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FIRST STEPS IN EGYPTIAN



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FIRST STEPS IN EGYPTIAN

A BOOK FOR BEGINNERS

BY

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PREFACE.

THE widespread interest in Egyptology which has sprung up during the last few years has produced an increased demand for books upon every branch of the science; Egyptologists have striven to meet this demand, and the wants of almost every class of student have been adequately supplied. Only the beginner has been somewhat forgotten. One of the chief obstacles to the study of the Egyptian language is the want of suitable material for elementary work, that is to say editions of texts of all periods of Egyptian history, which may be obtained easily and at a reasonable price. The main sources of information on ancient Egypt must always be such works as the *Description de l'Égypte*, the *Denkmäler*, the *Select Papyri in the Hieratic Character in the British Museum*, the editions of texts by Mariette, etc.; but these are only to be found in large libraries, and their great cost puts them out of the reach of all but the few. Moreover, many of the most important texts in them have been republished with corrections and emendations, and they have formed the subjects of special studies by various scholars who have issued the results of their labours either in the form of independent treatises or as contributions to serial archaeological periodicals. Thus there has grown up around the subject a large and scattered literature which the beginner cannot penetrate alone without loss of time.

The following pages have been drawn up with the view of helping the beginner to take his first steps in Egyptian. In

brief, they contain a sketch of the commonest and most useful facts connected with the writing and grammar, short lists of the signs and determinatives which occur most frequently, a short vocabulary of about five hundred common words, a series of thirty-one texts and extracts, with interlinear transliteration and word for word translation, which belong to the period that lies between B. C. 4200 and 200, and a few untransliterated and untranslated texts, with glossary, to be worked out independently. The Introduction is intended to enable the beginner to use with advantage and with little loss of time any of the grammars which he will find in English, French and German, and it is hoped that the frequent examples of words in it will make him familiar with the use of the alphabetic and syllabic signs and determinatives. The hieroglyphic texts which follow the Introduction include examples of the chief divisions of Egyptian literature, historical, funeral, religious, moral, mythological, etc., and the aim has been to give passages which are at once interesting and complete in themselves. The translations have been made as literal as possible.

To learn the hieroglyphic characters and words the beginner is recommended to write them out frequently. Nothing will help him so much in this direction as copying inscriptions, and nothing will teach him the values of the signs and the meanings of determinatives and words so well as constant practice in writing and reading texts. He should note, too, that a few new words learnt correctly each day will, in a short time, enable him to read new texts.

E. A. WALLIS BUDGE.

London, August 31, 1895.

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* These texts are taken from the Papyrus of Nebseni, the *Papyrus of Ani* (2nd edition), Lieblein, *Que mon nom fleurisse*, Birch, *Egyptian Antiquities at Alnwick Castle*, etc.

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

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-

INTRODUCTION.

THE first decipherer who succeeded in assigning correct values to any of the Egyptian picture signs or hieroglyphics was Dr. Thomas Young, who already in 1818 had given to six¹ characters values which are accepted at the present time ; the values of three others² were correctly stated as far as the consonants are concerned. Four years later M. Jean François Champollion published a complete system of decipherment, and was the first European in modern times who was able to translate Egyptian inscriptions and to understand them. He recovered the long lost alphabet, and deduced the values of many of the syllabic signs from a careful and exhaustive examination of all the names and titles of Greek and Roman kings of Egypt which are found written in hieroglyphic characters, and from the bilingual inscriptions in Greek and Egyptian which are found on an obelisk that stood originally³ on the island of Philae, and on the famous Rosetta Stone now preserved in the British Museum.⁴

Egyptian
decipher-
ment.

¹ $\text{Vi}\bar{\text{r}}$,  i ,  m ,  n ,  p ,  f , \ominus t .

² $\text{Vi}\bar{\text{r}}$,  and  which he read *bir*, *ole*, and *osh* or *os*, instead of *ba*, *r* or *l*, and *s* ; if we accept the value of *qeb* for  as some would do, we must not forget that Young assigned the value of *ke* to this sign.

³ It was discovered by Mr. J.W. Bankes in 1815, and was removed at his expense by G. Belzoni to be set up at Kingston Hall in Dorsetshire. Both obelisk and pedestal are of red granite; the former is inscribed with one column of hieroglyphics on each side, and the latter with 24 lines of Greek.

⁴ Southern Egyptian Gallery, No. 24.

Great antiquity of picture writing.

The inventors of the Egyptian system of picture writing are unknown and it is impossible either to assign a date to the period when it was introduced into Egypt, or to say what people first made use of it; that it belongs to a remote antiquity is certain. It is a remarkable fact that, whereas the ancient inhabitants of Mesopotamia, who wrote their inscriptions in cuneiform characters which were originally pictures like the Egyptian signs,¹ modified them in such a way that their original forms had disappeared some thousands of years before Christ, the Egyptians preserved the original forms of their picture signs from the time of the first historical king Mená to the period of the rule of the Roman Emperors, that is to say for a space of about five thousand years.

Permanence of hieroglyphic characters.

Various kinds of hieroglyphic writing.

Egyptian writing exists in three forms to which the names Hieroglyphic, Hieratic and Demotic have been given. **Hieroglyphic**² or picture writing is the earliest form known, and it remained in constant use in all periods of Egyptian history; it was employed chiefly for monumental purposes, *i. e.*, for inscriptions upon tombs of all kinds, temples, stelae, etc. The oldest hieroglyphic inscriptions are probably those which are found in the *masʿaba* tomb of Seker-khā-baiu, which MM. Mariette and Maspero believe to belong to the period of the first dynasty or

¹ This fact is proved by the fragment of a baked clay tablet, found on the site of the ancient Nineveh, whereon we have a number of cuneiform characters and the original pictures from which they have been developed arranged in parallel columns. The fragment is exhibited in the Nineveh Gallery, Table-case B. No. K. 8520; for the literature see Bezold, *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection*, vol. II., p. 934.

² The first to describe the hieroglyphic characters systematically was the late Dr. Birch. In Bunsen's *Egypt's Place in Universal History*, Vol. 1. London, 1867, pp. 505—579 he quoted, with references, some 890 signs, and gave 201 determinatives. Lists of characters have also been given by de Rougé, *Chrestomathie Égyptienne*, Paris, 1867, p. 86 ff.; Brugsch, *Hieroglyphische Grammatik*, Leipzig, 1872, pp. 119—138; Loret, *Manuel de la Langue Égyptienne*, Paris, 1889, pp. 113—135; and Erman, *Aegyptische Grammatik*, Berlin, 1894, pp. 171—193.

earlier. **Hieratic** is a form of writing in which only the most salient features of the hieroglyphics or pictures are preserved.¹ It originated, no doubt, in the hastily written memoranda and drafts of inscriptions with which the scribes supplied the masons or sculptors who cut hieroglyphics in stone, and subsequently it was much used in making copies of literary compositions on papyrus, and for letters, etc. **Demotic**² is an abbreviated form of hieratic writing which was much used in legal documents from about B. C. 650 to the Roman period.

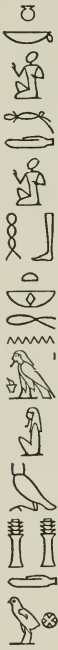
Hieroglyphics are written in columns or in horizontal lines which are sometimes to be read from left to right, and sometimes from right to left. In the former case the writing follows the direction in which Assyrian and Ethiopic texts are written, and in the latter that of inscriptions in Phoenician, Syriac and Arabic. This being so it is impossible to say which is the proper direction; there seems to be no example of a text written from left to right, and from right to left, alternately (*βουστροφηδόν*) as is found in Himyaritic. To ascertain the direction in which an inscription is to be read we observe in which way men, and birds, and animals face, and then read towards them. When hieroglyphics are written in columns this rule generally enables us to ascertain the correct order of the letters in the words. Allowance must, however, be made at times for the scribe's ideas of symmetry which made him misplace a letter that the balance of the arrangement of the hieroglyphics might be maintained. The following examples explain this paragraph.

Egyptian
palaeogra-
phy:—
Hierogly-
phic in-
scriptions.

¹ For lists of hieratic characters see Pleyte, *Catalogue raisonné de Types Égyptiens Hiératiques*, Leyden, 1865; Levi, *Raccolta dei Segni ieratici Egizi*, Turin, 1880.

² For the Demotic characters see Brugsch, *Grammaire Démotique*, Berlin, 1855, p. 18, and plates A. B. C. at the end of the book; Hess, *Der Demotische Roman von Stue Ham-us*, Leipzig, 1888, pp. 190—205.

(1) To be read from left to right



(2) To be read from right to left



(3) To be read from left to right



(4) To be read from right to left.




Direction in which hieroglyphics are to be read.



















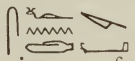




- (1) *nuk seseṣ ḥebet en ba em Ṭeṭṭeṭu*
- (2) *un-ā ḥenā Ḥeru em neṣ qāḥ pui ābi*
- (3) *āneṣ ḥrā-k Rā neb maāt āmen karā-f neb neteru*
- (4) *ḫeperā ḥeri-āb uṯa-f utu meṭu ḫeper neteru tememu.*

Hieratic and Demotic.

Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri of the XIIth dynasty preserved at Berlin and in the British Museum the texts are arranged in short columns. Demotic texts are usually read from right to left.

Hieroglyphics as ideographs and phonetics.

Every hieroglyphic could be used either to express an idea, in which case it is called an ideograph, or as a character which represented a sound, in which case it is called a phonetic; phonetic characters may be either alphabetic or syllabic. Thus 





























reθ (for *remθ*), represents a man,  *maa*, an eye,  *hentasu*, a lizard,  *māu*, a lion,  *māχait*, a pair of scales,  *sa*, a goose, and so on; these are examples of ideographs. But  is the letter *p*,  is the letter *f*,  is the letter *r*,  is the letter *t*, and so on. The signs , , , and  represent a door, a worm or snake of some kind, a mouth, and a hand, and, originally, when used as ideographs, would probably be pronounced *ptaḥ* (?), *fent*, *re* and *teḥ*; at a very early period, however, these, together with about twenty other ideographs, were set apart to represent alphabetic sounds. These sounds seem to have been obtained in the following way: the sound of the first letter in the name of an object was given to the picture or character which represented it, and henceforward the character bore that phonetic value. Thus  is the picture of a door made up of a number of boards fastened together by three cross-pieces at the back, and there is no doubt that the word for door was connected with the root *ptḥ* "to open", and that it was pronounced something like *ptaḥ* (compare the Hebrew פתח *pēthah*); the sound of the first letter of *ptaḥ* is *p*, and henceforward the phonetic value of  was *p*. Similarly to the signs , , and , the initial sounds of the words for which were *f*, *r*, and *t*, were assigned the alphabetic values of *f*, *r*, and *t*. Signs having alphabetic values are used to form words without any reference to their ideographic meanings. Thus the group of signs  forms the word for "knife". The first  is the picture of the back of a chair,  as we have seen is the picture for a snake,  is the picture of the wavy surface of water, and  as we have seen, of a hand; the last two signs are *determinative* characters which will be discussed presently. Now in the word *sfnt* all these signs are used to express sounds only, and their original ideographic meanings of chair-back, snake, water, and hand are not considered. The Egyptians must have found at a very early date that when they needed to write the name of some foreign country or king, they

Origin of alphabetic signs.

Names of ideographs used as phonetics without reference to their meanings.
























were obliged to use their ideographic signs to express alphabetic sounds only, or perhaps they found it necessary to preserve words by writing them alphabetically. Be this as it may, the use of alphabetic signs in Egypt is very ancient, for in the oldest inscriptions they appear side by side with signs used ideographically. Why the Egyptians did not go a step farther and abolish all signs which were not used alphabetically cannot be said; we owe them much, however, for our English alphabet is derived from the cursive hieratic forms of certain hieroglyphics through the Phœnician and Greek alphabets.¹ The Egyptian alphabetic characters are as follows:—

Egyptian
alphabetic
signs.

	<i>a</i>		<i>h</i>
	<i>ā</i>		<i>χ</i> (kh)
	<i>ā</i>		} <i>s</i>
 or <i>∥</i>	<i>i</i>		
 or <i>@</i>	<i>u</i>		<i>ś</i> (sh)
	<i>b</i>		<i>k</i>
	<i>p</i>		<i>q</i>
	<i>f</i>		<i>k̄</i>
 or 	<i>m</i>		<i>t</i>
 or 	<i>n</i>		<i>t̄</i>
 or 	<i>r</i> and <i>l</i>	 , 	<i>θ</i> (th)
	<i>h</i>		<i>t̄</i> (tch)

The values given above are those of one of the many systems of transliteration which have been proposed since the decipherment of the Egyptian hieroglyphics, and though it is probable

¹ For proofs of this statement see J. de Rougé, *Mémoire sur l'origine Égyptienne de l'Alphabet Phénicien*, Paris, 1874, 820; Dr. Maunde Thompson, *Handbook to Greek and Latin Palaeography*, London, 1893, plate facing p. 10;

that a few of them will eventually be modified, they are sufficiently simple and accurate to be retained for some time. It is evident from the above signs that we are dealing with an alphabet which resembles that of Phoenician or Hebrew, Syriac, Arabic, and the like, and it is equally clear that only the consonants which constitute the pith and substance of the language were set down as real letters, whilst, of the vowel-sounds, only the fuller ones, and even those not always, were represented by certain consonants. The pronunciation of Egyptian words was, of course, known to the educated in all periods, but curiously enough the Egyptians never invented a system of marks like the "points" in Arabic, Hebrew, and Syriac, whereby the correct vocalisation of every word was preserved. Speaking generally, the three primary vowel sounds A, I, U, were represented by , , and , and these are practically equivalent to the Hebrew letters א, י, and ו; for the other signs  may be transcribed in Hebrew by א *ayin*,  by ב,  by ב,  by ב,  by ג,  by ד,  by ה,  by ו (● has the sound of *ch* in the Scotch word *loch*, or the German *Rache*),  by ז (?),  by ש,  by ש,  by ז,  by ק,  by ג (*i. e.*,  represents a sound similar to the hard *g* with which the people in Northern Africa pronounce the strongly articulated guttural ק),  by ת,  and  by ת,  by ט, and  by ז.¹ From what has been said above it will be understood that the vowel sounds with which the Egyptian pronounced many of their words



Affinity of Egyptian and Semitic alphabets.

Consonants used for vowels.









?

Dr. Maunde Thompson in *Facsimiles of MSS. published by the Palaeographical Society*, Series II. plate 101; the article *Alphabetum* (Daremberg and Saglio, *Dictionnaire des Antiquités Grecques et Romaines*, Paris, 1873, p. 188 f.) by F. Lenormant; Isaac Taylor, *The Alphabet*, 2 vols. London, 1883; and Kirchoff, *Studien zur Geschichte des Griechischen Alphabets*, Berlin, 1877.








¹ Among recent contributions to Egyptian phonology the following should be consulted: Brugsch, *Die Aegyptologie*, Leipzig, 1891, p. 42; Erman, *Das Verhältniss des Aegyptischen zu den semitischen Sprachen* (*Zeitschrift d. Deutsch. Morgenl. Gesellsch.* Bd. XLVI. ss. 93—129); and Steindorff, *Das altägyptische Alphabet und seine Umschreibung* (*ibid.* ss. 709—730).

are unknown, and where this is the case a short *e* is usually inserted to make the transliteration pronounceable; thus  *nfr* "good" is usually transcribed *nefer*,  *ntr* "God" by *neter*, and so on.

Direct and symbolic meanings of ideographs.













Ideographic signs, *i. e.*, those which express an idea, are sometimes to be interpreted literally, and sometimes symbolically, thus  *ses* "nest",  *sejet* "field",  *aneb* "wall",  *texen* "obelisk", are examples of ideographs which are to be understood literally; but the musical instrument  is symbolic of "happiness", the seal  of "treasure", the instrument  of "God", the bier  of "death", and so on.

































































































Phonetic values of ideographs.

The phonetic values of ideographic signs were employed in the spelling of words without any reference to the original ideographic meaning. Thus , the picture of a digging tool, the phonetic value of which is *mer*, is found in the words  *mer* "to love",  *meri* "tree",  *mer* "eye", simply because it has the syllabic value of *mer*. Again , the picture of a branch of a tree, is found in the words  *em* *jet* "after", and  *jet* "to engrave", etc., but only as a syllabic value. In theory every hieroglyphic could be used both as an ideograph and as a syllable. Some ideographs have more than one phonetic value, in which case they are called **polyphones**, and many different ideographs have similar values, in which case they are called **homophones**. The following signs and their values should be learnt by heart:—

































































































Polyphones and homophones.

































































List of signs with their phonetic values.

