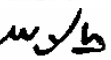
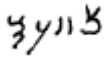


Law, justice — *hp*

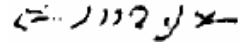
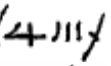
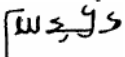
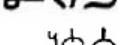
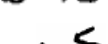
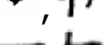
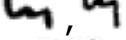
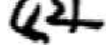
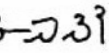
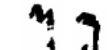
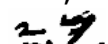


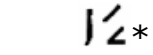
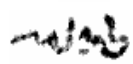
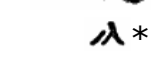
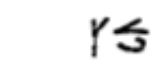
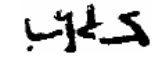
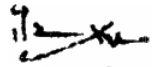
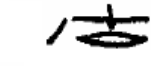
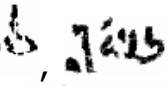
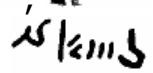
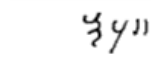
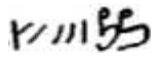
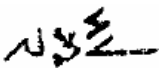
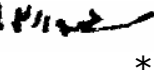
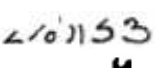
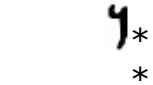
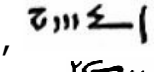
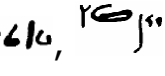
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Leaf	*gb ꜣ.t*	
Leap	*fks.t*	
Leap up, to, awake, to	*nhs*	
Learn, to	*gm ḥ ꜣt*	*
Lease out, to, leasing	*sḥn*	
Leave, let, to	*ḫ ꜣʿ*	
Leave, to	*ḥ ꜣʿ*	*
Left (side)	*gbyr*	
Legs	*wʿr.ty*	
Length	*ḫy.t*	
Lentils	*ršne*	
Leo (zodiac)	*m ꜣy*	
Leopard	*ꜣbyw*	
Lesonis	*mr-šny*	
Let, rent, to	*sm*	
Letter	*šʿ.t*	*
Libra (zodiac)	*ꜣyhw.t*	*
Libation, to make	*ḳbḥ*	
Library	*pr-mḏꜣ.t*	*
Lick, to	*lkh*	
Lie down, to	*ʿn-gtetk*	
Lie, to	*grg*	
Life	*ʿnḫ*	
Lift, raise, to	*ṯs*	

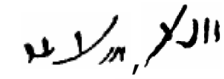
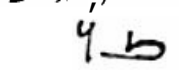
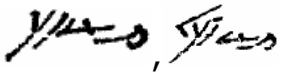
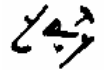
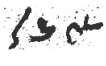
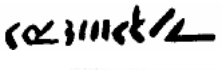
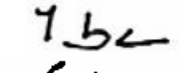
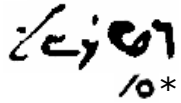
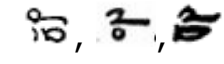
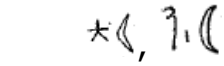
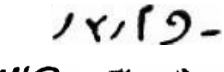
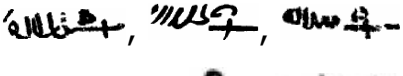
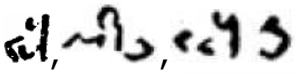
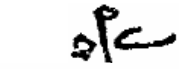
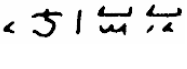
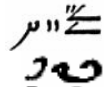
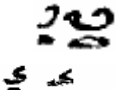
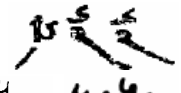
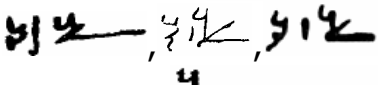
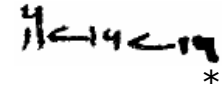
Light	*wyn*	
Lighting	*wt(.t)*	
Like, as	*m-ḳty*	
Linen	*mnḫ*	
Linen	*ꜥ.wy(.t)*	
Lion	*m ȝ y*	
Lion constellation	*my*	
Lips	*sp.ṯ*	
Liquid	*mw*	
List, specification, catalogue, directory, index	*wn(.ṯ)*	
Literature	*sp n sḫ*	*
Live, to	*ꜥnḫ*	
Live, heath, forever	*ꜥnḫ wḏ ȝ snb*	
Liver	*mws*	
Loaf of bread, rations	*ꜥḳ*	
Local man	*rmṯ n tmy*	
Long time	*sw ḳy*	
Long, to be	*ḳy*	
Look, to At *r*	*nw*	
Look, to For *m-sꜥ*	*tgtg*	*
Look, gaze, to	*kšp*	
Lord	*nb*	
Loss, damage, penalty	*ȝsy*	
Lotus	*sšn*	

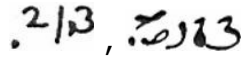
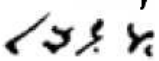
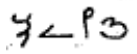
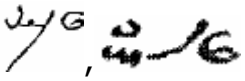
Loud (voice)	*lwṯ*	
Louse	*syb*	
Love	*mr.t*	
Love, to	*mr*	
Low	*nḏse.t*	
Lower	*ḫly*	
Lungs	*wef*	

M

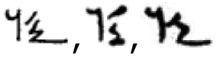
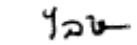
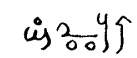
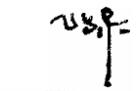
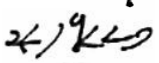
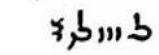
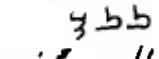
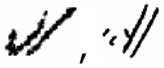
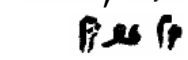
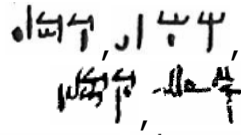
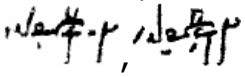
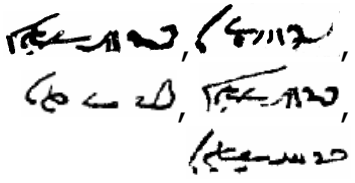
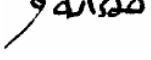
Mace	*ḳlḥy.t*	
Mad, to be	*lyb*	
Magic, to do	*ỉr ḥḳy*	
Magician, sage, wise person	*rḫ ỉḫy*	
Magnesium	*mʿknʿs*	
Magnify	*ʿȝʿȝ*	
Magnify, to	*šʿšʿ*	
Make, do, to	*ỉr*	
Male	*ḥ wt*	
Man	*rm ṯ*	
Man, person	*s*	
Manager, representative man	*rd*	
Mane	*šn*	
Manner, form	*gy*	
Manner, form, model, way	*ḫ(.t)*	
Many	*ʿš ȝ*	

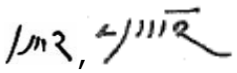
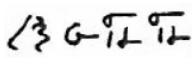
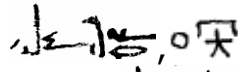
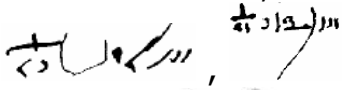
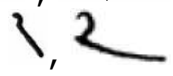
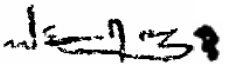
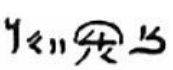
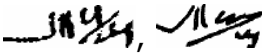
Mark	*ṯy ȝ*	
Mark, stamp, to	*ḳty*	
Market	*ḥsb.t*	
Marry, to	*ḥms ỉrm*	*
Mars (planet)	*Ḥr-tšy*	*
Mass, portion	*ḫ.t*	*
Mat	*tm*	
Mate, colleague	*ḥbr*	*
Matter, affair	*ʿš-sḥn*	
Mature, to	*glp*	
Meaning	*dr*	
Measure	*ḫy*	
Measure (out), to	*ḫy.ṯ*	
Meat	*ef*	
Medicine	*sp n swnw*	*
Meet, to	*mt(r)e*	*
Meet, to	*sḫny*	
Meeting	*swḥ*	
Melon	*ḳmḳmy*	
Member	*ʿṯ*	
Member, part	*ỉḥʿ.w*	*
Merchant	*šwṯ*	
Mercury (planet)	*Sbk*	*
Midday	*mt(r)e*	
Middle	*mtr(e.t)*	
Middle, in the ~ of	*(n) ḥr-ỉb*	*
Milk	*ỉrt*	
Mirror	*ʿnḫ*	