	<i>ur</i>		<i>heh</i>		<i>uta</i>		<i>ka</i>
	<i>ser</i>		<i>seps</i>		<i>tat</i>		<i>xen</i>
	<i>qa</i>		<i>amen</i>		<i>an</i>		<i>an, at</i>
	<i>qet</i>		<i>jer</i>		<i>ari</i>		<i>ma</i>
	<i>ar</i>		<i>tep</i>		<i>hu</i>		<i>nex</i>
	<i>fa</i>		<i>hra, her</i>		<i>sept</i>		<i>fa</i>

	<i>ḫu</i>		<i>ḥā</i>		<i>qem</i>		<i>bener</i>	List of signs with their phonetic values.
	<i>ḫeser</i>		<i>at</i>		<i>ti</i>		<i>netem</i>	
	<i>ḫen</i>		<i>šef</i>		<i>pa</i>		<i>ual</i>	
	<i>ṭebā</i>		<i>usr</i>		<i>ten</i>		<i>ḫa</i>	
	<i>ka, met</i>		<i>ḫen</i>		<i>reḫit</i>		<i>meḫ</i>	
	<i>sem</i>		<i>ḫent</i>		<i>ḫa</i>		<i>ḥa</i>	
	<i>seb</i>		<i>fenṭ</i>		<i>sent</i>		<i>neḥeb</i>	
	<i>sem</i>		<i>mešfer</i>		<i>meḫ</i>		<i>enen</i>	
	<i>ān</i>		<i>āten</i>		<i>maāt, šu</i>		<i>su</i>	
	<i>šes (šems)</i>		<i>āp</i>		<i>ar, sa</i>		<i>res</i>	
	<i>θet</i>		<i>āau</i>		<i>ān</i>		<i>qemā</i>	
	<i>ret, uār</i>		<i>āb</i>		<i>ḫa</i>		<i>renp</i>	
	<i>āu</i>		<i>ḫepes</i>		<i>sebek</i>		<i>trā</i>	
	<i>ser</i>		<i>peḫ</i>		<i>ḥefen</i>		<i>ša</i>	
	<i>sāb</i>		<i>uhem, nem</i>		<i>serq</i>		<i>seḫet</i>	
	<i>set</i>		<i>ḥeru, bak</i>		<i>qem</i>		<i>mes</i>	
	<i>nefer</i>		<i>ba</i>		<i>net, bāt</i>		<i>ḥet</i>	
	<i>āu</i>		<i>ḫu</i>		<i>ḫeper</i>		<i>sen</i>	
	<i>ka</i>		<i>āq</i>		<i>ām</i>		<i>šen</i>	
	<i>āua</i>		<i>šerā</i>		<i>ḫet</i>		<i>ḥen</i>	
	<i>āb</i>		<i>ur</i>		<i>ḥen</i>		<i>ut</i>	
	<i>ba</i>		<i>ba</i>		<i>un</i>		<i>ās</i>	
	<i>māu</i>		<i>sa</i>		<i>uaḥ</i>		<i>ḫer</i>	
	<i>peḫ</i>		<i>neḫ</i>		<i>sek</i>		<i>pet</i>	

List of
signs with
their
phonetic
values.

	<i>kerh</i>		<i>usext</i>		<i>set, sešet</i>		<i>uta</i>
	<i>aat</i>		<i>seh</i>		<i>xu</i>		<i>mer</i>
	<i>thehen</i>		<i>heb</i>		<i>tem</i>		<i>nefer</i>
	<i>rā</i>		<i>āneb</i>		<i>heq</i>		<i>hes</i>
	<i>xu, axu (?)</i>		<i>āa</i>		<i>āu, āam</i>		<i>sehem</i>
	<i>hem</i>		<i>ān</i>		<i>qem, us</i>		<i>men</i>
	<i>xā</i>		<i>tet</i>		<i>sehem</i>		<i>maā</i>
	<i>āāh</i>		<i>āuset</i>		<i>xerp</i>		<i>sa</i>
	<i>sba</i>		<i>ster</i>		<i>men, āmen</i>		<i>het</i>
	<i>ta</i>		<i>teba</i>		<i>āb, mer</i>		<i>net or bāt</i>
	<i>set (semt)</i>		<i>neter</i>		<i>seteb</i>		<i>meh</i>
	<i>tu</i>		<i>tes</i>		<i>met</i>		<i>su</i>
	<i>sept</i>		<i>sem</i>		<i>ta</i>		<i>sehet</i>
	<i>āteb</i>		<i>nemmat</i>		<i>tes, res</i>		<i>atf</i>
	<i>āner</i>		<i>seqh (?)</i>		<i>qes</i>		<i>kes</i>
	<i>mu</i>		<i>tep</i>		<i>sah</i>		<i>sen</i>
	<i>mer</i>		<i>āa</i>		<i>net</i>		<i>ret</i>
	<i>āa</i>		<i>uā</i>		<i>hemt</i>		<i>menx</i>
	<i>āb</i>		<i>pet</i>		<i>āba</i>		<i>ut, heseb</i>
	<i>nu</i>		<i>semer, pet</i>		<i>menx</i>		<i>sta</i>
	<i>per</i>		<i>āba</i>		<i>xā</i>		<i>ua</i>
	<i>per xeru</i>		<i>qet</i>		<i>sa</i>		<i>net, setaut (?)</i>
	<i>het</i>		<i>ma</i>		<i>sam</i>		<i>mer</i>
	<i>āhā</i>		<i>meh</i>		<i>setep</i>		<i>nes</i>

	<i>āt</i>		<i>tā</i>		<i>hes</i>		<i>χent</i>	List of signs with their phonetic values.
	<i>θes</i>		<i>hap</i>		<i>χent</i>		<i>ām</i>	
	<i>net</i>		<i>uu, ur, ses</i>		<i>qebh</i>		<i>uā, uḥā</i>	
	<i>sa</i>		<i>mer</i>		<i>hen</i>		<i>χer</i>	
	<i>āper</i>		<i>rer</i>		<i>mā</i>		<i>hem</i>	
	<i>nub</i>		<i>ḥeben</i>		<i>āb, useχ</i>		<i>nef</i>	
	<i>het</i>		<i>ren</i>		<i>ba</i>		<i>āḥā</i>	
	<i>smu, usm</i>		<i>tenā, peχ</i>		<i>ta</i>		<i>χent</i>	
	<i>χaker</i>		<i>her</i>		<i>ta</i>		<i>sesep</i>	
	<i>sen</i>		<i>tet</i>		<i>hetep</i>		<i>āu</i>	
	<i>sen</i>		<i>qen, taṭa</i>		<i>āa</i>		<i>her, uat, māten</i>	
	<i>ānχ</i>		<i>āmsu, min</i>		<i>χer</i>		<i>tem</i>	
	<i>sep</i>			<i>āp</i>		<i>neb</i>		
	<i>paut</i>		<i>nu</i>		<i>heb</i>		<i>ām</i>	
	<i>χemt</i>		<i>χnem</i>		<i>ān</i>		<i>χesef</i>	
	<i>sep!</i>		<i>āb</i>		<i>nem</i>		<i>seχet</i>	

DETERMINATIVES.

As long as the Egyptians used picture writing pure and simple their meaning was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs which had no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which we call **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all hiero-










Great antiquity of the use of determinatives.

glyphic inscriptions known contain them, and it would seem that they originated in prehistoric times. It is, however, clear that they occur less frequently in the texts of the earlier than of the later dynasties. The following example will show how determinatives were added, and how ideographs were spelled out in alphabetic signs, and what alterations were made when ancient texts were copied by scribes.








































The version given in (1) is from the pyramid of Unās, the last king of the Vth dynasty, and that in (2) is from a coffin of the XIth or XIIth dynasty (see Maspero, *Rec. de Trav.*, t. III, p. 201).






Meanings of words indicated by determinatives.

It frequently happened that two or more words of different meanings had the same sound; in such cases the proper determinative is most useful in determining the exact sense of a word. Thus   āḥā "to stand", and   āḥā "boat", are two words having the same sound but different meanings; in the one case a pair of legs  is the determinative, and in the other a boat . Similarly  } *men* "to abide", and  } *men* "to be ill", are distinguished in meaning by } 

tive of abstract ideas, and by  the determinative of evil or discomfort.







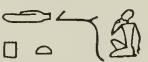



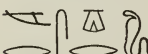

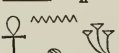


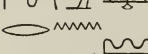
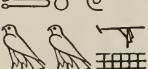
Determinatives may be divided into two groups: those which determine a single species, and those which determine a whole class. Examples of the first group are  *teḫen* "obelisk",  *seš* "nest",  *āa* "donkey", etc.; strictly speaking this group consists of pictures of objects preceded by the words for them written in alphabetic and syllabic characters. Of general determinatives the following are the most used:—


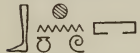
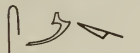




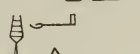
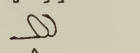

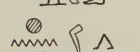



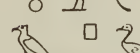

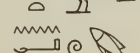
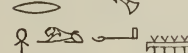
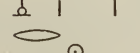



Character	Determinative of	Character	Determinative of	
1. 	to call	16. 	to cut, slay	Common deter- minatives.
2. 	man	17. 	fire, to burn	
3. 	to eat, to think, to speak, and whatever is done with the mouth	18. 	odour	
4. 	inertness	19. 	to overthrow	
5. 	woman	20. 	strength	
6.  or 	god, what is divine	21. 	actions performed with the legs	
7. 	goddess	22. 	flesh	
8. 	tree	23. 	animal	
9. 	plant, flower	24. 	bird	
10.  or 	earth, land	25. 	evil, little	
11. 	road, to travel	26. 	fish	
12. 	foreign land	27. 	rain, storm-cloud, thunder	
13. 	nome	28. 	time	
14. 	water	29. 	town, city, village	
15. 	house	30. 	stone	
		31.  or 	metal	

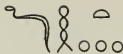
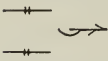
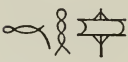



Character	Determinative of	Character	Determinative of
32. 	wood	35. 	liquid, unguent
33. 	wind, air	36. 	abstract idea.
34. 	foreigner		

The following words will show how the above are used.








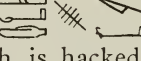











Examples
of words
with com-
mon deter-
minatives.

1.		<i>nās</i>	to call
2.		<i>āb</i>	a priest
3.		<i>ām</i>	to eat
		<i>surā</i>	to drink
		<i>seḫa</i>	to remember
		<i>ker</i>	to be silent
		<i>tept</i>	to taste
4.		<i>kenen</i>	to be exhausted
5.		<i>sat</i>	daughter
6.		<i>ḫeperā</i>	the god Khepera
7.		<i>Mer-seker</i>	the goddess Merseker
8.		<i>ās</i>	cedar, persea tree
9.		<i>ānḫ</i>	flower
10.		<i>seḫet</i>	field
11.		<i>seuau</i>	to make to depart
12.		<i>Reḥennu</i>	Northern Syria
13.		<i>Herui</i>	the nome of two gods


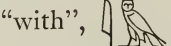
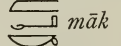
14.		<i>qebh</i>	cold water
15.		<i>beχennu</i>	house
16.		<i>sma</i>	to slay
17.		<i>ta</i>	to burn
18.		<i>sefut</i>	putrid sore
19.		<i>seχer</i>	to throw down
20.		<i>ātāu</i>	violence
21.		<i>āhā</i>	to stand
		<i>peh</i>	to arrive
		<i>hab</i>	to send
		<i>χent</i>	to step
		<i>sper</i>	to come
22.		<i>hāu</i>	members
23.		<i>pennu</i>	mouse
24.		<i>ap̄t</i>	duck
25.		<i>ātu</i>	the destitute
26.		<i>nāru</i>	the nāru fish
27.		<i>senrā</i>	tempest
28.		<i>rek</i>	time
		<i>hru</i>	day
29.		<i>Āb̄tu</i>	Abydos
30.		<i>reṯ</i>	sandstone

31.		<i>teht</i>	lead
32.		<i>ses</i>	bolt
33.		<i>meh</i>	air, wind
34.		<i>Āāmu</i>	Asiatics
35.		<i>merhet</i>	unguent
36.		<i>χet</i>	thing.

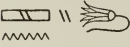

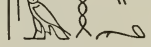

Plurality
of deter-
minatives.

Many words have more than one determinative. Thus  *betes* "to be exhausted" is determined by  "exhaustion", and  "evil";  *qebh* "cold water" is determined by  (the phonetic value of which is *qebh*) "water flowing from the top of a vase", and  "water", and  "a thing which contains water";  *sāt* "to slay" is determined by  "something which is hacked to pieces",  "a knife", and  "strength";  *fa māhani* "carrier of milk" is determined by  "liquid",  "strength", and  "man";  *rexit* "rational beings" is determined by  the phonetic value of which is *rexit*, "man", and  "woman", and  the sign of the plural.

Words
having
no deter-
minative.

A large number of words are written without any determinative, *e. g.*,  *henā* "with",  *ām* "in",  *māk* "verily", etc.; these and similar common words were probably thought to need no determinative.

Use of
syllabic
with al-
phabetic
characters.

Many words are spelt wholly with alphabetic characters, *e. g.*,  *sešeni* "lily",  *āner* "stone",  *semehi* "left side",  *heqt* "beer", etc.; but the greater number are written with a mixture of alphabetic and syllabic signs, which, though eventually helpful in showing the correct reading of the words, are at first confusing. Thus *ām* "to eat" is written












and *i. e., am + m*, which does not mean that we are to read the word *amm*, but only *am*, the was only added to help the reader to give the sound of the word readily; similarly *mestem* "eye-paint" is written , *i. e., mestem + m*; and *merer* "to love" is written , etc. For convenience' sake we may call such alphabetic helps to

the reading of words "phonetic complements". Many examples occur of words which are practically written twice, once in alphabetic and once in syllabic signs, *e. g.*, *neterit* "goddesses", wherein to *neter* are added the signs *aba* "courtyard of a temple" wherein we have the signs *ab* + *ba* + *a*; *Tem* "the god Tmu", where we have *t* + *tem* + *m*; *nefer* "good", where we have *nefer* + *f* + *r*; *neheh* "eternity", where we have *n* + *neh* + *h* + *h*; *sta* "to bring", where we have *s* + *t* + *a* + *sta*; *cheper* "to come into being", where we have *ch* + *p* + *cheper* + *r*, etc.

The values of many characters have been ascertained by means of the variant readings which are found in different copies of the same text; compare the following:—

Importance of variant readings.

	=		<i>neferu</i>
	=		<i>ari</i>
	=		<i>rexit</i>
	=		<i>ua</i>
	=		<i>ufat</i>
	=		<i>ermenui</i>

○ 	=		<i>hru</i>
	=		<i>āāabel</i>
* 	=		<i>seba</i>
	=		<i>χepes</i>
	=		<i>ba</i>
	=		<i>χeperā</i>

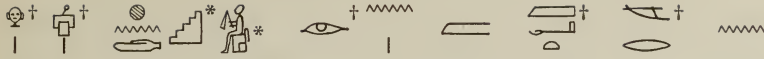
We have now seen how ideographs and alphabetic and syllabic phonetic signs, and determinatives may be used in writing words, let us now take a connected passage from a text and observe how the hieroglyphics are arranged therein.

Extract
from a
text
analysed.



In the first place we must break the extract up into words, for whether written horizontally or perpendicularly the words of an inscription are never separated from each other by the Egyptians. Thus we have:—





The determinatives are marked by * and the syllabic values by †; the remaining signs are alphabetic. The passage may be transliterated :— *âu âri-nâ heseset reθ hereret neteru her-s âu fâ-nâ tau en heger sesa-â ât âu ses-nâ Heru em per-f ân ââ re-â em senit ân pe† em nemmat-â sem-â her-sa χen† âri-nâ em maât mer en suten*, and read :—

“I have done (*âu âri-nâ*) what is pleasing (*heseset*) to men (*reθ*), and what is gratifying (*hereret*) unto the gods (*neteru*); because of it (*her-s*) I have given (*âu fâ-nâ*) cakes (*tau*) to (*en*) the hungry (*heger*), I have satisfied (*sesa-â*) the poor and needy (*ât*), I have followed (*âu ses-nâ*) Horus (*Heru*) in (*em*) his house (*per-f*), not (*ân*) magnifying (*ââ*) my mouth (*re-â*) against (*em*) nobles (*senit*), not (*ân*) making long (*pe†*) in (*em*) my stride (*nemmat-â*), I walked (*sem-â*) according (*her-sa*) to the step of measure (*χen†*), I wrought (*âri-nâ*) according to (*em*) what was right and true (*maât*), which was beloved (*mer*) by (*en*) the king (*suten*).”

It has been shown on p. 17 how variant readings supply the correct values of many syllabic signs, and it is self-evident that the probable meaning of many words can be at once known by the determinatives which follow them, but there remains a large number of words the exact meaning of which cannot be exactly stated by the help of the hieroglyphics only. The early decipherers of the cuneiform inscriptions, when once they had obtained the alphabetic and syllabic values of the signs, relied largely on their knowledge of the languages cognate to that which they were studying for help in determining verbal forms, and for a supply of roots which, having made allowances for change in letters, etc., they believed would give them a clue to the meanings which they sought. Thus Sir Henry Rawlinson relied upon Zend and Sanskrit in his immortal work on the Behistun Inscription, and Norris and others succeeded in deciphering Babylonian and Assyrian inscriptions by the help of

Difficulty of finding the meanings of words.

Importance of cognate languages in decipherment of cuneiform and hieroglyphic inscriptions.

Hebrew and other Semitic dialects. Now although Egyptian is, in many particulars, similar to the great family of Semitic languages, yet among them all there is none which is as valuable in explaining its words and grammar as are Zend and Sanskrit to the Persian cuneiform inscriptions, and as are Hebrew, Syriac, and Chaldee to the cuneiform inscriptions which are written in the Semitic dialects of the ancient dwellers in the land which lay between the Tigris and Euphrates. We must, then, look elsewhere for help in determining the meaning of Egyptian words, and we find it in the language called Coptic, *i. e.*, the Egyptian language of the Graeco-Roman period which is written in Greek letters, and has been preserved for us chiefly by the ecclesiastical literature of the Egyptian Christians. Early in the first quarter of this century Champollion found it of the greatest value in deciphering the hieroglyphic inscriptions, indeed it is most probable that without the great knowledge of Coptic which he possessed his labours would never have been crowned with such brilliant success ; the value of the study of this language remains undiminished for the purposes of Egyptian philology, and every student of hieroglyphics should make himself acquainted with as much of it as possible.¹











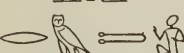



Great
value of
Coptic.