Mirror, glass	*yl*	
Miserable	*ḫs(y)*	
Misery, oppression	*hbr*	
Misfortune	*šft*	
Misfortune	*s ꜣ-thṯ.ṯ*	*
Mistreat, harm, to do	*gm(ꜥ)*	
Mistress	*ṯsy ꜣ(.t)*	
Mix, to	*tḫ*	
Mockery	*sḫf*	
Moment	*hṯy.t*	/○*
Moment, second, instant	*ḫp ꜣ.t*	*
Month	*ỉbt*	
Moon	*ꜥḥ*	
More than	*n ḥw r*	
Morning, morrow	*rsṯ(y)*	
Mother	*mw.t*	
Mountain	*tw*	
Mountain, desert, foreign land, necropolis	*ḫ ꜣst*	
Mounted, to be, ascended, to be	*ꜥlꜥyṯ*	 qual.
Mouse	*pn*	
Mouse, of field	*ꜣr ꜣr*	
Mouse, shrew	*ꜥmꜥm*	
Mouth	*r*	
Move quickly, to	*ktkt*	
Movement, to put in	*ḥn*	*

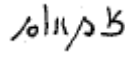
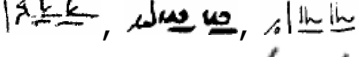
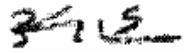
Much, many	*m-šs*	
Mud, clay	*ꜥme*	
Mug	*šš*	
Muscle	*mwt*	
Musician	*ỉḫy*	*
Musician female	*šmꜥy*	*
Mute, to be, deaf	*ꜥlwꜣ*	*
Myrrh	*ḫl*	

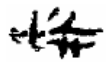
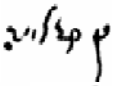
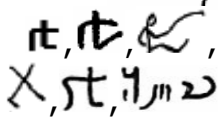
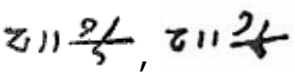
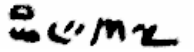
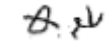
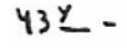
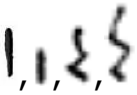
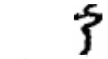
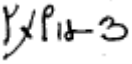
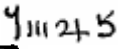
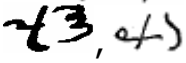
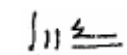
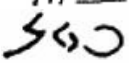
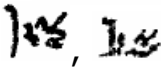
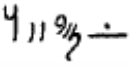
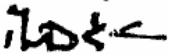
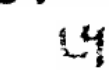
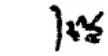
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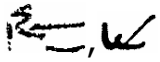
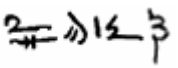
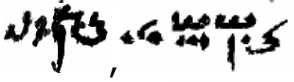
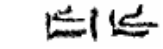
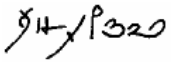
Name	*rn=*	
Narrow	*ḥns*	
Natron	*ḥsmn*	
Near	*n-ḏr.t*	
Necessary	*ḥtr*	
Neck	*ḫỉṯ*	
Neck	*ḫḫ*	
Necklace	*ll (rl, rr)*	
Necropolis, cemetery	*ḫr-nṯr*	
Necropolis, foreing land	*ḫꜣs.t*	
Foreigner *rmṯ (n)*		
Need, to, in need, to be, desolate, to be, empty, to be, necessary, to be (see "without" below)	*ꜣyt*	
Net	*ꜣte*	

New, young Recently *n-* Youth *mt.t-* Renew, to, become new, to *ỉrỉ*	*bry*	
Newness, new, true	*m ȝ y*	
News, to bring, messenger	*fy n šn.t*	*
Nibble, to, gnaw, to, crunch, to	*k ḏ k ḏ*	
Night	*gr ḥ*	
Nile (great river)	*p ȝ yr ˁ ȝ*	
Nine	*ps ḏ*	
Noise, crash, confusion	*knb*	*
Noise, sound, voice	*ḫrw*	
Nome, district	*tš*	
North	*mht*	
Nose	*fn ṯ*	
Nose	*še=*	
Now	*t ȝ wnw.t*	
Nudity	*wḫˁ*	
Numerous	*ˁš ȝ y*	

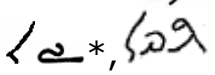
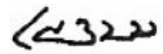
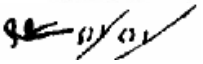
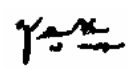
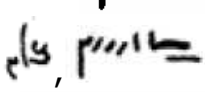
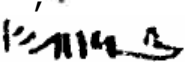
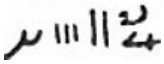
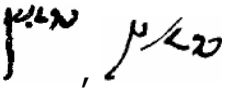
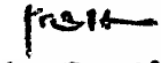
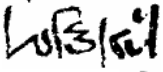
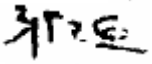
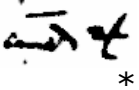
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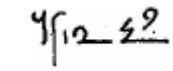
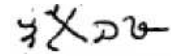
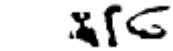
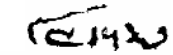
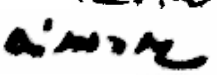
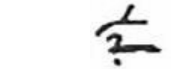
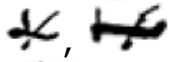
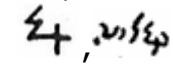
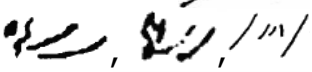
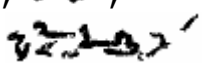
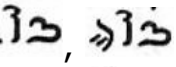
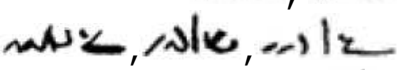
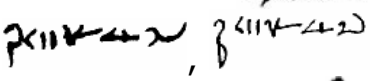
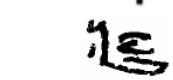
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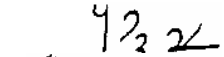
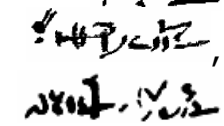
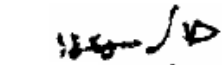
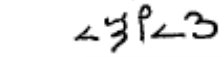
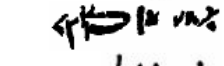
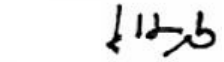
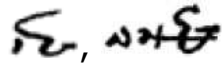
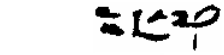
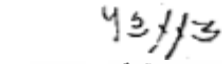
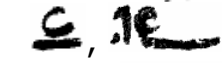
Officer, overseer, commander, draftsman	*ṯs*	
Officer, high	*rmṯ (n) pr-ꜥ3*	
Oh!	*i (ꜥy)*	
Oil	*nḥḥe*	
Ointment	*gys*	
Old	*3s*	
Old, to be	*i3w*	
Once again	*n whm*	
One, a, an (m)	*wꜥ*	
One, a, an (f)	*wꜥ.t*	
Onion	*mḏwl*	
Open, to, reveal, to	*glp*	
Open, to	*wpi*	
Open, to, opening	*wn*	
To *r*		
Opinion, sense, feeling	*tn(e)*	
Opposite	*m-ꜥḳ*	
Or	*g3(r)*	
Or	*nge*	
Order, command, to	*ḥn*	
Order, to	*sḥn*	
Otherwise, or	*gr*	
Out of	*m-ḫ*	
Out, outside	*r ḫn*	

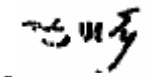
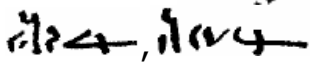
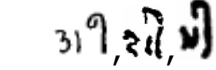
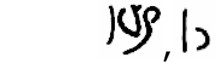
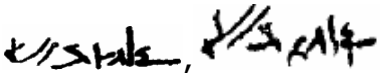
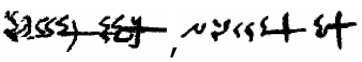
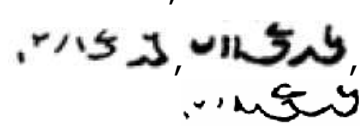
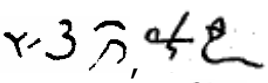
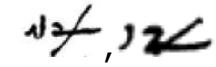
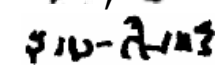
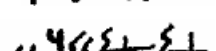
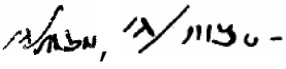
Outside	*r-bnr*	
Over, on, past (time)	*r ḥry*	
Over, upon, on	*ḥr*	
Overseer of the bakery	*mr ˁ.wy-psy*	
Overseer of the necropolis	*mr ḫ3s.t*	
Overthrow, strike down, to	*ḳbḳb*	
Owl	*3mwlḏ*	