It is not possible to say when the Egyptian language was first written in Greek letters ; some believe the Bible to have been translated into Coptic in the second and others in the eighth century of our era. Be that as it may, it is a fact that Coptic has preserved a large number of the words which are found in ancient hieroglyphic inscriptions, and when an allowance has been made for phonetic decay and for the changes of letters which occur in all dialects of cognate languages, it is found that the meanings of words suggested by their determinatives are confirmed, that new ones are supplied, that many

Ancient
Egyptian
words
preserved
in Coptic.

¹ The beginner will find Steindorff's *Koptische Grammatik*, Berlin, 1894, a very useful book ; it contains 64 pages of Coptic text and a vocabulary which will carry him on to larger works.

grammatical forms, etc., can be identified, and that the vowels which are added to the words in Coptic indicate the correct vocalization. Where there exists no Coptic equivalent of a word, the meaning of which cannot be decided by its determinative, the sense of that word can only be guessed at. The following examples show the close connection of Egyptian and Coptic words.

Egyptian			Coptic	
	<i>hra</i>	face	ϣρα ¹	Egyptian and Coptic words compared.
	<i>χal</i>	body	ϣHT	
	<i>ren</i>	name	ραH	
	<i>pet</i>	heaven	φε	
	<i>χatur</i>	ichneumon	ϣαθουτλ	
	<i>nehet</i>	sycamore	Hουρϣ	
	<i>bāa en pet</i>	iron	βενHne	
	<i>χeper</i>	to be	ϣωH	
	<i>erṭeb</i>	because of	εϣβε	
	<i>fa</i>	to carry	φαι	
	<i>remθ</i>	man	ρωH	
	<i>re</i>	mouth	ρω	
	<i>qenā</i>	bosom	κουH	
	<i>ālf</i>	father	ειωH	

¹ The Coptic alphabet is as follows:— α a, β b, γ g, δ d, ε e, ζ z, η h, θ th, ι i, κ k, λ l, μ m, ν n, ξ x, ο o, π p, ρ r, σ s, τ t, υ y, φ ph, χ kh, ψ ps, ω ω, ϣ sh, ϥ f, ϧ h, Ϩ h, ϩ dj, Ϫ tch, ϫ ti.

	<i>māu</i>	lion	ΜΟΤΙ
	<i>bener</i>	date palm	ΒΕΝΗΗ
	<i>χemt</i>	copper	ΧΟΜΤ
	<i>at</i>	back	ΩΤ
	<i>nehem</i>	to deliver	ΝΩΡΕΜ
	<i>heger</i>	to hunger	ΧΡΟ
	<i>surā</i>	to drink	ΣΩ
	<i>erper</i>	temple	ΕΡΡΕΙ





PRONOUNS.

The **personal** pronominal suffixes are :







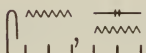
Sing. 1.		<i>ā</i>	Plur. 1.		<i>n</i>
” 2 m.		<i>k</i>	” 2.		<i>ten, then</i>
” 2 f.		<i>t, θ</i>			
” 3 m.		<i>f</i>	” 3.		<i>sen</i>
” 3 f.		<i>s</i>			






The following examples illustrate their use:—

	<i>re-ā</i> “my mouth” ;		<i>t̄ā-ā</i> “I will give” ;
	<i>setem-k re-ā</i> “thou hearest my voice” ;		<i>urš-f behu</i> “he passed the day in slaying” ;
	<i>ā tet en n</i> “what we said” ;		<i>em-bah sen</i> “before them” ;
	<i>āu-f uah uā ām sen</i> “he placed one of them” ;		<i>i-sen</i> “they came” ;
	<i>āb-ā</i> “my heart” ;		<i>hen-k</i> “thy ma-

jesty" ;  *tet-k* "thy body" ;  *tes-á* "myself" ; 
 *tes-f* "himself".

The forms of the pronouns are :—

(A) Sing. 1.		<i>uá</i>	Plur. 1.		<i>n</i>
" 2 m.		<i>tu, θu</i>	" 2.		<i>ten, θen</i>
" 3 m.		<i>su</i>			
" 3 f.		<i>set</i>	" 3.		<i>sen</i>

(B) Sing. 1.		<i>nuk, ánuk</i>
		<i>entek, entuk</i>
		<i>entet, entut</i>
		<i>entef, entuf</i>
		<i>entes, entus</i>

Plur. 1. (wanting)

" 2.		<i>ent-ten, entu-ten</i>
" 3.		<i>ent-sen, entu-sen</i>

The demonstrative pronouns are :

Sing. m.		<i>pen</i>	this
" f.		<i>ten</i>	this
" m.		<i>pef, pefa</i>	that
" f.		<i>tef, tefa</i>	that
" m.		<i>pa</i>	this
" f.		<i>ta</i>	this

Plur. m.		<i>apen, pen</i>	these
” f.		<i>apten, peten</i>	these
”		<i>nefa</i>	those
”		<i>na</i>	these
”		<i>pau</i>	these.

Other words for this are or *enen*, and *ennu*.

The **relative** pronouns are :— *a* and *ent*, or *enti*, or *entet*.

NOUNS.

Nouns
in the
Singular.

Masculine nouns end in *u*, though this characteristic letter is usually omitted by the scribe : *e. g.*, *hru* “day”, *anu* “scribe”, *uhemu* “herald”, *ta* “earth”, *sen* “brother”, etc. Feminine nouns end in *t*, *e. g.*, *reaat* “side”, *ant* “valley”, *auset* “place”, *amentet* “west”, etc. Masc. nouns in the plural end in *u* or *iu*; *e. g.*, *seru* “princes”, *utennu* “offerings”, *malaiu* “police”, *apiu* “envoys”, *traiu* “seasons”. Fem. nouns in the plural end in *ut*, but often the *t* only is written ; *e. g.*, *austut* “places”, etc.

Nouns in
the Plural.

The oldest way of expressing the plural is by writing the ideograph or picture sign three times :—








gesu bones






dat regions, zones



sexet fields

	<i>tepu abet</i>	beginnings of months
	<i>abu</i>	hearts
	<i>annu</i>	offerings
	<i>useru</i>	powers
	<i>sehemu</i>	forms.

These examples are taken from the pyramid texts of the Vth and VIth dynasties ; in the same texts we find also  \circ \circ \circ *χu* "intelligences", and   *uru* "chiefs", *i. e.*, an ideograph written once and also thrice followed by \circ which afterwards, when modified into I or III , became the common sign of the plural. Words spelt in full with alphabetic signs are also followed, at times, in these texts by \circ ; *e. g.*, I \circ \circ \circ *at* "fathers", II \circ \circ \circ *reθ* "men", I \circ \circ *at* "wheat", I \circ \circ \circ *betet* "barley", I \circ \circ \circ *h̄uaat* "humours", I \circ \circ \circ *h̄unut* "young women", I \circ \circ \circ *sextet* "fields", I \circ \circ \circ *ur̄au* "great ones", I \circ \circ \circ *šerru* "little ones".

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice : *e. g.*,

	<i>neterut</i>	goddesses
	<i>unnut</i>	hours
	<i>meru</i>	lakes
	<i>aru</i>	divine guardians
	<i>apt</i>	registers
	<i>sesat</i>	darknesses

	<i>āārut</i>	uraei
	<i>henu</i>	coffins
	<i>tāmu</i>	sceptres
	<i>sept</i>	nomes
	<i>pet</i>	heavens.

Other examples of ways of writing the plural are :— *āat* “stones”, *senut* “granaries”, *sāt* “sand”, *āhu* “oxen”, *neteru* “gods”, *henu* “priests”, *hent* “priestesses”. * *tuau* “praises”, *θenre* “mighty deeds”, *hēfnu* “animals in hundreds of thousands”, etc.

The dual.

In the oldest inscriptions the dual is usually expressed by doubling the ideograph; e. g., *mesterui* “two ears”, *χuti* “two horizons”, *bavi neterui* “two souls divine”, etc. Frequently the word is spelt alphabetically or syllabically and is determined by the double ideograph; e. g., *petti* “two heavens”, *kesui* “two sides”, *χui* “two lights”, *θebut* “two soles of the feet”, etc. Sometimes ∩ is the mark of the dual in the early texts, e. g., *āāui-k* “thy two hands”, and this sign, which strictly speaking should be written ∥, indicated the dual to the latest times; compare *āāui* “two hands”, *reḫui* “two feet”, *pa teḫenui urui* “the two great obelisks” (also written in the same inscription), etc.

In Egyptian the noun is undeclined.

THE ARTICLE.

Definite article.

The definite article masculine is or *pa*, feminine *ta*; the plural is *na*.

EXAMPLES.

	<i>pa ser</i> ?	the prince
	<i>pa her</i>	the terrifier
	<i>pa Rā</i>	the Sun
	<i>pa sen</i>	the brother
	<i>pa suten</i>	the king
	<i>ta reāat</i>	the side
	<i>ta hurere</i>	the flower
	<i>ta āuset</i>	the place
	<i>na ābauti</i>	the strivings
	<i>na reθ</i>	the men
	<i>na sauabu</i>	the persea tree
	<i>na ākau</i>	the thieves
	<i>pa neter</i>	the god
	<i>pa sep</i>	the time
	<i>pa āā</i>	the great one
	<i>pa ki</i>	the other
	<i>pa χenti</i>	the coppersmith
	<i>ta ānt</i>	the valley
	<i>ta paut neteru</i>	{ the company of the gods
	<i>ta het</i>	the temple
	<i>na ānu</i>	the scribes

		<i>na mu</i>	the water
		<i>na neteru</i>	the gods.

Indefinite article.

The masc. indefinite article is expressed by *uā en* literally "one of", and the fem. by *uāt en*.

EXAMPLES.

		<i>uā en ħennu</i>	a jar
		<i>uā en ꜥebu</i>	a pot
		<i>uā en šauabu</i>	a persea tree
		<i>uā en bān</i>	a bad thing
		<i>uā en šfent</i>	a knife
		<i>uā en beḫnenu</i>	a house
		<i>uā en ka</i>	a bull
		<i>uā en nefer</i>	a good thing.

Definite article and suffixes.

From the union of the definite article with the personal suffixes is formed the following series of words:—

SINGULAR.

	<i>pai-a</i> (masc.)		<i>tai-a</i> (masc.)
	<i>pai-a</i> (fem.)		<i>tai-a</i> (fem.)
	<i>pai-k</i> (masc.)		<i>tai-k</i> (masc.)
	} <i>pai-t</i> (fem.)		<i>tai-t</i> (fem.)
			(or) <i>tai-t</i> (fem.)
	<i>pai-f</i> (masc.)		<i>tai-f</i> (masc.)

	<i>pai-s</i>	} (fem.)		(or	<i>tai-s</i>	} (fem.)
	<i>pai-set</i>				<i>tai-set</i>	
	<i>pai-n</i>				<i>tai-n</i>	
	<i>pai-ten</i>				<i>tai-ten</i>	
	<i>pai-sen</i>				<i>tai-sen</i>	
	<i>pai-u</i>				<i>tai-u</i>	

PLURAL.

	<i>nai-ā</i> (masc.)		<i>nai-n</i>
	<i>nai-ā</i> (fem.)		
	<i>nai-k</i> (masc.)		<i>nai-ten</i>
	} (fem.)		<i>nai-sen</i>
	<i>nai-f</i> (masc.)		
	<i>nai-s</i> (fem.)		<i>nai-u</i>

These are added to words in the following way :—

	<i>pai-ā neb</i>	my lord	Examples.
	<i>pai-ā neb!</i>	my hair	
	<i>pai-k sen</i>	thy brother	
	<i>pai-f āhait</i>	his stable	
	<i>pai-set per</i>	her house	
	<i>tai-ā hememet</i>	my peoples	

	<i>tai-â mââu</i>	my hair
	<i>tai-k mut</i>	thy mother
	<i>tai-f hemt</i>	his wife
	<i>tai-fsuten hemt</i>	his queen
	<i>tai-set âuset</i>	her place
	<i>pai-ten âhai</i>	{ your sentences of death
	<i>pai-sen hetrà</i>	their tribute
	<i>pai-u peh</i>	their arrival
	<i>nai-â seru</i>	my princes
	<i>nai-k âaut</i>	thy cattle
	<i>nai-sen uti</i>	their coffins
	<i>nai-u nebu</i>	their lords.

ADJECTIVES.

The adjective is, in form, often similar to the noun, with which it agrees in gender and number ; with a few exceptions it comes after its noun, *e. g.*,

	<i>hru nefer</i>	a good day
	<i>sa âger</i>	a wise man
	<i>betan âa</i>	great wickedness
	<i>metet nefert</i>	fine speech
	<i>bant nebt</i>	every evil
	<i>befet nebt</i>	every abominable thing.

<i>chet</i>	<i>nebt</i>	<i>nefert</i>	<i>ābet</i>	<i>chet</i>	<i>nebt</i>	<i>netemet</i>	<i>beneret</i>
thing	every	good,	pure ;	thing	every	pleasant,	sweet.

	<i>hebsu neferu</i>	beautiful clothes
	<i>seru āāaiu</i>	great chiefs
	<i>nefer neferui</i>	a good thing doubly good
	<i>sti nefem</i>	a sweet smell
	<i>āusetut āāaiut</i>	great abodes.

The adjectives “royal” and “divine” are usually written before the noun : *e. g.*,

	<i>suten ān</i>	“royal scribe”,		<i>suten mesu</i>	“royal children”,
	<i>suten hemt</i>	“royal women” (<i>i. e.</i> , queens),		<i>suten mut</i>	“royal mothers”,
	<i>suten per</i>	“royal house” (<i>i. e.</i> , palace),		<i>neter het</i>	“divine house”
	<i>neter hen</i>	“divine servant”,		<i>ātf</i>	“divine father”.

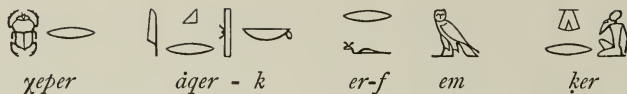
Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner :—

Methods of comparing adjectives.

<i>pai-t</i>	<i>hai</i>	<i>emmā-ā</i>	<i>em</i>	<i>sejeru</i>	<i>en</i>
Thy	husband	is to me	in	the guise	of

<i>ātf</i>	<i>xer</i>	<i>pa</i>	<i>āa</i>	<i>er-ā</i>

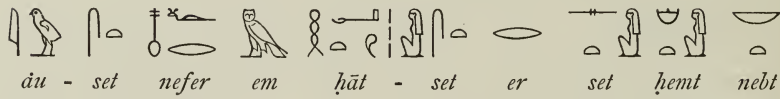
a father, moreover, [he is] the one who is old more than I.



Thou wilt be wise more than he in keeping silence.















[It is] good to hearken more than anything, *i. e.*, to listen, or to obey, is better than anything, or best of all.



Was she beautiful in her person more than woman any.

NUMBERS.

I	=		<i>uā</i>	=	I
II	=		<i>sen</i>	=	2
III	=		<i>chemet</i>	=	3
IIII	=		<i>ftu</i>	=	4
II or *	=		<i>tuau</i>	=	5
III	=		<i>sās</i>	=	6
III	=		<i>seseχ</i>	=	7
IIII	=	 or 	<i>chemennu</i>	=	8
IIII	=		<i>paut</i>	}	= 9
IIII			<i>pest</i>		
n	=		<i>met</i>	=	10
nn	=		<i>taut</i>	=	20

nnn	=		<i>māb</i>	=	30
nn	=		<i>hement</i>	=	40
nn	=			=	50
nnnn	=			=	60
nnnn	=			=	70
nnnn	=		<i>hemennui</i>	=	80
nnnn	=			=	90
nnnnn	=			=	100
e	=		<i>saā</i>	=	100
ee	=		<i>setau</i>	=	200
⌋	=		<i>χa</i>	=	1,000
	=		<i>tāb</i>	=	10,000
	=		<i>hēfennu</i>	=	100,000
	=		<i>hēh</i>	=	1,000,000
Ω	=		<i>sennu</i>	=	10,000,000

FRACTIONS.

(1) $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{3}$, $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{2}$, $\frac{\text{⊖}}{\text{⊖}} = \frac{2}{3}$, $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{10}$, $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{100}$, $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{1000}$, $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{10000}$, $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{45}$, $\frac{\text{⊖}}{\text{⊖}} = 17\frac{1}{2}$, $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{18}$, $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{60}$, $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{2090}$.









(2) $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{2}$, $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{400}$, that is, $\frac{1}{2} \times 400 = 200$.

(3) $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{3}$, $\frac{\text{⊖}}{\text{⊖}} = \frac{1}{300}$, that is, $\frac{1}{3} \times 300 = 100$.
















Numbers are expressed in the following manner :—














loaves large, 900,000 + 90,000 + 2000 + 700 + 50,
i. e., "992,750 large loaves of bread".




Ordinal numbers are indicated either by  *meh* placed before the figure, or by  following it; e. g.,   *meh sās* "sixth",   "fifteenth", *meh met tuau*,   *sefeχ* "seventh", etc.

MEASURES.

(1) Of length :—  *meh* "cubit";   *suten meh* "royal cubit" of 7 palms or 20 fingers;   *meh netes* "little cubit" of 6 palms or 24 fingers;  *ermen* "arm" of 20 fingers;  *teser*, of 16 fingers;  *sa āa* "the great *sa*" of 14 fingers;  *sa netes* "the little *sa*" of 12 fingers;  *sepui*, the "double palm" of 8 fingers;  *χefā*, the "fist" of 6 fingers;  *teḥ*, the "hand" of 5 fingers;  or  *sep*, the "palm" of 4 fingers;  *tebā*, the "finger".














(2) Of superficies :—  *sa ta*, the *arura*, i. e., 100 cubits;  *ermen*, one half of an *arura*;  *hesp*, one quarter of an *arura*;  *sa*, one eighth of an *arura*;  *su*, one sixteenth of an *arura*;  *erma*, one thirty-second part of an *arura*.

(3) Dry measure :—  = $\frac{1}{4}$ *hin*;  *hin* = $\frac{9}{20}$ of a *litre*;  *tenāt* = 20 *hin*;  *āpt* = 40 *hin*;  *ḥetep* = 160 *hin*.

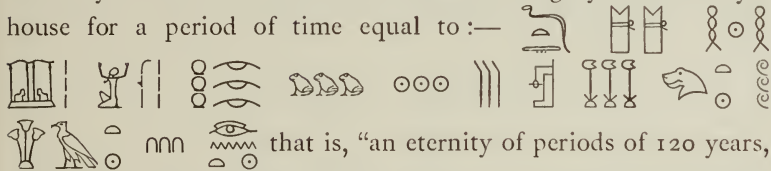
(4) Of weight :—  *θen*;  *qeḥ* = one tenth of a *θen*;  *pek* = $\frac{1}{128}$ of a *θen*.

TIME.

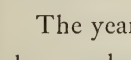

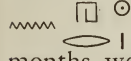





























































The principal divisions of time are :—




	<i>hat</i>	second		<i>at</i>	minute
 or 	<i>unmut</i>	hour		<i>hru</i>	day
	<i>abet</i>	month		<i>renpit</i>	year
	<i>set</i>	period of 30 years		<i>hen</i>	period of 60 years
	<i>henti</i>	period of 120 years		<i>heh</i>	a long period of time
	<i>ketta</i>	eternity		<i>heh</i>	a million of years.

In an interesting inscription quoted by Brugsch (*Thesaurus*, Abth. II., p. 195) the god Thoth, addressing one of the Ptolemies says that he has ordained the sovereignty of the royal house for a period of time equal to:—


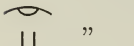
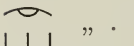
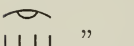
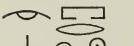
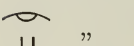
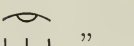
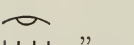
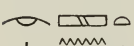
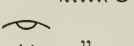
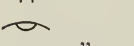
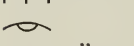



that is, “an eternity of periods of 120 years, and an indefinite number of periods of 30 years, and millions of years, and ten millions of months, and hundreds of thousands of years, and ten millions of months, and hundreds of thousands of days, and tens of thousands of hours, and thousands of minutes, and hundreds of seconds, and tens of third parts of seconds.”

The year,     *renpit*, consisted of twelve months of thirty days each (or thirty-six weeks of ten days each), to which were added five additional days to make up 365 days                                                            

Each month was dedicated to a god. The twelve months were divided into three seasons of four months each ;  *sat* = time of inundation and period of sowing,  *pert* = time of “coming forth” or growing, and  *semut* = time of harvest and beginning of inundation. The Copts, or

Egyptian Christians, have preserved, in a corrupt form, the old Egyptian names of the months, which read :—

	=	ΘΩΘΥΤ	Thoth
	=	ΠΑΟΠΙ	Paopi
	=	ΑΘΩΡ	Hathor
	=	ΧΟΙΑΚ	Khoiak
	=	ΤΩΒΙ	Tobi
	=	ΜΕΧΙΡ	Mekhir
	=	ΦΑΜΕΝΩΘ	Phamenoth
	=	ΦΑΡΜΟΥΘΙ	Pharmuthi
	=	ΠΑΧΩΝ	Pakhon
	=	ΠΑΩΝΙ	Paoni
	=	ΕΠΠΙ	Eper
	=	ΜΕΣΩΡΗ	Mesore
		<i>hru tuau heru renpit</i> "the five days over the year".	



Thoth, the first month of the Egyptian year, began on the 29th of August.



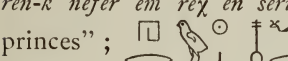

THE VERB.





The consideration of the Egyptian verb, or stem-word, is a difficult subject which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian








language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but the modern German Egyptologists boldly affirm the relationship of Egyptian to the Semitic family of languages, and the most recent exponent of this view applies the nomenclature of the Semitic verb or stem-word to that of Egyptian.

The stem-word.


The Egyptian stem-word may be indifferently a verb or a noun; thus  *χeper* means both "to be", and the "thing which hath come into being"; so likewise  *nefer* may mean "to be good", and a "thing which is good", and placed after a noun it becomes the adjective "good", as we see from the following:—

 *nefer set her ab-sen* "good is it for their hearts";  *ren-k nefer em rex en seru* "thy name is good in the opinion of princes";  *hru nefer* "a good day"; with the addition of the prefix  *bu*, *nefer* means "prosperity", "goodness", "happiness", *e. g.*,

 *bu - nefer*  *χeper*  *em*  *bu - ban*
 prosperity turneth into adversity.

Returning to the word *χeper*: by the addition of  *á* we have  "I am", or "I was"; by the addition of  the stem-word has a participial meaning like "being" or "becoming"; by the addition of  in the masc. and  in the fem. *χeper* becomes a noun in the plural meaning "things which exist", "created things", and the like; by the addition of  *á* we have  *χeperá* "the god to whom it belongeth to make things come into being", etc.

The stem-word with additions.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects, consist of two, three, four and five consonants, as examples of which may be cited  *gem* "to find",

Biliteral roots.

χesef "to drive back", *seχseχ* "to flee", *nemesmes* "to heap up". The stem-words with three consonants, which are ordinarily regarded as trilateral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between; these we may call primary or biliteral roots. Originally all roots consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant or by combining two roots of two letters; and so on. Speaking generally, the Egyptian verb has no conjugations or species, like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses, but Dr. Erman believes in the existence of the Infinitive and Imperative Moods and of a Participle. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation like the Massorah of the sages of Tiberias, or like the additions and the modifications in the forms of the letters to express the vowels adopted by the Ethiopians, or even any means of indicating the chief vowel sounds like the Syrians and Arabs; but very good guesses may sometimes be made by the help of the Coptic forms of words which are common to the two languages.

Formation of other roots.

Uncertainty of pronunciation.

The Causative.

There is in Egyptian a derivative formation of the word-stem or verb, which is made by the addition of or to the simple form of the verb, and which has a causative signification; e. g., *ānχ* "to live", *se-ānχ* "to vivify"; *āb* "to wash", *se-āb* "to purify"; *men* "to abide", *se-men* "to perpetuate"; *hetep* "to rest, be at peace", *se-hetep* "to pacify"; *χeper* "to be", *se-χeper* "to bring into being", etc. In Coptic the causative is expressed both by a prefixed *s* and *t* (see Stern, *Koptische*

Gram., § 328, p. 157 ; Steindorff, *Koptische Grammatik*, § 230, p. 103 f.).

The verb is usually inflected by the addition of the pronom- inflection. inal personal suffixes ; *e. g.*,

Sing. 1 com.		<i>reḫ-ā</i>
” 2 m.		<i>neḫem-k</i>
” 2 f.		<i>tēt-t</i>
” 3 m.		<i>sāt-f</i>
” 3 f.		<i>gem-s</i>
Plur. 1		<i>āri-n</i>
” 2 com.		<i>mit-ten</i>
” 3 com.		<i>ḫeper-sen</i>

The commonest auxiliary verbs are *āḫā* “to stand”, *un* “to be”, *āu* “to be”, *āri* “to do”, *tā* “to give” ; examples of their use are :—

(1) *āḫā* *en* *se-āḫā* *ḫen* *en* *suten* *net* *Seneferu*
 Stood up made to arise the of the king of the Seneferu,
i. e., when king Huni was dead Seneferu set himself up as
 king of all Egypt.

(2) *un* *pa* *ta* *en* *Qemt* *ḫāā* *em*
 Was the land of Egypt left in

ruti

a state of ruin.

- (3) ||
au - sen her ret em sauabu sen
 Were they growing into persea trees two.

- (4) ||
em ari meh ab - k axetu kai
 Do not make to fill thy heart [with] the wealth of another.

- (5) ||
setem-un fau-a amamu - ten em
 Listen ye, I will give (*i. e.*, make) to look you at



- ||
nai-a xu
 my glorious works.


As so many examples occur in the texts at the end of the book the following limited number of extracts must suffice to illustrate the simplest use of the verb :—



1. ||
nuk neter aa xeper tesef Ra pu em
 I am the god great the creator of himself. Ra it is when

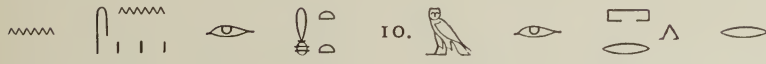

- ||
uben - f nuk sef rex - kuai tuau
 he riseth. I am yesterday, I know to-morrow.


4. ||
iu en tu er tet en hen-f ker - nek
 Came one to speak to his majesty. Be thou silent.


6.  7. 
heb en hen-f ma hru neb em tet au
 Sent his majesty day every saying :— He




seḫanen - nef sebtet uhen - nef nut-f
 breached the wall, he overthrew the town.



8.  9. 
āhā en heb en hen-f en hāu āhā
 Sent his majesty to the nobles.

 10. 
en sen āri mätet em āri per er
 They did so. Do not make a going


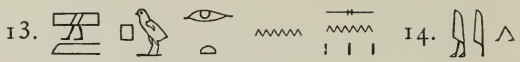

bun-re tcm̄t pa imā her āl'a - t
 outside lest the sea be for seizing thee,


ḫer ān āu-ā rēḫ-ā neḫemu - t emmā-f
 for not do I know I [how] to deliver thee from it,


 11. 
pa untu-ā set ḫemt mā qeṭu - t āu-f her
 because I am a woman like unto thee. He was to

 12. 
ḫeper mā un-nef un ān uā qenāu
 become as he had been. Did one embrace

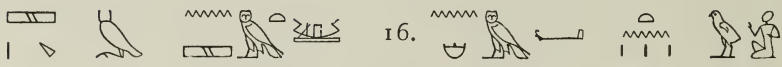
(i. e., they em-


 13. 

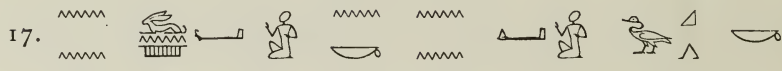
uā am - sen sem pu arit en sen ī -
 one of them. A going forth they made. I have
 braced each other)




nā er maa neteru lā - k[uā] er
 come to see the gods. I have sailed on




se em nešemet nehem - ten - uā
 the lake in the boat. Deliver ye me.

17. 

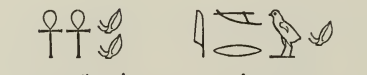
ān un - ā nek ān lā-ā āq - k
 Not will I open to thee, not will I let enter thee



her-ā ān āri āa en sba pen
 over me, saith the guard of the step (?) of door this,


















ānās lēṭ - nek ren-ā maati nefesu
 except thou tellest my name. The two eyes fail,





























mestēruī āmeru
 the two ears become stopped.

ADVERBS.


































In Egyptian the prepositions and certain substantives and adjectives to which  *er* is prefixed take the place of adverbs ;


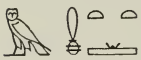








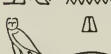


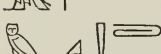
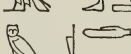






e. g., the preposition  *ām* "in" becomes the adverb "there".
 Other examples of adverbs are :—     
er bunre "outside";     
er āqer "very much", "exceedingly",   
er āa ur "very much indeed", "exceedingly".

PREPOSITIONS.

Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are :—  *en* for, to, in, because;  *em* from, out of, in, into, on, of, among, as, conformably to, as, with, in the state of, if, when, and *em* sometimes introduces a quotation;  *er* to, into, against, by, at, from, every, each, until;  or  *her* upon, in, besides, from, for, at, by reason of;    *tep* upon;  *χer* under, with;   *χer* from, with, under, during;  *mā* of, from, by;   *henā* with;   *χeft* in the face of, before, at the time of;   *χent* in front of;   *ha* behind;   *mā* like;   *āmi* among;  *ter* since;  *ān* a particle placed between the verb and the subject.

Some compound prepositions are :—

   	<i>em āsu</i>	in recompense for, in consequence of
    	<i>em āqa</i>	in the midst, opposite (?)
    	<i>em āb</i>	opposite, against
   	<i>em uāu</i>	alone
   	<i>em uaḥ her</i>	in addition to
   	<i>em baḥ</i>	before, in the presence of (also written     
 	<i>emem</i>	in, with, among, together with

	<i>emmā</i>	in, with, among, together with
	<i>em mätet</i>	likewise
	<i>em-rā</i>	in the condition of
	<i>em rer</i>	about, around
	<i>em hau</i>	moreover, besides
	<i>em hāt</i>	in front, before
	<i>em her</i>	opposite, in front of
	<i>em her äb</i>	in the middle of
	<i>em xem</i>	without
	<i>em xennu</i>	within
	<i>em xer</i>	with
	<i>em xet</i>	after, with
	<i>em sa</i>	behind, after, at the back of
	<i>em qeb</i>	among, amidst
	<i>em qet</i>	around, in the circuit of
	<i>em tep</i>	upon
	<i>em tebu</i>	in return for
	<i>em ter</i>	since
	<i>er ämtu</i>	between
	<i>er āq</i>	in the middle
	<i>er āuṭ</i>	between

	<i>er kes</i>	at the side of
	<i>aire māu</i>	with
	<i>er enti</i>	because
	<i>er hāt</i>	before
	<i>er henā</i>	with
	<i>er her</i>	in addition to
	<i>er her</i>	in the presence of
	<i>er het</i>	after
	<i>er tem</i>	so that not
	<i>er saā</i>	as far as, until
	<i>er ter</i>	to the limit of
	<i>heru</i>	besides
	<i>her tep</i>	upon
	<i>her āb</i>	in the middle
	<i>her ā</i>	at once
	<i>her bah</i>	before
	<i>her cheru</i>	beneath
	<i>her sa</i>	behind, at the back
	<i>her qet</i>	conformably
	<i>cher ā</i>	subordinate to
	<i>cher hāt</i>	before
	<i>cher peḥ</i>	behind

	<i>tēr ā</i>	at once
	<i>tēr baḥ</i>	} before, originally
	<i>tēr embaḥ</i>	
	<i>tēr enti</i>	because
	<i>neferit er</i>	up to, as far as
	<i>āp ḥer</i>	except

CONJUNCTIONS.

Conjunctions are :— *en* because of, *er* until, *her* because, *ḫeft* when, *mā* as, *re pu* or, *ās*, *āst*, *āsk* when, *ḫer* now, and the particles *ār*, *āref*, *ref*, now, therefore, etc.

PARTICLES.

Interrogative particles are :— *ān*, which is placed at the beginning of a sentence and is to be rendered by “?” *āḫ* “what?”, *nimā* “who?”, *āset* or *āges* “who?”, “what?”, *tennu* “where”, *petrā* or *peti* (?) “what?”, etc. The following passages show their use :—

1.						
<i>hau</i>	<i>ka</i>	<i>en</i>	<i>ta</i>	<i>paut</i>	<i>neteru</i>	<i>ān</i>
O	bull	of	the company	of the gods,		
<i>āu-k</i>	<i>ṭi</i>	<i>uā</i>	<i>θā</i>			
dost thou	remain	by	thysself?			

2.
su ma ax
 It is like what?

Authu ma ax
 Authu is like what? *I. e.*, "What sort of a place is Authu?"

3.
nimā mejet emmā - t
 Who hath had word with thee?

4.
ā Tem āseset pu sas - ā er set
 Hail Tmu, what is it which I have come into it?
I. e., "What manner of place is this into which I have come?"








āseset pu āhā em ānχ
 What is [my] duration of life? *I. e.*, "How long shall I live?"









5.
su tennu - nef
 He, where is he?









6.
petrā ren - k petrā maa - nek
 What is thy name? What didst thou see?






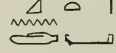
Negative particles are :— *an* "not", *an sep* "at no time", *bu* "not", *ben* "not",







tem "not", or "so that not",  *am* "not". The following examples show their use:—

1.  *ân*  *gem* -  *f*  *ân*  *reḫ-tu*  *paif*  *seḫeru*
Not found he [it]. Not is known his pattern.

2.  *âu*  *bu*  *i*  *na*  *semi*  *er*  *ta*  *ânt*
Not came the travellers to the valley.



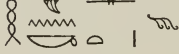

3.  *ben*  *âu-â*  *er*  *îât*  *per* -  *f*  *em*  *re-â*
Not am I for letting come forth it from my mouth.

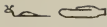








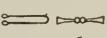










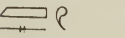

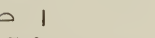
4.  *tem* -  *k*  *teḫ*  *tem* -  *k*  *geḫet*
Not do thou speak. Not do thou rage.




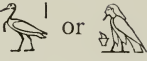











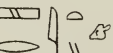






5.  *âm* -  *k*  *ḫems*  *du*  *kai*  *āḫā*
Not do thou sit being another standing up.

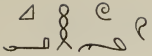




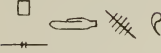








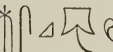







LIST OF WORDS.

The following common words should be learnt by heart; this can best be done by writing out a few of them daily.