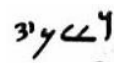
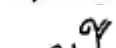
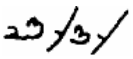
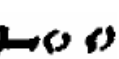
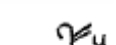
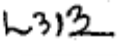
P

Page, side	*ly.t*	
Pain, to be in, ill	*šny*	
Pain	*nk3w*	*
Painful, aching	*3ḳm*	
Paint, overlay, to, apply, to, gild, to	*lˁlˁ*	
Paint, to	*ṯky*	*
Palette, scribal	*gsṯ*	
Palmtree	*bn(y)*	
Pamper, to	*mky*	
Panther	*3by*	
Papyrus	*3t(y)r*	
Papyrus roll	*ḏmˁ*	
Parents	*mw.t-ỉt.w*	
Part	*dny.t*	
Partner, sexual	*ḫn3w*	
Pastophoros	*wn*	
Pay a tax, to	*wt*	*

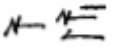
Pay (call) attention, to	*ir ḥr r*	*
Payment	*ḥbs-ḥt*	*
Peace	*ḥtp*	
Peel, to	*kk*	
Penalty	*ḥiyt(.t)*	*
Penalty, punishment, sentence	*ȝsy*	 *
Penis, phallus	*ḥn*	
Perfume	*ḫw*	
Perhaps	*ʿlw*	
Perjury	*ʿnḫ n ʿḏ*	*
Perish, to	*ȝk*	
Persist, to, continue, to	*gȝy*	
Person of	*s n*	
Pertaining to	*ns*	
Pharaoh	*pr-ʿȝ*	
Pig	*šȝ*	
Pig	*rr*	
Pitch, tar	*lmḏpt*	
Pity, misfortune	*s.t-tbȝ.t*	*
Place	*mȝ*	
Place	*s.t*	
Plan, thought	*sḫy*	*
Plant	*tgy*	
Plate	*ȝbgs*	
Play, to	*ḥbʿ*	*
Pleasant, sweet	*nḏm*	

Please, to	$ḥs$	
Please, to, content, to be	$ʿḳ\ r\ ḥ\ ȝt$	
Pleased, at peace, to be	hr	
Plot	$ʿš\text{-}sḥn$	
Plow, to	$skȝ$	
Poison	$mtw(.t)$	
Pollution, dirt	$ḏḫm$	
Poor man	$ȝbyn$	
Possible, possible, to be	$pḥ$	
Postman, letter carrier	$fy\ \ šʿ.t$	
Pot	$ṯb(e)$	
Potsherd, ostracon	$blḏʿ$	
Pour, to	pn	
Powder, dust	$ḫḳe$	
Power	$pḥty(.t)$	
Power	$sḫy$	
Praise, to	$iȝw$	
Pray, to, prayer	$šll$	
Prefer, to	$ḫn$	
Pregnancy, birth, to give	ms	
Pregnant, to be	$ȝwr$	
Pregnant, to be	$hlʿlʿ$	
Preparation	$sbty$	
Prepare, to	$sbt(y)$	
Prescription, medication	$pḫr.(t)$	
Presence	$mtre$	
Present	$špe$	

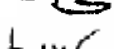
Press, to	*ʿfy*	
Presumptiousness Arrogantly, to behave *n ỉ-ʿỉ b ỉ.t* Gentle, calme, to be *ḫm b ỉ.t*	*b ỉ.t*	
Price	*ỉswy.t*	
Prick, to	*ḏ ḳ ḏ ḳ*	
Priest	*w ʿb*	
Priest	*ḥ m-n ṯr*	
Prince, noble man	*ḥ r y*	
Prison	*ʿ(.wy) n ḥ m.t*	
Prison (houses of detention)	*ʿ(.wy)w (n) ḥrr*	
Procession	*ḫ ʿ*	
Profit, expenses, costs	*ḥ w*	
Profitable, to be	*ỉr ḥ w*	
Proof, evidence	*ʿḥ ʿ (r) r ṯ*	
Property, possession, proprietary	*ḳtme*	
Protect, defend, to	*nhm*	
Protect, make comfortable, to	*mky*	
Protection	*nḫtty*	
Proud, pride	*ḫy n ḥr*	
Prove, to, valid to be For someone *n* Against someone *r*	*ʿḥ ʿ (r) r ṯ*	
Public, general knowledge (in the street)	*(n) p ỉ ḫyr*	
Pull, to	*ỉ t ḥ*	

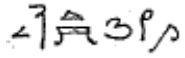
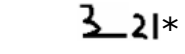
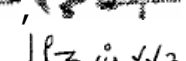
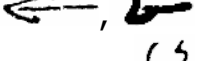
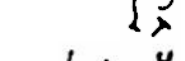
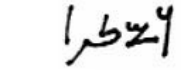
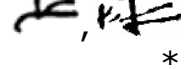
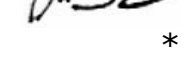
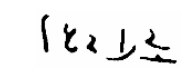
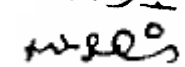
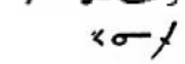
Punishment	*mšyḫ*	*
Pure, to be	*stf*	
Pure, to be	*wʿb*	
Purify, to	*lšlš*	
Purify, to, clean, to	*ʿʿb*	
Purify, to, clean, to	*swʿb*	
Purple	*krbsy*	
Pus	*mwbn*	
Push, slide, to	*fʒy*	
Put on cloths, to	*t ḥr-ʒt=*	*
Put, add, to	*wʒḥ*	

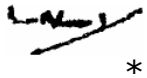
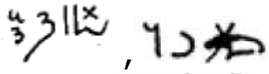
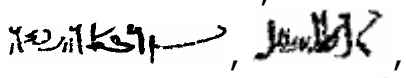
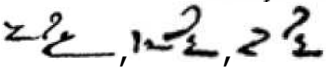
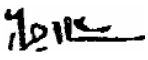
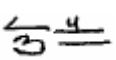
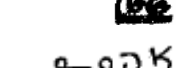
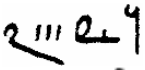
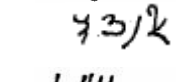
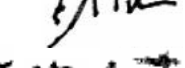
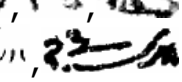
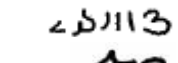
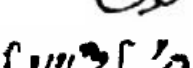
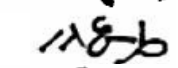
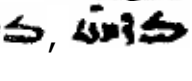
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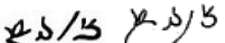
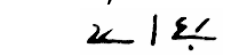
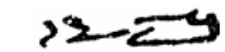
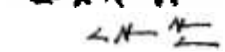
Quarry, mine	*ḫ(.t)*	
Quadruptile, animal	*ʿʿe*	
Question, seek, to, ask, to - *r* For *m-sʒ*	*šn(y)*	
Quickly	*n gtg*	
Quiet, to be	*srgḥ*	*

R

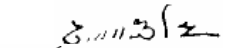
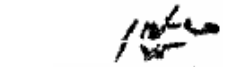
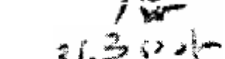
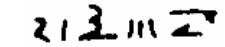
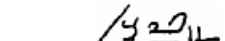
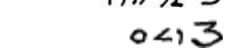
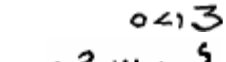
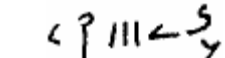
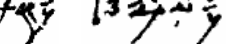
Rage, be enraged, to	*bʿy*	
Rage, to	*ḫyṯ*	

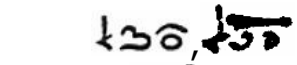
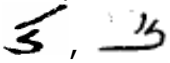
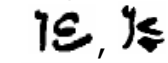
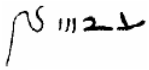
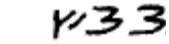
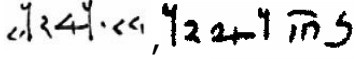
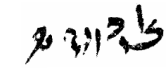
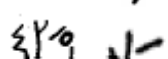
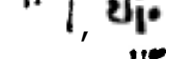
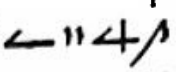
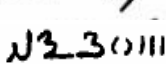
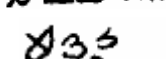
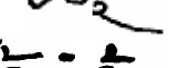
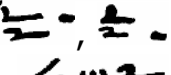
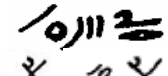
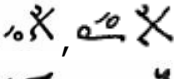
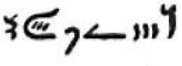
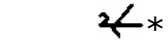
Rain	$hw\text{-}m\text{-}p.t$	
Rain, to, rain	$ḥ\ wy$	
Raise, to	$twn(w)$	
Raise, to, lift, to	$\underline{t}s$	
Raisins	$ʿll\ šw$	
Rape, to, violate, to Direct object *r*	$ʒ\ w\ ḥ$	*
Raven	$ʿb\underline{k}$	*
Reach, to	$p\ ḥ$	
Read, to, recite, to	$ʿš$	
Ready	$sp\ \underline{ṯ}.w$	
Rear	$p\ ḥ.w$	
Receive a promise, to	$\underline{t}\ \ tr.t$	*
Receive, to	$šp$	
Recitation, formula, magic	$\underline{d}\ \ mt.t$	*
Recite, call, to	$ʿš$	
Reciter, herald	$ʿyš$	
Reckon, to	$ỉp$	
Recognize	$swn(e)$	*
Record, note	$kny.t$	*
Red	$tšy$	
Reed	$ʿkry$	*
Reek, to	$ḳs$	
Refuge, resting place	$rhn(ʒ).t$	
Refuse, to	lk	
Regularly, many times	$sp\ \ ʿš\ ʒy$	
Relate, to, tell, to	$s\underline{d}y$	

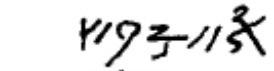
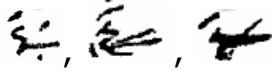
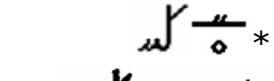
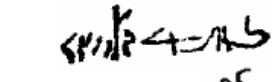
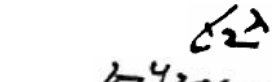
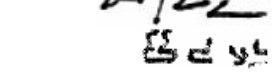
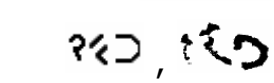
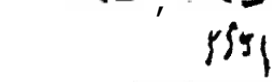
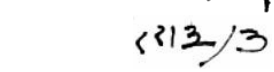
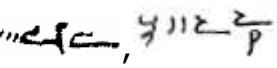
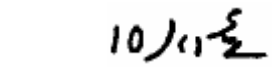
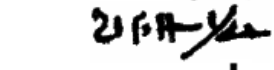
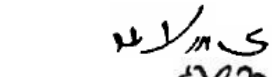
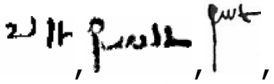
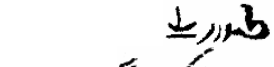
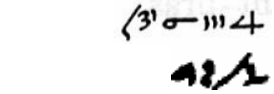
Relation	*ryṯ.t*	*
Remove, stop, to	*lg*	
Rent, to	*ʒ w*	*
Repeat, to	*whm*	
Report, to, report	*ʿn smy*	
Repose, to, rest, to	*ḥtp*	
Request	*tbḥy*	*
Request, to	*tbḥ*	
Reserve, to	*ḥwy r*	*
Respect	*šfʒ.t*	*
Responsible for, to make someone	*ip … irm …*	*
Rest	*sntm(e)*	
Restrain, to	*ʒnṯ*	
Return, to	*ḫnḫn*	
Reveal, disclose	*wnḥ*	
Revivified person	*wḥm ʿnḫ*	*
Ridicule, to, scoff at, to	*sbi*	
Right (side)	*wnm*	
Ring	*gswr*	
Rise, appear, to	*ḫʿ*	
River, canal	*yr*	
Road, way	*myṯ*	
Rod	*nm*	
Roman	*hrwmys*	
Roof	*ṯpḥ*	
Room	*ʿʒ.t*	

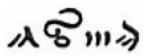
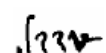
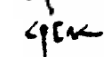
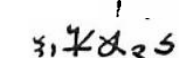
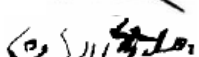
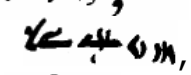
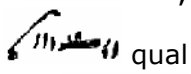
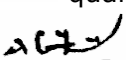
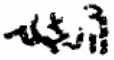
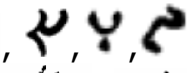
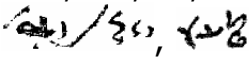
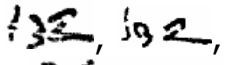
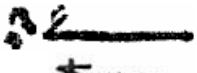
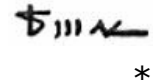
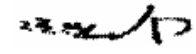
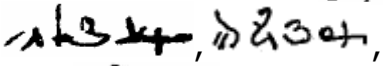
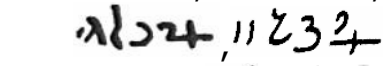
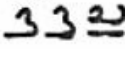
Rose	*wrṯ*	
Row, to	*ḫn*	
Rub, scratch, wear away, to	*ḫyt*	
Rule	*ḫr-rḏ*	*
Run, to	*ḏ ḏy*	
Run, to	*gtg*	
Run, to	*sḫ ꜣ s ṯ*	*

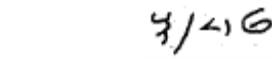
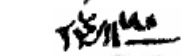
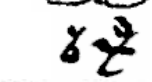
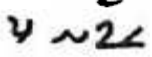
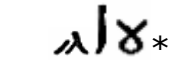
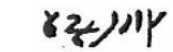
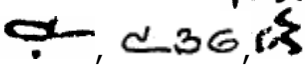
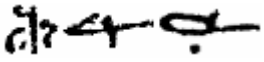
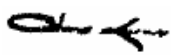
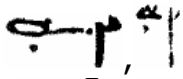
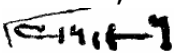
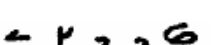
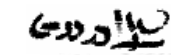
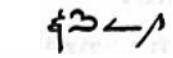
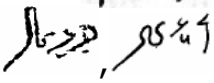
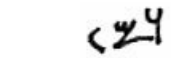
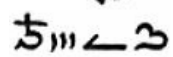
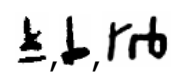
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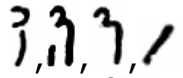
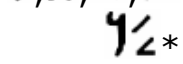
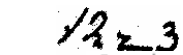
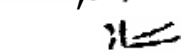
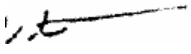
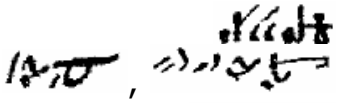
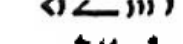
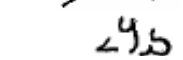
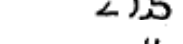
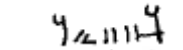
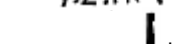
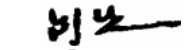
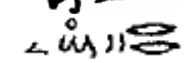
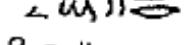
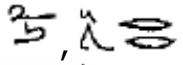
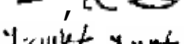
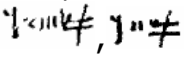
Sack	*ḳwne*	
Sad, sad, to be, suffer	*tḥr*	
Sad, to be	*ꜣ ḳb*	
Sadness	*ḏ ꜥm*	
Safe, to be, well, to be	*w ḏ ꜣ*	*
Safeness	*ꜥr ḏ*	
Sagittarius (zodiac)	*p ꜣ nty ꜣ t ḥ*	*
Sail	*ḥ ṯ(y)*	
Sail to the north, to, go down the Nile, to	*ḫty*	
Sage, magician	*rḫ ỉḫy*	
Salary, price, compensation	*ỉswy.t*	*
Saliva	*ḏ ꜣ k*	
Salt	*hm ꜣ*	
Same as	*m ḳdy*	
Sand	*šꜥ*	
Sarcophagus	*ꜥfty.t*	
Sarcophagus, noble chest	*ꜥfty.t šṯꜣ.t*	
Satisfied, to be, agreement, to be in	*mtr*	