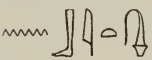



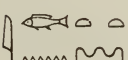

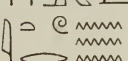












	<i>teḫ</i>	head
	<i>ân</i>	hair
	<i>ḫenkset</i>	hair
	<i>senti</i>	hair

	<i>fenṯ</i>	nose
		
	<i>re</i>	mouth
	<i>ābeḥ</i>	tooth
	<i>nes</i>	tongue
	<i>ānḫui</i>	the two ears
	<i>teru</i>	skull
	<i>neḥebet</i>	neck
	<i>ḫḫ</i>	neck
	<i>thes</i>	vertebrae
	<i>erment</i>	arm, shoulder
	<i>ā</i>	fore-arm
	<i>ḫefā</i>	fist
	<i>senbet</i>	body
	<i>at</i>	back
	<i>mentṯ</i>	breast
	<i>āb</i>	heart
	<i>maāset</i>	liver
	<i>ḫat</i>	belly
	<i>mast</i>	thigh
	<i>uārt</i>	thigh
	<i>reṯ</i>	foot and leg
	<i>ānem</i>	skin













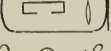
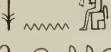


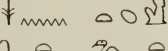



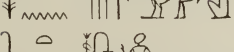
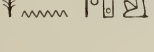
	<i>tēt</i>	body
	<i>ḥāu</i>	flesh, members
	<i>āt</i>	limbs
	<i>ba</i>	soul
	<i>ḫaibit</i>	shade, shadow
	<i>sāḥu</i>	the spiritual body
	<i>ka</i>	double, genius
	<i>ḫu</i>	intelligence
	<i>seḫem</i>	form, image
	<i>qes</i>	bone
	<i>ren</i>	name
	<i>ḥrā</i>	face
	<i>tehen</i>	forehead
	<i>ānḥu</i>	eyebrow
	<i>maat</i>	eye
	<i>serāti</i>	the two nostrils
	<i>septi</i>	the two lips
	<i>ārti</i>	the two jaws
	<i>ānā</i>	chin
	<i>mesfer</i>	ear
	<i>ḥenḳeḳ</i>	throat
	<i>mākḫa</i>	back of the head





















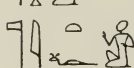
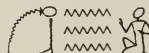
	<i>qāhu</i>	shoulder
	<i>qeb</i>	elbow
	<i>ḥet</i>	hand
	<i>ḥebā</i>	finger
	<i>ḫat</i>	corpse
	<i>pesḥ</i>	backbone
	<i>ḥāt</i>	heart
	<i>ḥetet</i>	lungs
	<i>beseḥ</i>	intestines
	<i>peḥti</i>	back
	<i>sa</i>	back
	<i>ḫepes</i>	thigh
	<i>ment</i>	leg
	<i>sebeq</i>	foot and ankle
	<i>mesq</i>	skin
	<i>āf</i>	flesh
	<i>snef</i>	blood
	<i>suḥt</i>	egg
	<i>ḫer</i>	voice
	<i>pet</i>	heaven, sky
	<i>ta</i>	earth
	<i>tawi</i>	the two lands (<i>i. e.</i> , north and south)


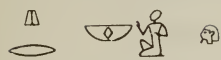






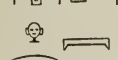

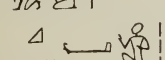

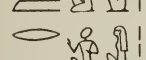


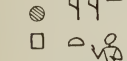


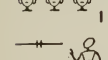

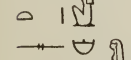

	<i>taiu</i>	world, universe
	<i>tuat</i>	underworld
	<i>Rā</i>	sun
	<i>Aāḥ</i>	moon
	<i>χut</i>	horizon
	<i>seb</i>	star
	<i>χabes</i>	star, luminary
	<i>sepḥet</i>	Sothis (Sirius)
	<i>sah</i>	Orion
	<i>χepes</i>	Great Bear
	<i>hru</i>	day
	<i>ḳerḥ</i>	night
	<i>tuat</i>	daybreak
	<i>māser</i>	evening
	<i>ḥet ta</i>	dawn
	<i>ḥetef</i>	light
	<i>satut</i>	rays of light
	<i>ḥetut</i>	light, sunshine
	<i>maāu</i>	rays of light
	<i>sesep</i>	brilliance
	<i>kekiu</i>	darkness
	<i>ḥai</i>	rain


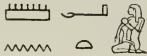










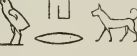





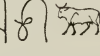
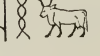
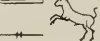
	<i>kep</i>	rain flood
	<i>senār</i>	tempest
	<i>mu</i>	water
	<i>nebāt</i>	fire
	<i>rekhu</i>	fire, heat
	<i>χet</i>	fire
	<i>tu</i>	mountain
	<i>āntet</i>	valley
	<i>imā</i>	sea
	<i>atur</i>	river
	<i>āatet</i>	dew
	<i>šā</i>	sand
	<i>āner</i>	stone
	<i>mat</i>	granite
	<i>reṭ</i>	sandstone
	<i>šes</i>	alabaster
	<i>beχan</i>	porphyry
	<i>māfek</i>	turquoise
	<i>χesbeṭ</i>	lapis-lazuli
	<i>ualet</i>	mother-of-emerald
	<i>sehert</i>	cornelian
	<i>nub</i>	gold

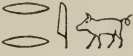
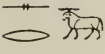








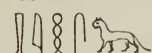






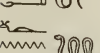
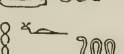
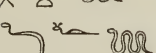

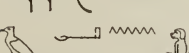
	<i>het</i>	silver
	<i>uasm, smu</i>	electrum (?)
	<i>χemt</i>	copper
	<i>bāa</i>	iron
	<i>teht</i>	lead
	<i>χet</i>	wood, stick
	<i>χet</i>	tree
	<i>šennu</i>	hard wood tree
	<i>nehat</i>	sycamore
	<i>ās</i>	cedar
	<i>baq</i>	olive tree
	<i>tebaāa</i>	fig tree
	<i>āarer</i>	vine
	<i>aḥet</i>	field
	<i>benrā</i>	date palm
	<i>beti</i>	barley
	<i>peru</i>	wheat, grain
	<i>neprā</i>	grain
	<i>s[ti]mu</i>	vegetables, herbs
	<i>ārp</i>	wine
	<i>āarer</i>	grapes
	<i>benrā</i>	dates







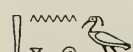
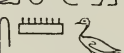


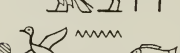



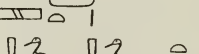







	<i>ṭeb</i>	figs
	<i>ārt</i>	milk
	<i>net (bāt)</i>	honey
	<i>renp</i>	young plant, flower
	<i>ḥeqt</i>	beer
	<i>beq</i>	oil
	<i>urḥu</i>	unguent
	<i>merḥu</i>	unguent
	<i>ānta</i>	perfume
	<i>ta</i>	bread
	<i>pesen</i>	cake
	<i>sennu</i>	cake
	<i>per āa</i>	Pharaoh
	<i>suten</i>	king
	<i>sutenit</i>	queen
	<i>suteni</i>	royalty
	<i>suten ḥemt</i>	royal wife
	<i>suten mut</i>	royal mother
	<i>suten sa</i>	royal son (prince)
	<i>suten sat</i>	royal daughter (princess)
	<i>suten mesu</i>	royal child
	<i>suten ān</i>	royal scribe










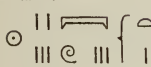







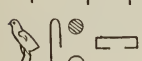

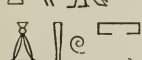

	<i>âthi</i>	prince
	<i>suten net (bât)</i>	King of the South and North
	lord of crowns
	<i>ur</i>	prefect, nobleman
	<i>erpā</i>	hereditary prince
	<i>hā</i>	a title of very high rank
	<i>tat</i>	general
	<i>smer uāti</i>	a title of high rank
	<i>suten rex</i>	royal kinsman
	<i>suten rex maā</i>	real royal kinsman
	<i>her tep</i>	chief
	<i>her tep āa</i>	great chief
	<i>mer</i>	governor
	<i>sennu</i>	royal attendant
	<i>sāh</i>	noble
	<i>hen</i>	majesty
	<i>xerp</i>	prefect
	<i>hen</i>	servant
	<i>hent</i>	servant (female)
	<i>neter hen</i>	minister, prophet
	<i>neter âtf</i>	divine father
	<i>āb</i>	libationer

	<i>χer heb</i>	he that hath the book (<i>i. e.</i> , the reader)
	<i>χer heb tep</i>	the chief reader
	<i>sem</i>	} name of a priest
	<i>setem</i>	
	<i>ur χerp hem</i>	title of the high priest of Memphis
	<i>ān</i>	scribe
	<i>ān neter het</i>	scribe of the temple
	<i>ān neter sāt</i>	scribe of holy books
	<i>her</i>	chief, president
	<i>menfit (māša)</i>	soldiers (rank and file)
	<i>qen</i>	soldiers picked for bravery
	<i>rem[θ]</i>	} men and women
	<i>re[m]θ</i>	
	<i>tememu</i>	mortals
	<i>reχit</i>	men and women
	<i>pāt</i>	ancestor, noble
	<i>hememu</i>	mankind
	<i>hrāu nebu</i>	all faces (<i>i. e.</i> , mankind)
	<i>sa</i>	person
	<i>sat</i>	person (fem.)
	<i>sat hemt</i>	woman
	<i>hemt</i>	woman




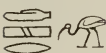
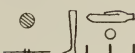



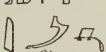








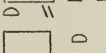



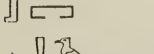
	<i>mut</i>	mother
	<i>menāt</i>	nurse
	<i>sa</i>	son
	<i>sat</i>	daughter
	<i>sen</i>	brother
	<i>sent</i>	sister
	<i>semsu</i>	firstborn
	<i>āu</i>	heir
	<i>mesu</i>	child
	<i>neb</i>	lord
	<i>nebt</i>	lady
	<i>hesemu</i>	greyhound
	<i>maau</i>	cat
	<i>uher</i>	dog, jackal
	<i>āu</i>	dog
	<i>unš</i>	wolf
	<i>sābi</i>	jackal
	<i>pennu</i>	mouse or rat
	<i>ka</i>	bull
	<i>āua</i>	ox
	<i>āḥ</i>	cow, ox
	<i>beḥes</i>	calf

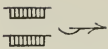





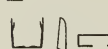

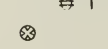
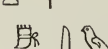

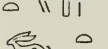
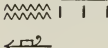
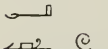

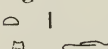
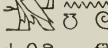
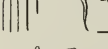

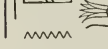

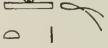
	<i>rerā</i>	pig
	<i>ser</i>	ram, sheep
	<i>āa</i>	ass
	<i>hetrā</i>	horse
	<i>sesemut</i>	horses
	<i>maḥet</i>	antelope
	<i>maḥes</i>	lion
	<i>ābi</i>	panther
	<i>tebt</i>	hippopotamus
	<i>ābu</i>	elephant
	<i>bāḥes</i>	wild animals
	<i>āut</i>	quadrupeds
	<i>emsuh</i>	crocodile
	<i>hentasu</i>	lizard
	<i>tart</i>	scorpion
	<i>ḫeper</i>	beetle
	<i>ārā</i>	uracus
	<i>fenṯ</i>	worm
	<i>ḫeft</i>	snake
	<i>tetfet</i>	creeping things
	<i>pi</i>	flea
	<i>aāāni</i>	ape

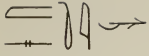
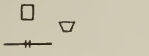






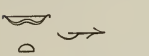
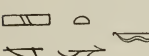

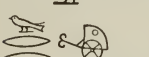




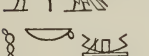
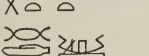
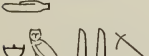
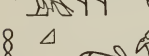

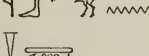
	<i>habu</i>	ibis
	<i>bāk</i>	hawk
	<i>sent</i>	heron
	<i>seta</i>	vulture
	<i>apī</i>	duck, goose
	<i>ment</i>	pigeon
	<i>bennu</i>	phoenix (?)
	<i>smen</i>	goose
	<i>pai</i>	birds
	<i>remu</i>	fish
	<i>χepanen</i>	fish
	<i>se</i>	pool
	<i>mer</i>	lake, pool
	<i>sešet</i>	nest
	<i>babat</i>	hole of an animal
	<i>ur</i>	great, exceedingly
	<i>netšet</i>	little
	<i>neb</i>	all, every
	<i>āst</i>	many
	<i>āāa</i>	great
	<i>trā</i>	season
	<i>rek</i>	period, time




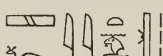

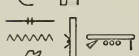
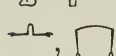



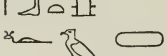
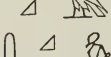
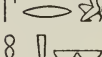




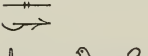



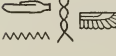
	<i>unnct</i>	hour, season
	<i>hat</i>	second
	<i>at</i>	minute
	<i>äbeſ</i>	month
	<i>renpit</i>	year
	<i>seſ</i>	period of 30 years
	<i>hen</i>	period of 60 years
	<i>heh</i>	millions of years
	<i>letta</i>	everlastingness
	<i>hru tuau heru renpit</i>	the 5 epagomenal days
	<i>ſat</i>	period of sowing
	<i>pert</i>	period of growing (<i>i. e.</i> , winter)
	<i>semut</i>	period of inundation (<i>i. e.</i> , summer)
	<i>χer</i>	cemetery
	<i>mer</i>	pyramid tomb
	<i>äſit</i>	tomb
	<i>māhāit</i>	sepulchre
	<i>useχt</i>	hall, part of a tomb
	<i>uti</i>	coffin
	<i>tebu</i>	sarcophagus
	<i>perχeru</i>	funeral offerings

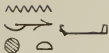
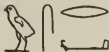




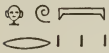









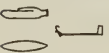





	<i>stālet</i>	passage in the tomb
	<i>āmhet</i>	hall of the tomb
	<i>tut</i>	statue, image
	<i>utḥu</i>	altar, table
	<i>ḥesmen</i>	natron
	<i>ḫet</i>	things, furniture, wealth
	<i>urs</i>	pillow
	<i>ḥetepu</i>	funeral offerings
	<i>utu</i>	tablet, stele
	<i>sāḥ</i>	mummy
	<i>ḥes</i>	singer, mourner
	<i>maāḫeru</i>	triumphant, victorious
	<i>bent</i>	harp
	<i>sēseš</i>	sistrum
	<i>ureret</i>	name of a crown
	<i>ṣuti</i>	plumes
	<i>ḥetēt</i>	white crown
	<i>ḥesert</i>	red crown
	<i>atfu</i>	the <i>atef</i> crown
	<i>seḫti</i>	the double crown
	<i>nemmes</i>	the <i>nemmes</i> crown
	<i>neḫeḫu</i>	whip

	<i>thes</i>	a captain
	<i>qem</i>	black
	<i>heket</i>	white
	<i>teser</i>	red
	<i>xesbet</i>	blue (of lapis-lazuli)
	<i>unemi</i>	right hand
	<i>semehi</i>	left hand
	<i>seps</i>	venerable, sacred
	<i>amax</i>	revered
	<i>mert</i>	beloved, friend
	<i>nefer</i>	good, happy
	<i>nefen</i>	pleasant, happy
	<i>benra</i>	sweet
	<i>maā</i>	what is right and true
	<i>menu</i>	monuments
	<i>peru het</i>	treasury
	<i>senti</i>	granary
	<i>het</i>	temple
	<i>per</i>	house
	<i>het āat</i>	palace, great house
	<i>āuset</i>	place, seat
	<i>sba</i>	door, doorway

	<i>āāui</i>	folding door
	<i>sebyχet</i>	large doors, pylons
	<i>nemmat</i>	block of punishment
	<i>χet</i>	staircase
	<i>teχennu</i>	obelisk
	<i>nest</i>	throne
	<i>karā</i>	shrine
	<i>χemāt</i>	village
	<i>nut</i>	city
	<i>χerāu</i>	bounds, limits
	<i>enti</i>	things which do exist
	<i>unenet</i>	things which shall exist
	<i>uā</i>	one, only
	<i>uāu</i>	alone
	<i>uat</i>	way
	<i>māχennu</i>	road, way
	<i>mestχemut</i>	eye paint
	<i>maa-χrā</i>	seer of the face (<i>i. e.</i> , mirror)
	<i>seχen</i>	lily
	<i>χeta</i>	secret, hidden
	<i>šāt</i>	book
	<i>χamā</i>	roll of papyrus

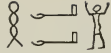



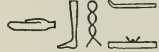
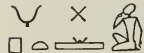



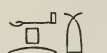
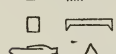


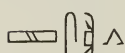




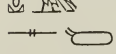
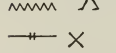
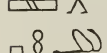

	<i>mesθā</i>	writing palette
	<i>pes</i>	ink-jar
	<i>qes</i>	writing reed
	<i>ānχ</i>	life
	<i>mit</i>	death
	<i>χeft</i>	enemy
	<i>χakāb</i>	rebel, coward
	<i>ām</i>	camp
	<i>pet</i>	} bow
	<i>semert</i>	
	<i>ābau</i>	arrow, bolt
	<i>urer</i>	chariot
	<i>sebāu</i>	fiend
	<i>senb</i>	health
	<i>u'ā</i>	strength
	<i>uāa</i>	boat
	<i>sektet</i>	morning boat of the sun
	<i>ālet</i>	evening boat of the sun
	<i>ħemi</i>	rudder
	<i>ħeqer</i>	hunger
	<i>āb</i>	thirst
	<i>sam ta</i>	union with the earth, <i>i. e.</i> , funeral