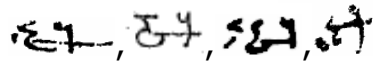
Saturn (planet)	*Ḥr-p3-k3*	*
Save, to, savior	*nhm*	
Say, speak, to	*d*	
Say, to	*ḫr*	
Scarab	*ỉpy*	
Scatter, to	*šš*	
School	*ꜥ.t n sb3*	
Scorpion	*wḥe3*	
Scorpio, zodiac	*ḏl.t*	
Scratch, to	*ḫḫ*	
Scream, to	*3ll*	
Scribe	*sḫ*	
Scribe, teacher	*sḫ*	
Scum	*hbꜥtꜥ*	
Sea	*ym*	
Seal with plaster, to	*ꜥm*	
Secretly	*n ḳp*	
See a dream, to	*pry*	
See, to	*nw*	
Seed, sperm	*syt*	
Seem, to	*wyn*	
Seize, grip, hold, to	*mḥ*	
Self, limb	*ḥꜥ=*	
Sell, to (give for money)	*tỉ r-ḏb3 ḥḏ*	
Send (animated objects), to	*tỉ-šm*	
Send, to	*wṯ*	
Send, write letter, to	*hb*	

Separate, to, thrust out, to	*nwḥ*	
Servant	*bꜣk*	
Servant female	*bꜣk.t*	
Seven	*sḫf*	
Sex with, to have	*rḫ*	
Shade	*ḫꜣybꜣ.t*	
Shadow	*ḫybꜣ.t*	
Shake, to	*mnmn*	
Shame	*ḫlf*	
Shame, dishonor	*š(y)py*	
Shameful, ashamed, to be	*šp*	
Sharp	*tks*	
Shave, to	*ḫꜥḳ*	
She	*mtws*	
Sheep	*ỉsw*	
Shelf	*mr.t*	
Shell	*ḳwḳy*	
Shelter	*ꜥpꜥr*	
Shepherdess	*ꜥꜣm.t*	
Sherd	*blḏꜥ*	
Shield, armour	*sbšy*	
Shine, to	*ỉr yl*	
Shine, to	*m ḥ*	
Ship, bark	*ḏꜣy*	
Shipyard	*wḫr.t*	
Shipwreck	*byk*	
Shore, docks, bank, quay	*ḳr*	

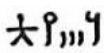
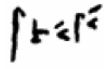
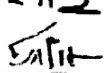
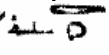
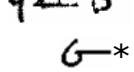
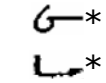
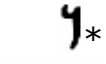
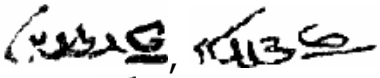
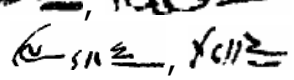
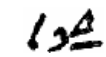
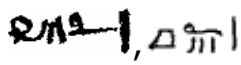
Shout, to	*bḫn*	
Show, to	*ḥry*	
Shrine	*g3(.t)*	
Shrine, chapel	*gw.t*	
Shut mouth, silent, to make	*ṯm3-r3*	
Sick, ill	*yb3y*	
Sick, to be	*yʿb, ʿby*	
		 qual
Side	*ly.t*	
Side	*ḫe.ṱ*	
Side, region	*ʿt*	
Significant	*m-šs*	
Silent, to be,	*gr, grṱ*	
		 qual
Silver, money	*ḥḏ*	
Sin, wrongdoing	*ʿḫl*	
Since, from	*ṯ-n3.w*	
		
Sing, speak, to	*gy*	
Singer	*rmṯ iw=f ḏ*	*
Singer	*wll*	 *
Sink, to	*hrp*	
Sister	*sn.t*	
Sit, live, dwell, to	*ḥms*	
		
Six	*srsw*	
Skin	*3nm*	

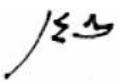
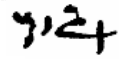
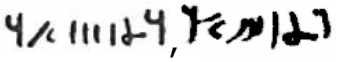
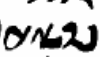
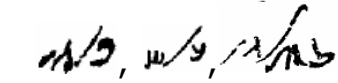
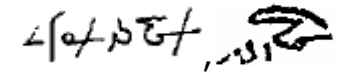
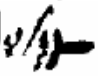
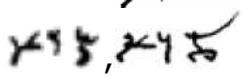
Skin	*ḫ ʿr*	
Skin, leather	*ḥnyt*	
Sky	*pt*	
Slander, to	*štm*	
Sleep, to	*sḏr*	
Sleep, to	*str*	
Sleep, to (bad sense)	*str.t*	
Sleepwalker	*rmṯ iw=f str*	
Slip	*sḫ*	
Small, little, humble, unimportant	*ḫm*	
Small, to be *n ỉ*-Calm, gentle, to be *n ỉ-ḫm b ỉ.t* (small of presumptiousness)		
Impatient, to be *ḫm ḥ ỉ.t* (small of heart)		
Despise, to, underestimate, to *ṯi ḫm*		
Commoner, lowly person *rmṯ ḫm*		
Small, few	*sbk*	
Smell, odor	*ḫnm*	
Smell, to	*ḫrm*	
Smith	*bsnṯ*	
Smoke	*htm*	
Snake	*ḥf*	
Soap	*ỉ n ḏr ỉ*	*
Sock	*sp.t*	
Soldier	*mty*	
Soldier	*srtyts*	 *
Son, boy	*šr*	

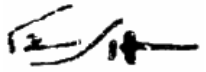
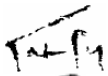
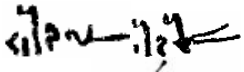
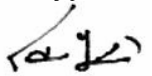
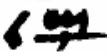
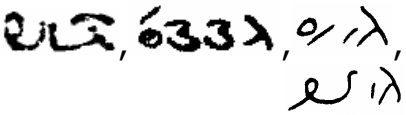
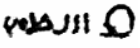
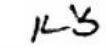
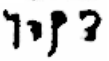
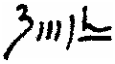
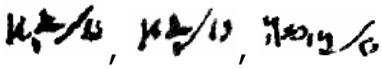
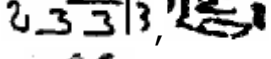
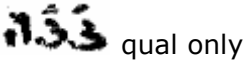
Son	*s ȝ*	
Song	*d̲*	
Sorrow, mourning	*mḳḥ*	
Soul, ba	*b(ȝ)y*	
Sound, to be, holy, to be, goodbye! (imper) saved, to be	*wd̲ ȝ*	
From *r*		
By *ḥn*		
South	*rs*	
Southeast	*rs-iȝb.t*	
Southwest	*rs-imnt̲*	
Sow, to	*syt*	
Sparrow	*d̲ d̲*	
Speak, call, to	*mtt*	
Speak, to	*sd̲*	
Special, to be	*šb*	
Speech	*r*	
Spell, charm	*pḫre.t*	
Spell, to cast a, charm, to	*pḫr*	
Spell	*t̲sy*	
Spend time, to	*wršе*	
Spend time, to	*ir ʿḥʿ*	
Spit, to	*sty*	
Spittle	*tfȝ*	
Spleen	*nyš*	
Split into peaces, to	*t̲ ry.t*	
Spoon	*šfti*	
Spread, to	*ḥ̲ḥ̲*	
Spring, to, well up, to	*pr(y)*	
Square	*šty*	

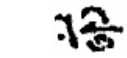
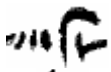
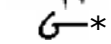
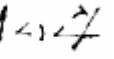
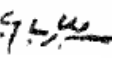
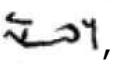
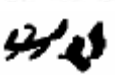
Squash, to	$l\underline{d}l\underline{d}$	*
Stab, to	$\underline{d}\underline{k}\underline{d}\underline{k}$	*
Stable, fixed, to be	smn	
Stand, to, to be present	$\varsigma\underline{h}\varsigma$	

Wait for, to r
In need of, to be n
Care for, to $wb\,3$
Support, to n
Testify against, to r
Visit, to, meet with, to irm

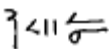
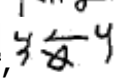
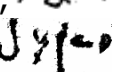
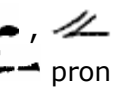
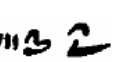
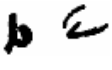
Star	syw	
Start, beginning	$\underline{h}\,3.t$	*
Start, to	$\check{s}\varsigma$	*
Statement	$\underline{d}(d)$	 *
Stater (measure)	$sttr$	
Statue, image	twt	
Stay, to, keep, to	mn	
Steal, to	$\underline{d}wy$	
Steam, to	rhb	
Steel	lyn	 *
Step	$tks(.t)$	 *
Still	$n\ kj\ sp$	
Still	$gr(e)$	 *
Stink, odor	$\underline{h}n\check{s}\underline{t}.t$	
Stink, to	$\underline{k}ns$	
Stink, to	$\underline{h}n\check{s}$	
Stomachache	$wrmwt.t$	*
Stone	iny	

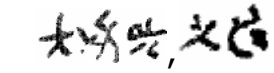
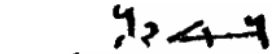
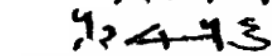
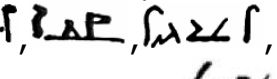
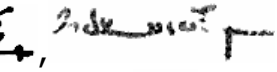
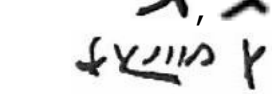
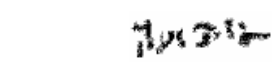
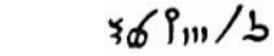
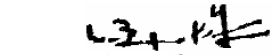
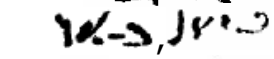
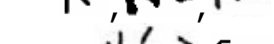
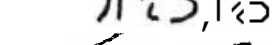
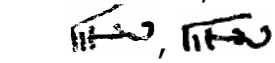
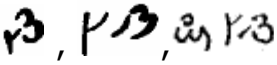
Stop, to, cease, to, still, to be, stay, to	*w ꜣ ḥ*	
Stop, to, cease, to, recover from sickness, to	*l ꜥ k*	
Stop, to, finish, to, satisfied, to be	*ḫ ꜣ ꜥ*	
Store	*m ḫ r*	
Store room	*r ꜣ*	
Storehouse	*pr- ḥ d*	
Storm	*ks m*	
Story of house	*ḫ(.t)*	
Story, tale, fable, gossip	*s ḏ y*	
Stove	*ꜣ š*	
Strain, to, brew, to	*ꜥ t ḫ*	
Stranger	*g y r*	
Strangle, to, choke, to	*ꜣ g ṯ*	
Strap, belt	*ḫ r ꜥ*	
Straw	*t ḥ*	
Street	*ḫ y r*	
Strength, strong, mighty	*p ḥ. ṯ*	
Strength	*šfe.t*	
Strengthen, to	*ḏ r ꜥ*	
Strike, to, knock down, to	*ḳr ḥ*	
Strong, to be, hard, to be	*w s r*	
Strong, to make,	*ḏ r y*	
Strong person –		
Victory –		
Structure	*ꜣ ḳ t*	

Stumble, to	*ḏrp*	
Scandal –		
Stupid	*swg*	
Suck, to	*snḳy*	*2
Suckle, to	*wnm-g3.t*	
Sudden, suddenly	*n šp*	
Suffer, to	*ḫs*	
Suggestion	*spsp*	*½
Suggest, to –		
Summer	*šm*	
Sun	*rʿ*	
Superior	*ḥry*	
Support property, to	*ny3.t*	
Support, to, hold, to	*ʿḥʿ irm*	*
Surely, certainly	*wḏ3*	
Surplus	*ḥw3*	
Profit, to *ir*		
Benefit, to *t*		
Surveyor, land measurer	*ḫy*	
Swallow, bird	*bny*	
Swallow, to	*ʿm*	
Swear	*ʿrḳ*	
Swear, to *t*		
To someone *n*		
Something *r*		
Swear, to, make an oath	*ir ʿnḫ*	*
Sweet, to be	*n3-ntm*	
Sweet, to be	*ntm*	 qual only

Sweetness	*ntm*	
Swim, to	*ḥlʿlʿ*	*
Swim, to, float, to	*nby*	
Sword, knife	*s ʒfy.t*	 *
Sword	*štʿ*	
Sympathetic, friendly	*ḫne ḥ ʒ ṯ*	
Syntax	*sntks*	
Syria, Syrian	*ḫr*	

T

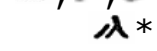
Table	*tks*	
Tail	*sṯ*	
Take away, withdraw, to	*stʒ*	
Take off cloths, to	*tḳm*	*
Take, to, receive, to, seize, to	*ṯ*	 pron
Touch, to *n* Behoove, to, incumbent upon, to be *r* Receive from, to *n ty n* Take to, to *šʿ* Take out, to *n bnr* Jump, to *pʒypʒy*	*ṯ pʒy sp-sn*	
Guide, to *myt* Fear, to *mḳr* Take from, to *ḫr* Amuse oneself, to, delay, to *ḥr*		
Talent (coin, weight, currency)	*krkr*	

Talk, to, pronounce, to, call, to	*mt(.t)*	
Taste	*tpy(.t)*	
Taurus (zodiac)	*k3*	
Tax, wage	*b3k*	
Teach, to	*sb3*	
Teacher, master	*mr-sb3*	
Teacher	*rmṯ iw=f sb3*	
Tear	*3rm3.t*	
Temple	*hwt-ntr*	
Temple	*rpʿy*	
Ten	*mḏ*	
Tenant, occupant, laborer, repairman	*rmṯ ḫy*	
Test, to, examine, to, try, to, trial	*ḏnt*	
Testicles	*ḫryw*	
Thank, to	*šp šms*	
That	*nt n-im=w*	
There	*n-im=w*	
They	*mtww*	
Thief	*3ḏ*	
Thin	*šmʿ*	
Thing, property	*nkt*	
Thing, speech, word	*mt.t*	
Thirst, to, thirst	*3yb*	
Thought, mind, think, to	*mwy*	*
That *r-bnr*		
About *r*		
Remember, to *ir p3 mwy ḏ*		

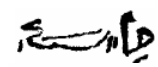
Remind, to $\underline{t}$ *ir* $p3$
mwy

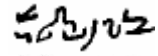
Thrash, to, fustigate to $mḫ(e)$ 

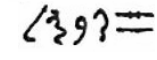
Three $ḫmt$ 

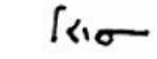
Threshold $pnᶜ.t$ 

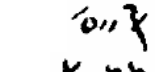
Throat $\underline{ḥ}m$-b 

Throw, to $ḥwy$ 

Thumb $ᶜn.t$ 

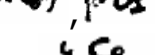
Tie up, to, bind, to $snḥ$ 

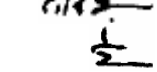
Tight $kᶜw$ 

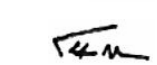
Time, hour nwe 

Time, moment ss 

Time, good, high life $ᶜnḫ\ ᶜ3$ 

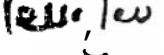
Time, lifetime $ᶜḥᶜ$ 

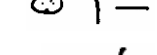
Time, moment, instant $ḥp3.t$ 

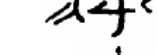
Time, multiple sp 

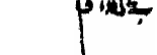
Tired, weak $gb(y)$ 

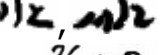
Tired, to be, difficult, to be,
With irm
Of $\underline{ḥ}r$ $\underline{ḥ}sy$

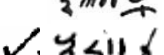
Today $n\ p3\ ḥrw$ 

Together n-$wᶜ$-sp 

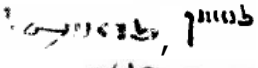
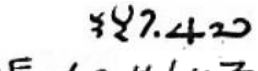
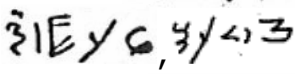
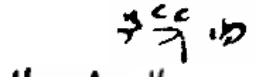
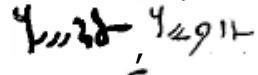
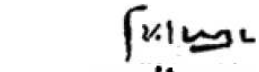
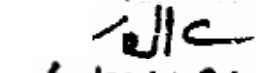
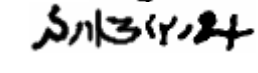
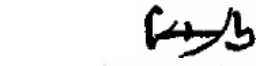
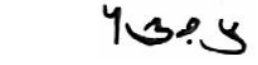
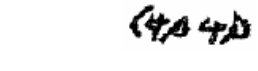
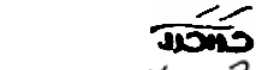
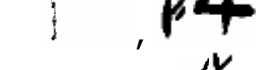
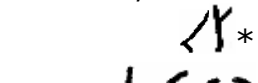
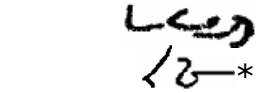
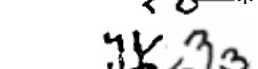
Tomb, grave $b.t$ 