	<i>ânet hrâ-k</i>	hail to thee!
	<i>âau</i>	adoration
	<i>pehti</i>	strength
	<i>sefit</i>	might, terror
	<i>âu</i>	joy, gladness
	<i>sen ta</i>	adoration
	<i>ân</i>	not
	<i>ben</i>	not
	<i>ât</i>	destitute
	<i>sebtet</i>	wall
	<i>feqa</i>	reward, wages
	<i>seqer</i>	prisoner
	<i>heb</i>	festival
	<i>uŕen</i>	offering
	<i>âp</i>	messenger, envoy
	<i>ânnu</i>	offerings, tribute
	<i>ses</i>	bolt of a door
	<i>meŕu</i>	a word, thing
	<i>betau</i>	bad, wickedness
	<i>âsfet</i>	faults, sins
	<i>tenh</i>	wing
	<i>uteb</i>	furrow, water-course

	<i>neχt</i>	might, victory
	<i>usr</i>	to be strong
	<i>sfent</i>	knife
	<i>nemmat</i>	footsteps
	<i>χāu</i>	crowns
	<i>χeru</i>	terrestrial beings
	<i>heru</i>	celestial beings
	<i>seχeru</i>	plans, schemes
	<i>tefau</i>	funeral meals
	<i>χert</i>	things, provisions
	<i>temt</i>	all
	<i>χai</i>	defeat
	<i>neh</i>	few
	<i>χesef</i>	to meet, to repulse
	<i>utu</i>	to command
	<i>sa</i>	to know
	<i>ter</i>	to destroy
	<i>χāā</i>	to rise, be crowned
	<i>senf</i>	to fear
	<i>uas</i>	to adore
	<i>hehi</i>	to seek
	<i>χāā</i>	to leave

	<i>seb</i>	to pass
	<i>tep</i>	to taste
	<i>âmen</i>	to hide, be hidden
	<i>qet</i>	to build
	<i>ses</i>	to open
	<i>ânχ</i>	to live
	<i>mit</i>	to die
	<i>maa</i>	to see
	<i>setem</i>	to hear
	<i>rerem</i>	to weep
	<i>têt</i>	to say, speak
	<i>mer</i>	to love
	<i>mestêt</i>	to hate
	<i>âhâ</i>	to stand
	<i>hems</i>	to sit
	<i>stêr</i>	to lie down
	<i>χeper</i>	to become
	<i>âru</i>	to make
	<i>qemam</i>	to create
	<i>âm</i>	to eat
	<i>surâ</i>	to drink
	<i>θetet</i>	to carry off

	<i>āq</i>	to go in
	<i>per</i>	to come out
	<i>sper</i>	to set out
	<i>i</i>	to come
	<i>atep</i>	to load oneself
	<i>fa</i>	to bear, to carry
	<i>urs</i>	to pass the day
	<i>seχem</i>	to gain the mastery
	<i>ābau</i>	to fight
	<i>sma</i>	to slay, kill
	<i>χeβu</i>	to slay
	<i>uben</i>	to rise (of the sun)
	<i>hetep</i>	to set
	<i>peš</i>	to shine
	<i>sehet'</i>	to illumine
	<i>bāh</i>	to overflow, to flood
	<i>θes</i>	to lift up
	<i>qa</i>	to be high
	<i>χeβ</i>	to float down stream
	<i>χent</i>	to sail up stream
	<i>usebt</i>	to answer
	<i>beβes</i>	to be weak, feeble



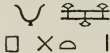




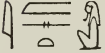

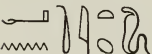


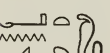



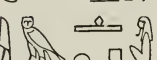




	<i>hāā</i>	to rejoice
	<i>tuau</i>	to praise
	<i>smā</i>	to announce
	<i>ḫā</i>	to give
	<i>tebh</i>	to pray, entreat
	<i>āpt</i>	to announce
	<i>men</i>	to stablish, to abide
	<i>sam</i>	to unite
	<i>sept</i>	to provide, prepare
	<i>āper</i>	to be provided with
	<i>peṭ</i>	to stretch
	<i>pai</i>	to fly
	<i>pehrer</i>	to run
	<i>ses</i>	to follow
	<i>sexsex</i>	to flee
	<i>hab</i>	to send
	<i>sem (māsem)</i>	to walk, to travel
	<i>ṯa</i>	to set out
	<i>sen</i>	to pass
	<i>seš</i>	to go, to pass by, to go in
	<i>peḫ</i>	to attain, to arrive
	<i>sau</i>	to watch, to guard



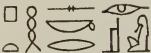
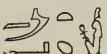

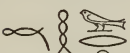
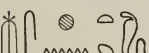
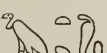


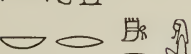







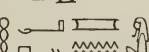


	<i>χnemu</i>	to join to
	<i>χent</i>	to sail up stream
	<i>mās</i>	to bring
	<i>tut</i>	to engender
	<i>mes</i>	to bear children
	<i>qem</i>	to find
	<i>meḥ</i>	to fill
	<i>uah</i>	to place
	<i>āā</i>	to wash
	<i>neḥem</i>	to save, to carry off
	<i>un</i>	to open
	<i>seḫer</i>	to overthrow


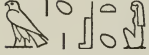
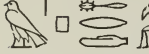


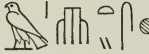









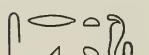
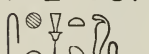
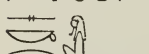

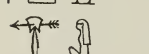
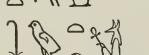

GODS AND GODDESSES.

	<i>neter, or</i>		or		GOD
	<i>neter</i>	god			<i>netert</i> goddess
	<i>neteru</i>	gods			
	<i>neterit</i>	goddesses			<i>paut neteru</i> company of the gods
	<i>paut neteru āat</i>	great company of the gods			
	<i>paut neteru nelēset</i>	little company of the gods			
		the triple company of the gods			

202 of morning

	<i>Āsār</i>	Osiris	—
	<i>Āuset</i>	Isis	—
	<i>Āp-uat</i>	Āp-uat	
	<i>Āmen</i>	Āmen (Ammon)	—
	<i>Āmen-Rā</i>	Āmen-Rā	—
	<i>Āmsu or Min</i>	Āmsu, Min, Khem	
	<i>Āmsu-Āmen</i>	Āmsu-Āmen	—
	<i>Āmset</i>	Āmset	
	<i>Āni</i>	Āni	—
	<i>Ānθāt</i>	Anata	
	<i>Ānpu</i>	Anubis	—
	<i>Ān-heru</i>	Ān-heru	—
	<i>Ānqet</i>	Ānqet	
	<i>Ātmu</i>	Ātmu (Tmu)	
	<i>Āstes</i>	Āstes	
	<i>Iusāaset</i>	Iusāaset	
	<i>I-em-ḥetep</i>	Imouthis	
	<i>Un-nefer</i>	Un-nefer	
	<i>Uatēt</i>	Uatchet	
	<i>Baba</i>	Baba	
	<i>Bār</i>	Bār (Baal)	

	<i>Bes</i>	Bes	
	<i>Ptaḥ</i>	Ptaḥ	—
	<i>Ptaḥ-Seker-Ausār</i>	Ptaḥ-Socharis-Osiris	
	<i>Maāt</i>	Maāt	
	<i>Menṯu</i>	Menthu	
	<i>Meḥ-urt</i>	Meḥurt	
	<i>Mesḫenet</i>	Meskhenet	
	<i>Mut</i>	Mut	—
	<i>Nu</i>	Nu	
	<i>Nut</i>	Nut	—
	<i>Neb-er-tcher</i>	Neb-er-tcher	
	<i>Nebt-ḥet</i>	Nephthys	
	<i>Nefer-Tmu</i>	Nefer-Tmu	
	<i>Nit</i>	Neith	
	<i>Rā</i>	Rā	<i>fully missing</i>
	<i>Renenet</i>	Renenet	
	<i>Reṣpu</i>	Reshpu	
	<i>Ḥu</i>	Ḥu	
	<i>Ḥāpi</i>	The Nile	
	<i>Ḥāpi</i>	Ḥāpi	
	<i>Ḥāpi</i>	Apis	

	<i>Heruur</i>	Horus the elder (Aroeris)	
	<i>Heru-sa-Auset</i>	Horus, son of Isis (Harsiesi)	<i>Heru-sa-Auset</i>
	<i>Heru-pa-χar</i>	Horus the child (Harpocrates)	
	<i>Heru-maati</i>	Horus of the two eyes	
	<i>Heru-χenti-ān-maa</i>	Horus dwelling in darkness	
	<i>Heru-χenti-Sekhem</i>	Horus of Sekhem	
	<i>Het-her</i>	Hathor	
	<i>Khnemu</i>	Khnemu	
	<i>Khensu</i>	Khensu	—
	<i>Khensu-nefer-hetep</i>	Khensu-nefer-hetep	—
	<i>Sa</i>	Sa	
	<i>Seb</i>	Seb	—
	<i>Sebek</i>	Sebek	
	<i>Sept</i>	Sept	—
	<i>Sefekhet</i>	Sefekhet	
	<i>Serqet</i>	Serqet	
	<i>Sekhet</i>	Sekhet	
	<i>Seker</i>	Socharis	—
	<i>Set</i>	Set or Sut	—
	<i>Sati</i>	Sati	
	<i>Sutekh</i>	Sutekh	
	<i>Shu</i>	Shu	—



Sai

Shai



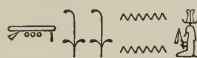
Qebh-sennu-f

Qebh-sennu-f



Ta-urt

Thoueris



Tanen

Tanen



Ta-tenen

Tatenen



Tua-maut-f

Tuamautef



Tmu

Tmu



Tehuti

Thoth



Tefnet

Tefnet








TEXTS








WITH INTERLINEAR TRANSLITERATION
AND WORD FOR WORD TRANSLATION






EXTRACTS FROM THE PRISSE PAPYRUS.




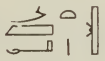


Maxims of Kaqemna and Ptaḥ-ḥetep.







[IIIrd and Vth dynasties.]

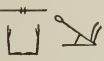






I.       
ar un - nek em semi her utu en
 If thou hast become a leader to direct the

      
seḫer en āsta ḥeḥ - nek sep neb
 condition of the or welfare multitude follow thou after at time every

    
menḫ er unt seḫer - k ān
 a gracious bearing, so that may be thy behaviour without

     
āu ām-f ur maāt uaḥ tat
 harshness in it. Great is right, stablished and mighty,

     II. 
ān ḫenent ṭer rek Ausār ar
 and never hath been shaken since the time of Osiris. If

      
seka - nek ṭer em seḫet ṭā set
 plough-land is to thee gather in the field what hath given

¹ Plate VI., ll. 3—5.

neter **III.**

ar *un - nek* *em* *sa* *ager* *ari - k*

God. If thou wouldst be a man perfect make thou

sa *en* *semam* *neter* *ar* *met - f*

[thy] son to please God. If he directeth straight

pejar-f *en* *get - k* *ennu - f* *chet-*

his course according to thy example, and he dealeth in thy

k *er* *auset* *ari* *ari - nef* *bu* *neb*

affairs in the place belonging thereto, do unto him thing every
or way

nefer *sa - k* *pu* *nesu* *set*

good, for thy son is he belonging unto the seed

ka - k *am-k* *aut* *ab-k* *er - f*

of thy person. Do not thou remove thy heart from him,


au *metu* *ari* *sentheta* **IV.** *ar*

[for it] is [thy] seed [which] maketh appeal [to thee]. If thou

ager - k *ker - k* *per - k* *mer - k* *hemt-*

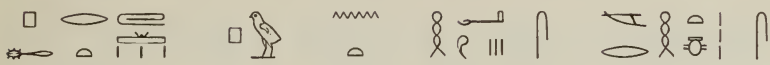
wouldst be perfect possess thou thy house, love thou thy

¹ Plate VII., l. 5.² Plate VII., ll. 10—13.



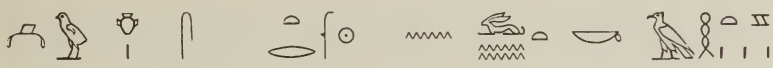
k *em* *chen* *meh* *chat - s* *hebs - s*

 wife without defect. Fill her belly, clothe her,




peçaret *pu* *ent* *hâu - s* *merhet - s*

 the medicines (?) are [these] of her members. Anoint her,



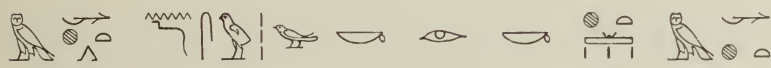
āu *āb - s* *trā* *en* *unnet - k* *ahet*

 gladden her heart [during] the time of thy existence. A field




pu *çut* *en* *neb - s* **V.** *ar* *āāa - k*

 is she creditable to her lord. If thou hast become




emçet *nefesu - k* *ari - k* *çet* *emçet*

 great after thou wast lowly, and hast gotten wealth after




kat *çep* *amm* *nut* *reyçt - nek*

 poverty, [being] head in the city, take heed that thou dost



em *seçau* *çepert - nek* *çentu* *em*

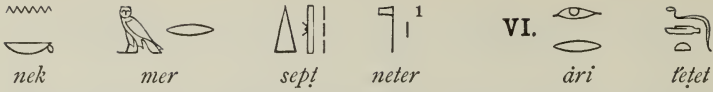
 not turn to [thy] profit thy having attained dominion; let not



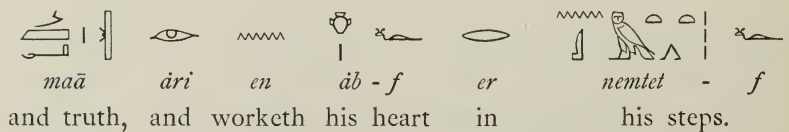
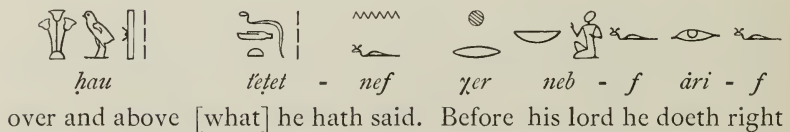
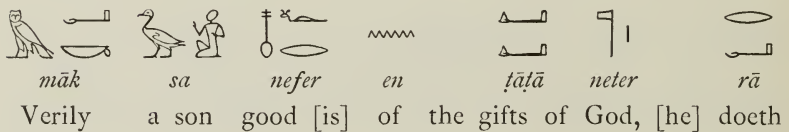
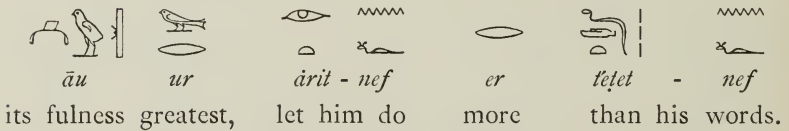
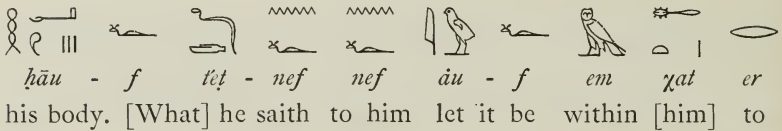
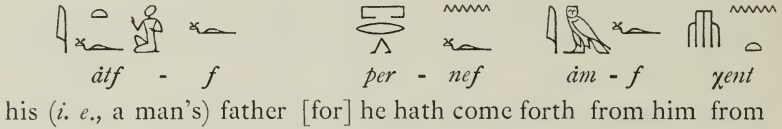
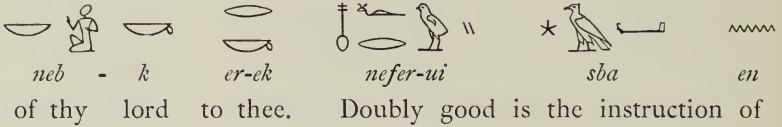
kefa *āb - k* *her* *āhā - k* *çepert*

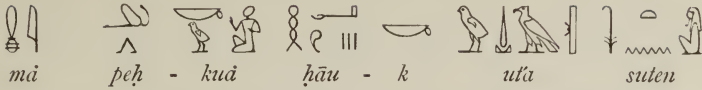
 be hardened thy heart through thy elevation (?), for thou hast

¹ Plate X., ll. 8—10.

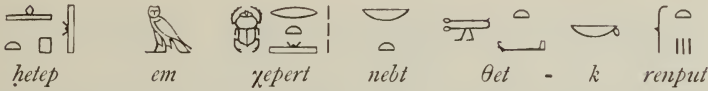


become [only] the steward of the goods of God. Perform the command

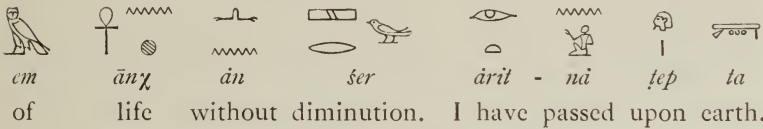




In this manner have I arrived. Thy limbs will be sound, the king



will be satisfied with [thy] doings all, thou wilt gain years



of life without diminution. I have passed upon earth.