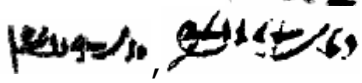
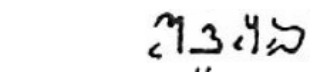
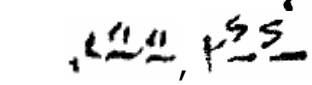
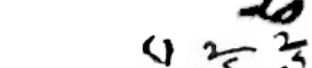
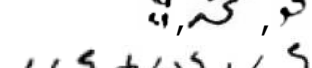
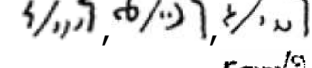
Tomb $ᶜ.wy\ n\ rmt$ 

Tomb $is.t$ 

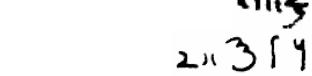
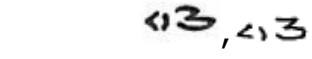
Tomorrow $rsty$ 

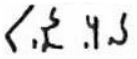
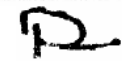
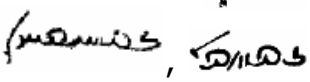
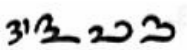
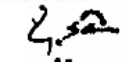
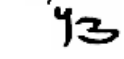
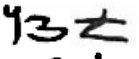
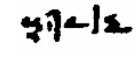
Tongue ls 

Tonight	*n grḥ*	
Tool	*ḫ ʿy*	
Tooth	*ʒ b ḥ*	
Tooth, molar, tusk	*ḫl, šʿl*	
Top of, on the	*ḥr-ḏʿḏʿ*	
Touch, to	*ḏ ḥ*	
Tower	*bḫn*	
Town	*tmy*	
Trade	*ỉpy-šwet*	
Make, to *iri*		
Trading *mt.t-*		
Transform oneself, to, form	*ḫrb*	
Translate, repeat, to	*w ḥ m*	
Reply, to *n*		
Respond,to *m-sʒ*		
Interpret, to *bnr*		
Tread, traverse, to, trample, to	*hbhb*	
Into *ḫn*		
Treasury	*pr-ḥ ḏ*	
Tree	*šn*	
Tree, bush	*b(.t)*	
Tremble, to, tremble	*nyn*	
Trespass, attack, to	*ht*	
Trial, case	*mlḫ*	
Triumph	*mʒʿ-ḫrw(y)*	
Trouble	*ḥyyt.t*	
Trouble, to, endanger, to, vex, to	*hwš*	
Trust, to, believe, to	*nḥt*	
In *r*, *ḫn*		

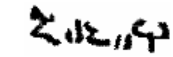
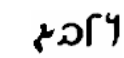
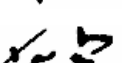
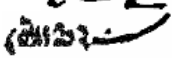
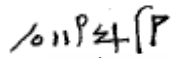
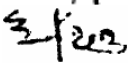
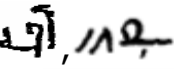
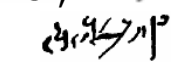
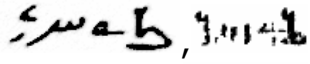
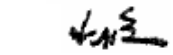
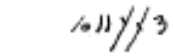
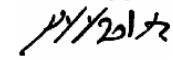
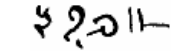
Trustworthy	*mnḫ*	
Trustee, document holder	*ꜥrbṯ*	
Truth, justice	*m3ꜥ.t*	
Truth, true thing	*mt.t m3ꜥ.t*	
Try, test, to	*ḏnṯ*	
Turn, to	*pnꜥ*	
Turn away, to	*sṯ*	
Turn around, to	*ꜥn*	
Turn back, to, return, to, delay, to	*ꜥnꜥn*	
Turn back, to, drag to	*st3*	
Twice	*sp-sn*	
Twin	*ḥtry*	
Twist, tie, to	*hlk*	
Two	*sn.wy*	

U

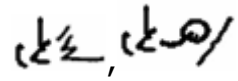
Ugly, to be	*šlf*	
Uncover, to	*ḳfy*	
Understand, to, know, to, knowledge	*swn*	
Unfair	*ꜥḏ*	
Unguent	*sknn*	
Unite, join, to	*s[l]ḳ*	
Until (time)	*r ḥn (r)*	
Until, up to, as far as	*šꜥ*	

Untruth	*mt ʿḏ*	
Up	*r-ḥry*	
Upset, to be, disturbance	*ḫnynyw*	
Urine	*m ȝ*	
Use, custom	*nt(y)-ʿ*	
Useful	*š*	
To be ~ for *n*		
Useless	*ỉwty š*	
Utmost	*ʿwy-dr.t*	

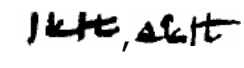
V

Vagina	*kȝy(.t)*	
Valley	*kȝn*	
Value	*swn*	
Vanish, to	*ʿḳ*	
Vase, vessel	*lȝmy.t*	
Venus (planet)	*nṯr-twȝ*	
Very	*m-šs*	
Vessel, case, box	*ḥn*	
Veteran, retired	*rmṯ iw=f šp (ʿḳ) ḥbs*	
Vicinity, circuit, surroundings	*ḳty*	
View, sight, vision	*nw(e)*	
Vigor	*rpy*	
Vine	*ȝlle*	
Vineyard	*ȝ ḥ (n) ȝll*	
Violence	*ḏnḥ*	

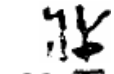
Virgin (?), woman without siblings — $rn.t$



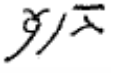
Vizier — $\underline{t}\ 3\ ty$



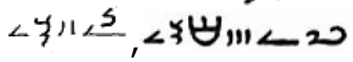
Voice — $\underline{h}rw$



Vulture — $n\check{s}r$

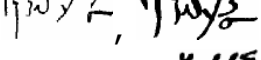


Vulva, womb — $^{c}te.t$

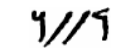


W

Wagon, cart — $^{c}kl\underline{t}\ 3(.t)$



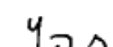
Wait, to — $\underline{h}rr(y)$



For n

Stay with, to $\dot{i}rm$

Walk around, to — hn



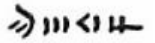
Walk, go, to — $\check{s}m$



To r

Forth bnr

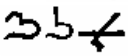
Wall — $\underline{d}^{c}y$



Warm — $\underline{h}m(m)(.t)$



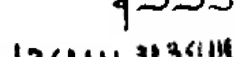
Warm, to — $ti\ \underline{h}m$



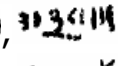
Warmth — $\underline{h}mm$



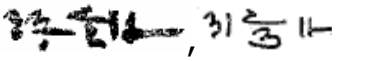
Wash, to, wash off, to — $y^{c}3$



Wash off, to, wipe off, to, erase — fty

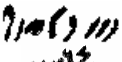


Wash, bathe, to — $\underline{d}\underline{k}m$

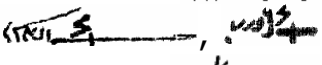


In r

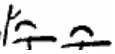
Washerman — $y^{c}y$



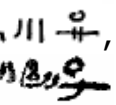
Waste, disaster — $3\,s\,e.t$



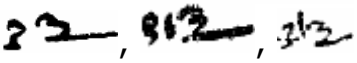
Watch over, to — $rsrs$

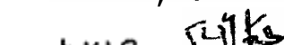
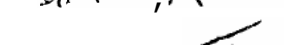
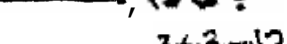
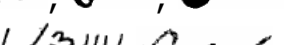
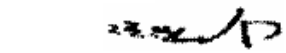
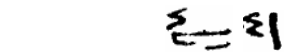
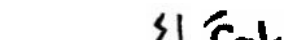
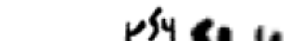
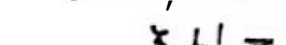
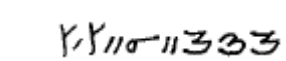
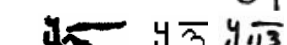
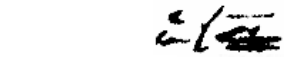