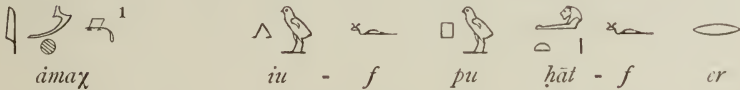
I have gained years 110 of life, for bestowed the



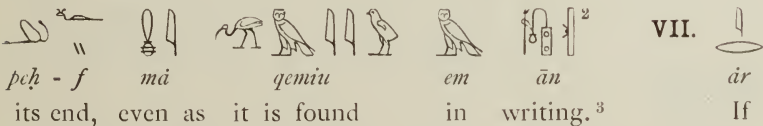
king [upon me] favours above those who were before [me],



for [I was] working right and truth for the king unto the place



of felicity. It has gone out [from] its beginning to
(i. e., the tomb). (I. e., here endeth the book)



its end, even as it is found in writing.³ If

¹ Plate XIX., ll. 3-8.

² Plate XIX., l. 9.

³ This is a colo-

<i>enti</i>	<i>nebt</i>	<i>em</i>	<i>ān</i>	<i>her</i>	<i>pa</i>	<i>seftu</i>

every thing which is in writing upon this book

<i>setem - set</i>	<i>mā</i>	<i>tet-ā</i>	<i>set</i>	<i>em</i>	<i>sen</i>	<i>hau</i>

be heard it as I have said it, {and the} advance to add
or obeyed {listeners}

<i>her</i>	<i>saat</i>	<i>un</i>	<i>ān</i>	<i>sen</i>	<i>her</i>	<i>ertāt</i>	<i>set</i>	<i>her</i>

unto good counsels, and they are for placing it in

<i>ḫat - sen</i>	<i>un</i>	<i>ān</i>	<i>sen</i>	<i>her</i>	<i>sešetet</i>	<i>set</i>	<i>mā</i>

themselves, and they are for reciting it according

<i>enti</i>	<i>em</i>	<i>ān</i>	<i>un</i>	<i>ān</i>	<i>nefer</i>	<i>set</i>	<i>her</i>	<i>āb - sen</i>

to what is in writing, shall good be it to their hearts

<i>er</i>	<i>ḫet</i>	<i>nebt</i>	<i>enti</i>	<i>em</i>	<i>ta</i>	<i>pen</i>	<i>er</i>	<i>ter - f</i>

more than thing any which is in earth this to the whole of it,


phon. Another reads:—

<i>iu - f</i>	<i>pu</i>	<i>em</i>	<i>hetep</i>	<i>mā</i>	<i>pa</i>

It hath gone out in peace according to what

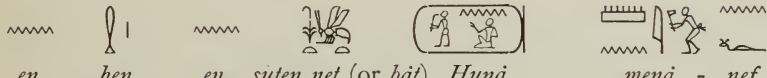
qenu

was found, *i. e.*, here happily endeth an exact copy.




un ān āhā - sen hems - sen ḫeft āhā

 [whether] they stand [or whether] they sit. Then



en hen en suten net (or bāt) Hunā menā - nef


 the Majesty of the King of the North and South, Hunā, died, and



āhā en seāhā hen en suten net (or bāt) Seneferu

 arose the Majesty of { the King of the } Seneferu

 { North and South }




em suten menḫ em ta pen er ter - f

 as a king gracious in earth this to the whole of it,



āhā en erfā Kaqemná mer nut

 was given (*i. e.*, constituted) Kaqemná superintendent of the town



*tat*¹



and governor.

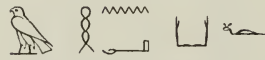
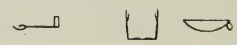
¹ Plate II., ll. 4—9.



EXTRACTS FROM THE PYRAMID TEXTS.


Pyramid of Unās.


[Vth dynasty.]


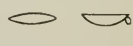
I.  II. 
t nek su em tert - k seb
 Line 3. Place thou it in thy palm. 4. Goeth

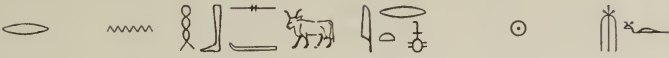
 III. 
Huru henā ka - f ā ka - k
 Horus with his *ka* (i. e., double or genius). 7. The hand of thy *ka* [is]

 IV. 
embaḥ - k ā ka - k emḫet - k in-
 before thee, the hand of thy *ka* [is] behind thee. 11. I have


ni an - nā nek maat Huru qeb ab - k
 come, I have brought to thee the eye of Horus, refresh thy heart


ḫer - s an - nā nek s ḫer tebti - k
 with it; I have brought to thee it beneath thy sandals.

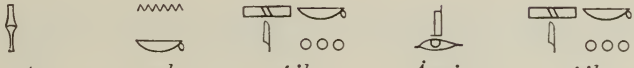
V.  VI. 
ātep - k tept - f ḫent neter ḫet re - k
 14. Taste thou its taste in the divine dwellings. 20. Thy mouth



re en hebes art hru mes-f


 [is] the mouth of a calf of milk [on] the day of his birth.

VII.



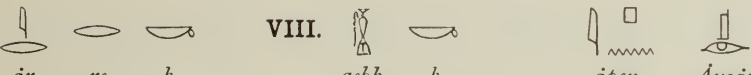
xerp - nek sak Ausar sak

 29. Are presented to thee the nipples of Osiris, the nipples



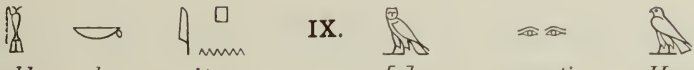
em tep ment en Heru en tet - f [a]m - nek

 upon the breast of Horus of his body, thou seizest [them]



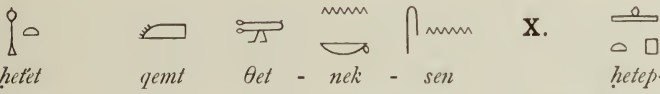
ar re - k qebh - k apen Ausar

 32. Thy libations [are] these, Osiris,



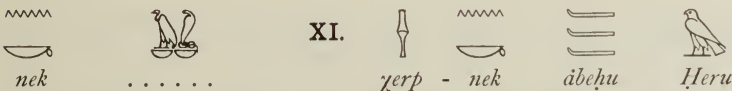
qebh - k apen [a]m maati Heru

 thy libations [are] these. 37. Grasping the two eyes of Horus,



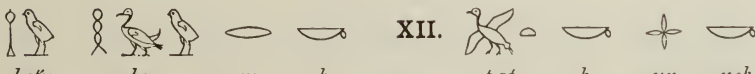
hetet qemt het - nek - sen X. hetep-

 the white and the black thou carriest off them. 39. Make offering




nek xerp - nek abchu Heru

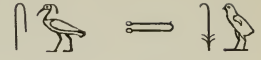
 to thee North and South. 41. {Are presented to thee} the teeth of Horus





hetu hu re - k XII. pat - k un - nek


 white, they furnish thy mouth. 42. Thou existest, thou art.

XIII. 
pat ent uten
 42. A cake of offering.


XIV. 
sexu - θ su
 62. Make strong thou him

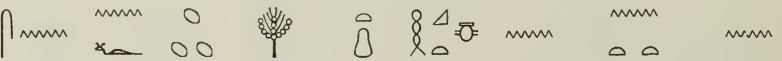

χer - θ tā - θ sexem - f em tet - f
 with thyself, grant thou that he may gain power over his body.


tā - θ sāset - f em maati baqet
 Grant thou that he may be open in his two eyes. 170. The olive tree


ānt Annu an āb an heqer - f
 in Heliopolis. 172. Not let thirst, not let him hunger,


an sār āb en Unās χefā - sen
 not let be sad the heart of Unās. 176. They shall grasp


erfā - sen - nef am - sen tā-
 and they shall give to him [what] they have taken, they shall


sen nef peru beti ta heqt en entet en
 give to him wheat, barley, cakes, ale of that which [is] of


Unās seftaa ur per em
 Unās. 187. Trembler mighty coming out of

<i>Hep</i>	<i>Ap-uat</i>	<i>per</i>	<i>em</i>	<i>Aser</i>
Hep (Nile),	Ap-uat	coming forth	from	Aser.

XIX. *uab* *re - f* *sesau* *pen* *am* *re - f*

r88. Pure is his mouth [and] tongue this in his mouth.

XX. *i-nef* *an* - *nef* *then* *ta* *en*

200. He hath come, he hath brought to you the bread which

gemu - nef *am* **XXI.** *ha* *an* *sem - nek* *as*

he hath found there. 206. Hail! Not hast thou gone, behold,

met - th *sem - nek* *anchet* *hems* *her* *xent* *Asar*

dead, thou hast gone alive to sit upon the throne of Osiris.

aai - k *em* *Tem* *menui - k* *em* *Tem*

Thy arms [are] of Tem, thy shoulders [are] of Tem,

xat - k *em* *Tem* *sa - k* *em* *Tem* *peh - k*


thy body [is] of Tem, thy side [is] of Tem, thy back [is]

em *Tem* *ref - k* *em* *Tem* *hra - k* *em* *Anpu*


of Tem, thy feet and legs [are] of Tem, thy face [is] of Anpu.


XXII. 
uāb - k ārek em gebh sbau


210. Thou art pure therefore with the cool water of the stars.

XXIII. 
kāu - nek henmemet uhes - neku

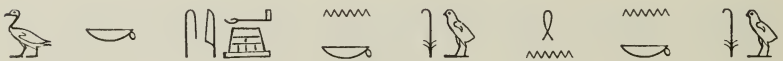
211. Cry to thee the heavenly ones, lift thee up the

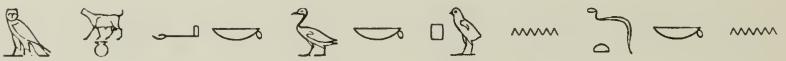

āḫem - seku āaq ārek ār bu ḫer
 never-setting stars, enter then into the place containing



āt - k bu ḫer Seb

XXIV. 
i - nek


thy father, the place containing Seb. 232. Hath come to thee


sa - k sāā - nek su sen - nek su
 thy son, thou hast received him, thou hast grasped him

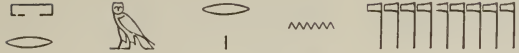
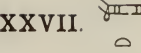

em ḫennu ā - k sa - k pu en tēt - k en
 in thy hand, thy son is he of thy body for


tetta āp - f ābu neḫem - f kau neḫeb - f

ever. 233. He judgeth hearts, he punisheth *ka*'s, he subdueth

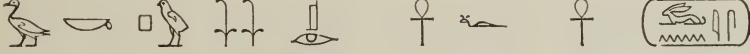

kau ta - f re - f tēt en Seb

ka's. 234. His bread of his mouth [is] the word of Seb


XXVII. 


per em re en neteru Tem

 coming forth from the mouth of the gods. 240. O Tmu,



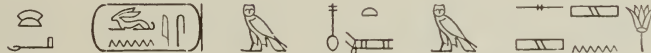
sa - k pu enen Áusâr ânχ - f ânχ Unäs

 son thy is this Osiris. If he (*i. e.*, Tmu) liveth, liveth Unäs




pen ân met - f ân met Unäs pen

 this ; if not he dieth, not dieth Unäs this.

XXVIII. 

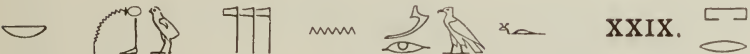
χāā Unäs em Nefer-Tem em scšsen

 396. Riseth Unäs like Nefer-Tmu from the lily



er šert Rā per - f em χut hru


 to the nostrils of Rā, he cometh forth from the horizon day



neb ābu neteru en maa - f per


XXIX.

 every, pure [are] the gods at the sight of him. 493. Cometh



Unäs her maqat ten ā arit en nef

 forth Unas upon ladder this which hath made for him



āt - f Rā neteru Ámenta neteru āba

 his father Rā. **XXX.** 574. O gods of the west, O gods of the east,



neteru



resu



neteru



mehta



ftu



apu

O gods of the south, O gods of the north, four these [who]



segen



taiu



uab

embrace the four quarters of earth holy.

Pyramid of Tetà.

[VIth dynasty.]

I.



anel'



hra - k



nek



en



neku

45. Homage to thee, O bull of bulls, [when]



ari - k



per



au



neter - thu



Teta



her



set - k

thou makest an exit seizeth thee Tetà by thy tail.

II.



anel'



hra - k



akeb



ur



nu



neteru

86. Homage to thee, O celestial deep mighty of the gods,



sem



henmemet



setetep - k



remth

fashioned of heavenly beings (?), thou makest to be at peace men



neteru



en



Teta



ta - sen



nef



chet



neb

and gods with Tetà, they give to him things (*i. e.*, offerings) of all [kinds].

III. *uṭen* *ḫet* *en* *Tetā* *suten* *ḫetep*

149. An offering of sepulchral meals to Tetā! Royal oblation

fā *Seb* *ḫetep* *fā* *en* *Tetā* *pen* *fā* - *nek*
give, O Seb, an oblation give to Tetā this. Grant thou

māt *nebt* *uaḥt* *ta* *ḫeqt* *nebt*
gifts all [and] the placing of cakes and ale [of] all [kinds]


mert - k *nefert - nek* *ām* *ḫer* *neter*
[which] thou lovest, { with } thou art pleased there before the god
 { which }

en *tet* *tetta* **VI.** *un - nek* *āā* *pet*
for ever and ever. 160. Thou hast opened the doors of heaven,

senexebḫeb - nek *qau* *uru* *setha - nek*
thou hast drawn back the bolts mighty, thou hast lifted

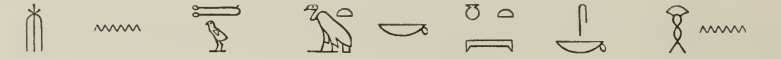
tebet *meḫat* *āat* *ḫrā - k* *em* *sab*
the seal of the door great. Thy face is like a jackal,

ḫebset - k *em* *maḫes* *ḫems - k* *ḫer* *ḫent - k*
thy hind part is like a lion, thou sittest upon thy throne




pu ha Áusâr Tetâ āhā thes - ŋu

 this. 273. Hail Osiris Tetâ! Stand up, rise up thou,




mes - en - ŋu mut - k Nut sek uah-en-

 hath given birth to thee thy mother Nut. Behold, hath placed




nek Seb re - k ānet - ŋu paut neteru

 for thee Seb thy mouth. Hath avenged thee the cycle of the gods




āat fā - en - sen nek ŋefta - k ŋer - k

 great, given have they thee thine enemy beneath thee.

VI.



uŋa - nek ta ar āf - k sešep-

 288. Thou hast sought through the earth for thy meat, thou hast



nek ta - k āŋem ŋeset heqt - k

 received thy cake [which] never mouldereth away, thy ale



āŋemet āuu

 [which] never stinketh.

FROM THE TOMB OF HER-KHUF
AT ASWÂN.



[VIth dynasty.]

I. *tet - f* *hab* - *nuâ* *hen en* *Mer-en-Râ*
He saith : Sent me the Majesty of Mer-en-Râ

henâ *tef-[â]* *smer* *uât* *her heb* *Arâ* *er*
with my father the "friend of me", the "reader" Arâ to the

Amam *er* *âba* *uat* *er* *set* *ten* *du*
land Amam, to open out a road into country this; [I]

ari - s *en* *âbeṭ seṣef* *ân - nâ* *ânmu* *neb*
did it in months seven, I brought offerings of all kinds

âm *seuat* *qâh* *heset* *her-s* *ââa* *urt*
thence { making } gifts. I was praised for it exceedingly much.
 { abundant }

hab - *uâ* *hen-f* *em* *sennu* *sep* *uâ - k*
Sent me his majesty a second time and I was by myself.

per - na her uat Abu ha - na em

 I set out by way of Elephantine, I returned through

Arθet Mesxer Terres Arθeθ em

 Arθet, Meskher, Terres [and] Arθeθ in

ābet xemennu ha an - na annu em

 months eight ; returning I brought offerings from

set ten er āāat urt ātu sep

 country this exceedingly many. [At] no time (*i. e.*, never)

ānt mātet er ta pen ter baḥ ha - na

 was brought the like to country this in times of old. I returned

em xerau per Set Arθet


 through the conquered districts of Set and Arθet,


āba - na setu peten an sep qemi āri


 I penetrated countries these ; [at] no time was it found to have been


en smer mer neb per

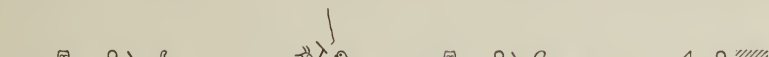
 made by a "friend" and superintendent of any an advance



er *Amam* *hab* - *nuâ* *hen* - *f* *em*
to Amam country. Sent me his majesty a



gem *pu* *sep* *er* *Amam* *per* - *nâ* *em*
third time to Amam country, I set out through



her *uat* *Uhat* *gem* - *nâ*
. by the way of Uhat. I found the

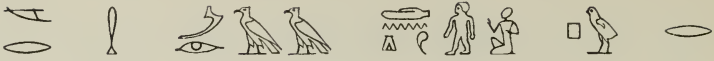

Amam *sem* *eref* *er* *ta*
prince of Amam going then to the land

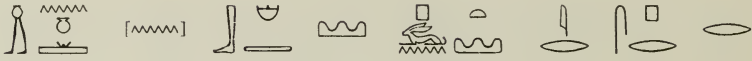

themch *er* *hu* *themch* *er* *qâh*
of Themch to smite Themch [even] to the limit



amentet *en* *pet* *per* - *k* *em-sa* - *f* *er* *ta*
western of heaven. I went forth after him to the land

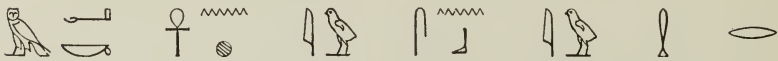

Themch *schetep* - *nâ* *su* *er* *un* - *f* *her*
of Themch, I pacified it so that it was for

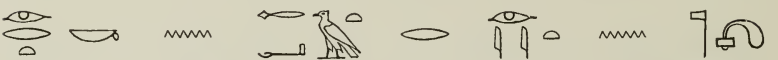

tua *neteru* *neb* *en* *âbu*
adoring gods all of the Prince.