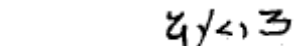
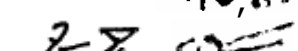
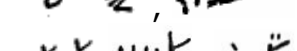
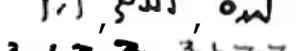
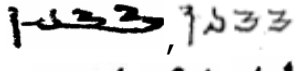
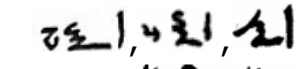
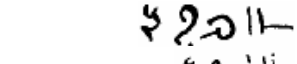
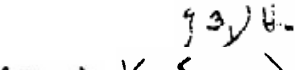
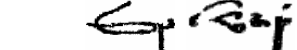
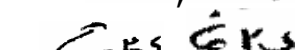
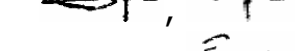
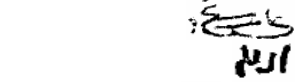
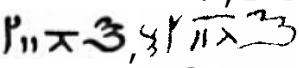
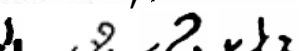
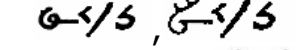
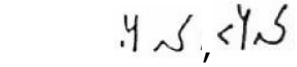
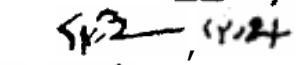
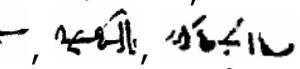
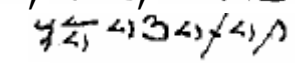
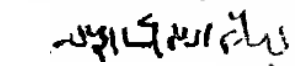
Watch, to, guard, to — $r(y)s$

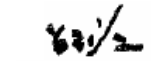
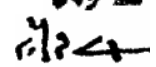
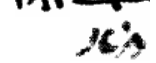
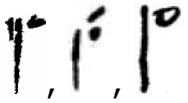
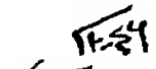
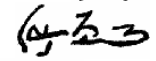
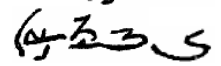


Water — $m\,w$

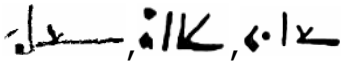
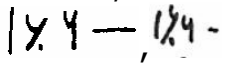
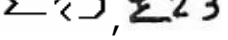
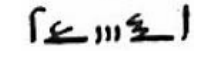


Wave	*ḥym*	
Wax, honeycomb	*mnḥ*	
Way, road	*my.t*	
We	*ỉnn*	
Weak, to be	*gby*	
Weak, to be	*ỉr ḫsy*	
Wealth, riches	*rnn.t*	
Weapon	*ḫḳ*	
Wear cloths, to	*ṯ ḥbs*	
Weep, cry, to	*rmy*	
Weight	*fw 3*	
West	*ʿmnt(.t)*	
Wet, to be, sink, to	*hrp*	
What kind, sort of?	*ỉḫ r-ỉr=*	
What?, what, who?	*ỉḫ*	
Wheat	*sw(3)*	
When	*n-t*	
Where to	*r tn*	
Where?, where	*tn*	
Whip	*šw(.)ṯ*	
Whisper, to	*ḳrmrm*	
Whisper, to	*ḳsḳs*	
Whistle, to	*šmšʿkʿ*	
White	*ḥt*	
Who, what?	*nm*	
Whore, prostitute	*nḏs.t*	
Why?	*(r) tb ỉḫ?*	

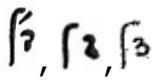
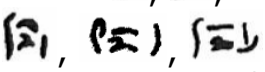
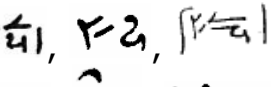
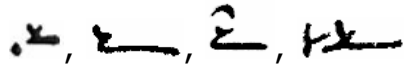
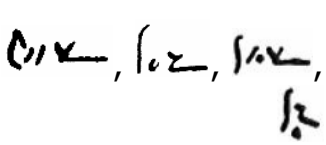
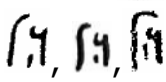
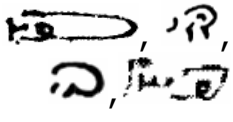
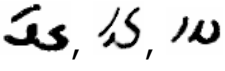
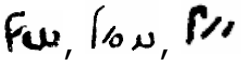
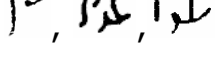
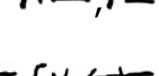
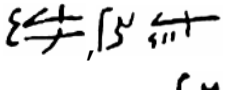
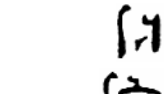
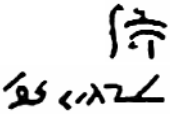
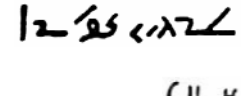
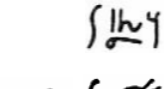
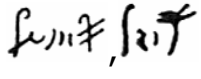
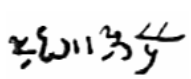
Wick	*šʿl*	
Wide, male	*ʿw*	
Wife	*ḥm.t*	
Wind	*tw*	
Window	*šš ṯ*	
Wine	*irp*	
Wing, arm	*ḏnḥ*	
Wink, to	*ḏlm*	
Winter	*pr.t*	
Wise	*rḫ*	
Wise person, man	*rmṯ rḫ*	
Wisely, to be, act, to	*ir rmṯ rḫ*	
Wish, desire, want, to	*wḥ ȝ=*	
With, and	*irm*	
Without	*ỉwty*	
Wolf	*wnšʿ*	
Woman	*s ḥm.t*	
Wonder, wonderful thing	*ḫpry*	
Wood	*ḫt*	
Wool	*sʿrt*	
Word	*mt.t*	
Words, in other	*ky ḏ*	
Work, job	*wp.t*	
Work, labor	*bȝk*	
Worm	*hʿlʿmʿtʿ*	
Worry about, to	*mt.t irm ḥȝt*	
Wound	*sḫy*	
Wound, to, hurt, to	*šʿkʿ*	
Wound, plague	*plȝge*	

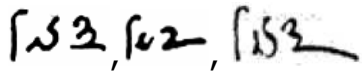
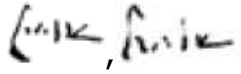
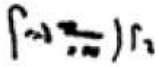
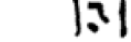
Wrap, to	*ḳl ḥ*	
Wrath	*b 3.t*	
Write, send, to	*hb*	
Write, to	*sẖ*	
To *r rtṯ*		
About *ẖr*		
Down *m-s 3*		
Write, writing, letter	*sẖ*	
Wrong	*sẖ*	
Wrong, iniquity	*šft*	
Wrong, to do	*ỉr šft*	

Y

Year	*rnp(.t)*	
Year(s) old	*n ms n* X *rnp.t*	
Yellow	*ḳr(w)s, ḳlws*	
Yesterday	*n sf*	
You (f sing)	*mtwt*	
You (m sing)	*mtwk*	
You (plural)	*mtwtn*	
Young	*ỉrpy*	

NAMES OF GODS

Amon	*ỉmn*, ⲁⲙⲟⲩⲛ	
Anubis	*ỉnp*, ⲁⲛⲟⲩⲡ	
Aton	*ỉtm*, ⲉⲧⲱⲙ	
Isis	*ỉs.t*, ⲏⲥⲓ	
Osiris	*Wsir*, ⲱⲥⲓⲣⲓ	
Ptah	*Ptḥ*, ⲡⲧⲁϩ	
Neit	*N.t*, ⲛⲉⲓ	
Hours	*Ḥr*, ϩⲱⲣ	
Ra, Pre	*P3-rˁ*, ⲡⲣⲉ	
Thoth	*Ḏḥwty*, ⲑⲱⲟⲩⲧ	
Bastet	*B3s.t*, ⲃⲁⲥⲧ	
Bes	*Bs*, ⲃⲉⲥ	
Mut	*Mw.t*, ⲙⲁⲩ	
Min	*Mn*, ⲙⲓⲛ	
Hathor	*Ḥt-Ḥr*, ϩⲁⲧϩⲱⲣ	
Sobek	*Sbk*, ⲥⲱⲃⲕ	
Shu	*Šw*, ⲯⲟⲩ	
Tefnut	*Tfn.t*, ⲧⲉϥⲛⲓ	

Montu	*Mnt,* ⲙⲟⲛⲧⲟⲩ	
Imhotep	*Ỉy-m-ḥtp,* ⲓⲙϩⲱⲧⲡ	
Amenophis	*Ỉmn-ỉpy,* ⲁⲙⲟⲩⲛⲏⲡⲓ	
Hapi	*ḥp,* ϩⲁⲡⲓ	
Amenti	*Ỉmnṯ,* ⲁⲙⲉⲛⲧ	
Shai	*Šʿy,* ϭⲟⲓ	

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