II. 
mer hen maa tenk pu er
 Desireth the Majesty to see pigmy this from



annu en (?) Bata Punt ar sper er
 the offerings of Bata country and Punt. If thou arrivest at


ta - k er xennu - k tenk pu
 thy country [and] at the palace and bringest pigmy this


mā-k ānx au senb au hen er
 with thee living being in good condition, is the Majesty for

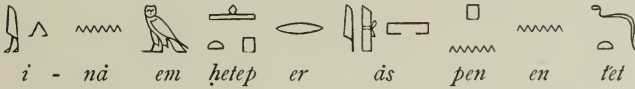

arit - k en āāat er arit en neter net
 making thee greater than was made the treasurer


Ba-ur-Tettef em rek Assa xeft auset ab
 Ba-ur-Tattu in the time of Assa conformably to the desire


ent er maa tenk pu
 of [the Majesty] to see pigmy this.

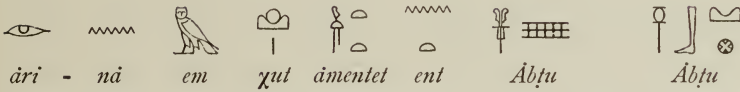
FROM THE STELE OF ABU.

[Xlth dynasty.]



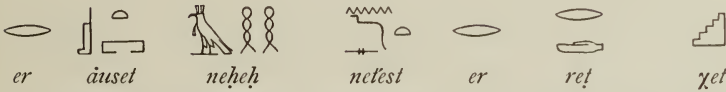
i - nā em hetep er ās pen en tet

I have come in peace to sepulchre this of eternity [which]



āri - nā em xut āmentet ent Ābū Ābū

I have made in the horizon western of the {nome of} [in] Abydos city,



er āuset neheh nctst er ret xet

to place of everlasting the little, at the foot of the staircase



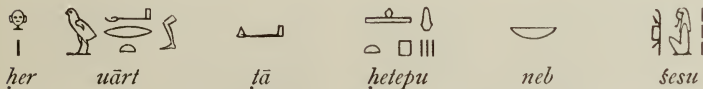
en neter šeps neter āa neb neteru tmt-

of the god august, the god great, the lord of the gods, [where] he



nef pet pau scem mefu hememet

gathereth foreign nations, and heareth the words of the shining ones



her uārt fā hetepu neb sesu

at the passage, the giver of offerings, the lord of divine followers



āsta *sent* *en* *menfitu* *i* - *nef* *entet*

many, and of a company of soldiers. Come to him that which is [and]



ātet *χent* - *Āmenta* *ka* *Ābtu* *neb*

{that which} the dweller in Āmenta, the bull {of the nome} the lord
 {is not, } {Abydos, }



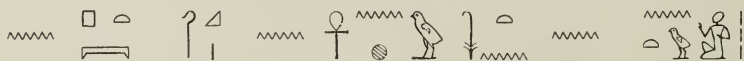
ām *baḥ* *ser* *pat* *ḥer ḥep* *neteru*

{of those who are} prince of those who have been, ruler of the gods
 {in the presence, }




tērti *āu* *neḥeḥ* *Ḥenti* *neteru* *χep* *āa*

of old, heir everlasting, O Ḥenti of the gods, prince great



en *pet* *ḥeq* *en* *ānχu* *suten* *en* *entu*

of heaven, governor of the living, king of those who exist.



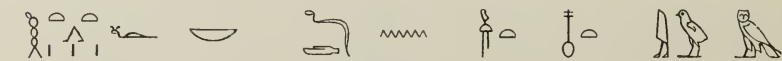
en *mert* *un-nā* *em* *šesu - f* *āmaχ*

Through love of my being among his followers revered,



āri - *ā* *ḥer sešeta* *em* *ḥebu - f* *neb* *em*

I made myself chief of the mysteries at his festivals all, and at



nefmetet-f *neb* *tēt* *en* *Āmentet* *nefert* *iu* *em*

processions his all, [and] saith the Amenta beautiful : Come in




hetep chu neter er sah menx

peace, O beatified one, divine one, to a glorified body perfect,




neter uhemu rex re - f emm anxu xent

divine herald, knowing his mouth among the living, pass through




ausct neb em Amentet er bu amt en neter pen

place every in Amenta to the place in which god this [is]




am ter entet - k it em hetep aper em xet

there, because thou comest in peace provided with wealth



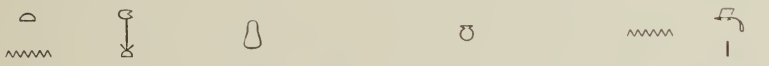
nek a anxu tep ta mereru anx mestet

thy. Hail living ones on earth [who] love life, [who] hate




xep em merer - then uah tep ta tet

destruction by reason of love your of remaining upon earth, say



ten xa ta tes en amax

ye : Thousands of cakes and vessels of ale [be given] to the revered



Abu er erper en Ra xent - Amenta Ap

Abu in the temple of Rā, of Khent-Amenta, of Ap

<i>uat</i>	<i>Šu</i>	<i>Tefnet</i>	<i>Tehuti</i>	<i>Seker</i>	<i>Hemen</i>	<i>Sept</i>

uat, of Shu, of Tefnet, of Thoth, of Seker, of Hemen, of Sept,

<i>Seb</i>	<i>Nut</i>	<i>Hetep</i>	<i>Ān-heru</i>	<i>Āmeni</i>	<i>Mentu</i>	<i>Ptaḥ</i>

of Seb, of Nut, of Hetep, of Ān-heru, of Āmeni, of Mentu, of Ptaḥ,

<i>Ānpu</i>	<i>Seḫi</i>	<i>res Heru</i>	<i>Heru meḫ</i>	<i>Unḫert</i>	

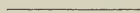
of Anubis, of Sekhi, {of Horus of the} {of Horus of the} of Unkhert,
South, North,

<i>paut</i>	<i>ent</i>	<i>Sešeta (?)</i>	<i>Ḥequet</i>	<i>Ḥet - ḥert</i>	<i>Repit</i>

{of the cycle} of Neith, of Sesheta, of Ḥequet, of Hathor, of Repit,
{of the gods,}

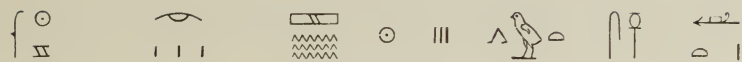
<i>Nebt-ḥet</i>	<i>Sebt</i>

of Nephthys, of Sebt.



INSCRIPTION OF ĀṬA.

[XIIth dynasty.]



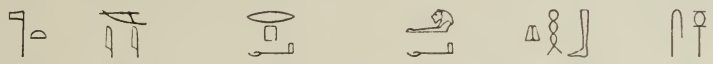
renpit *ābet xemt* *Semu* *hru xemt* *iut* *smer* *uāt*

Year . . . month three of summer, day three, came the "friend one",



mer *āḥ* *Ātā* *er* *sehat* *āner* *en*

the overseer of cattle Ata to bring down a stone for



neter *meri* *erpā* *hā* *xer-heb* *smer*

the god-beloved, {the hereditary prince,} the duke, {the chief reader,} the "friend



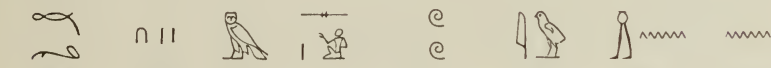
uāt *mer* *res* *mer* *neter hen*

one", the governor of the south, the overseer of the priests



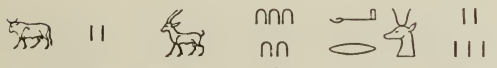
Amsu *latu* - *āqer* *āu* *seha* - *ni* *nef* *āner*

of Amsu Tchaut - āqer. I brought down to him a stone



meḥ *XII* *em* *sa* *CC* *āu* *ān* - *nā*

of cubits twelve with men two hundred, I brought



āḥ *sen* *maḥet* *L* *ār* *tua*

oxen two, gazelles fifty, stags five.

ADDRESS TO THE LIVING BY KHNEMU-ḤETEP.

From his tomb at Beni-hasan.

[XIIth dynasty.]

<i>ā</i>	<i>ānyu</i>	<i>ḥepu</i>	<i>tu</i>	<i>śaset</i>	-	<i>sen</i>	<i>em</i>

Hail ye living ones upon earth, they [who] pass in going

.....	<i>em</i>	<i>ḫeseft</i>		<i>em</i>	<i>ānu</i>		<i>neb</i>

down [and] in going up [the Nile], scribes all,

<i>ḫer ḥeb</i>	<i>ḥenu-ka</i>	<i>neb</i>	<i>ḥet</i>	-	<i>sen</i>

reader [and] priests of the *ka* all, let them say, "A sepulchral meal,

<i>ḫa</i>	<i>em</i>	<i>tu</i>	<i>em</i>	<i>ḥeqt</i>	<i>āḥ</i>	<i>apt</i>	

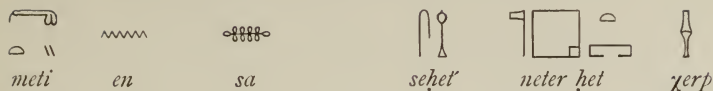
a thousand of loaves, of vessels of beer, oxen, ducks,

<i>neter senḥer</i>	<i>merḥet</i>	<i>menḫ ses</i>	<i>ḫet</i>	<i>nebt</i>	<i>nefert</i>	

incense, unguent, linen bandages, things all beautiful and

<i>ābt</i>	<i>āny</i>	<i>neter</i>	<i>ām</i>	<i>en</i>	<i>ka</i>	<i>en</i>	<i>āmāḫ</i>

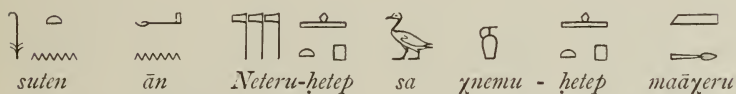
pure liveth god on them to the *ka* of the revered one,



arranger of the *sa* order of priests, inspector of the temple, chief of




the divine offerings in the temples of the gods of city this,




the royal scribe, Neteru-ĥetep's son Khnemu-ĥetep, triumphant."


FROM THE TOMB OF AMENI-EM-HĀT AT BENI-HASAN.

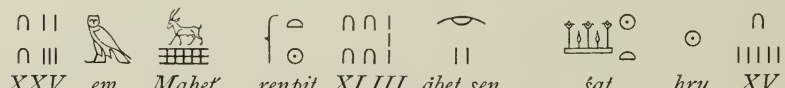
[XIIth dynasty.]


I. 
renpit XLIII xer hen en Heru anḫ mest
 Year 43 under the Majesty of Horus, living one of births,


suten net (or bāt) xeper-ka-Rā anḫ letta
 {king of North} Kheper-ka-Rā, living for ever, king of Upper and
 {and South, } Lower Egypt,


anḫ mest Heru nub anḫ mest
 living one of births, the golden Horus, living one of births,


Usertsen anḫ letta er nuḥeh xeft renpit
 Usertsen, living for ever [and] to all eternity. When [it was] year


XXV em Maḥet renpit XLIII abet sen sat hru XV
 25 in {the nome} {[i. e.,] year 43} {month} {the growing} day 15,
 {Maḥetch,} {[of the reign]} {two of} {season,}

II. 
ses - a neb - a xeft xent - f er
 I followed my lord when he went up the Nile to

seḫert *ḫeft - f* *em* *sat* *ftu*
defeat his foes among the strange peoples four, [and]

ḫent - nā *em* *sa* *ḥā* *net (or bāt)* *net (?)*
I went up as the son of the prince [being] a royal {chan-
cellor, }

mer *menfitu (or māša)* *ur* *en* *Maḥet* *em* *āfen*
[and] general of the soldiers great of the {Maḥetch
nome, } [and] as a deputy

sa *ātef* *āauu* *ḫeft* *ḫestet*
person of [my] father old, under the favour [which I had]

em *suten per* *mertu - f* *em* *setep - sa*
in the royal house, {and the love [shown]
to him } in the council chamber.

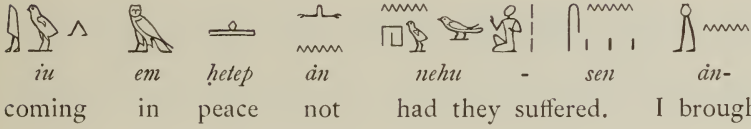
sen - ā *Kas* *em* *ḫentit* *ān-*
I traversed Kush (Ethiopia) in going up the Nile, I brought

nā *teru* *ta* *ān -* *nā* *ānnu*
with me the boundaries {of the land } I brought the offerings
[of Egypt,]

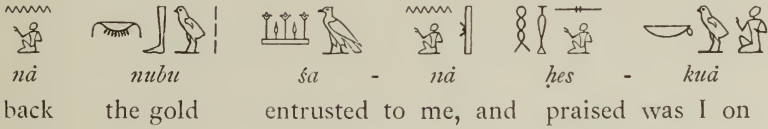
neb - ā *ḫeset - ā* *peḥ - s* *pet* *āḥā* *en*
to my lord, my favour it reached to heaven. Rose up



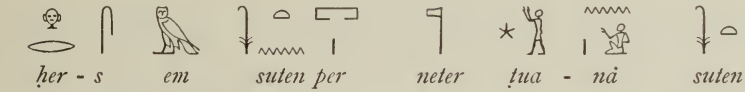
a company of men 400 being picked every one of my soldiers,



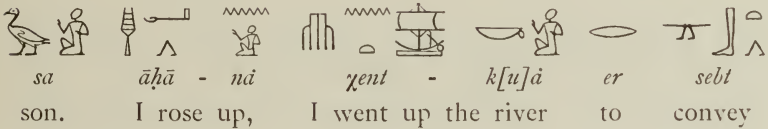
coming in peace not had they suffered. I brought



back the gold entrusted to me, and praised was I on



account of it in the royal house, God praised for me the royal



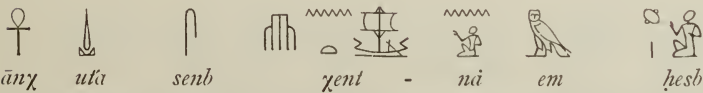
son. I rose up, I went up the river to convey




the ingots to the city of Qebt (Coptos), together with

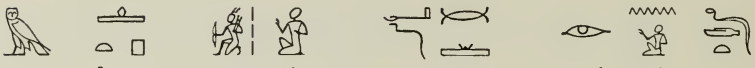


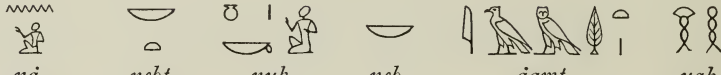
the prince, the duke, the governor of the city, { the chief } Usertsen,
magistrate,

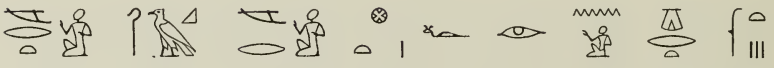


life, strength, health! I went up the river with a company of men

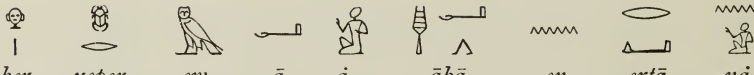

 CCCCCC em gen neb en Maḥet' i - kui
 600, with warrior every of Maḥetch. I came

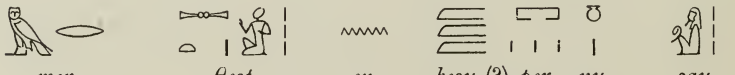

 em ḥetep māša-ā āl' āri - nā fēfēt-
 in peace, were my soldiers in good condition. I did that was



 nā nebt nuk neb āamt uaḥ
 commanded me all. I am the lord of graciousness, fruitful


 mert ḥaq mer nut - f āri - nā kert renput
 in love, a governor loving his city, I made but years
 (i. e., I passed)


 em ḥaq em Maḥet' baku neb en suten per
 as governor in Maḥetch. Works all in the royal house


 ḥer ḫeper em ā - ā āḥā en ertā - nā
 were performed by my hand. Rose up and gave me



 mer ḥest en ḫesu (?) per nu sau
 the governor of the companies of the pasture houses of the shepherds


 nu Maḥet' ka MMM em nuḥbu - sen
 of Maḥetch bulls three thousand of their yoke animals,



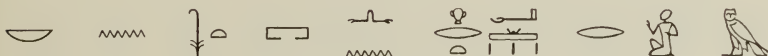
 hes - k[u]ā her - s em suten per er θennu

I was praised by reason of it in the royal house at each



 renpit ent āru fa - nā baku - sen

year of breeding (?). I bore their works



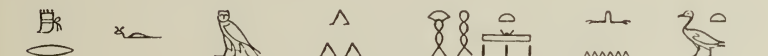
 neb en suten per ān hert-ā er - ā em

all to the royal house, nothing [was] on hand against me in
(i. e., remained undone)




 ḫa - f neb āu bak - nā Maḥet' er

section of it any. I worked Maḥetch to




 ter - f em nemmat (?) uaḥet ān sat

the whole of it by journeyings constant, not a daughter



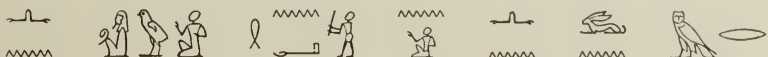
 netes seheteb - nā ān ḫart

of a little man did I harm, not a widow
(i. e., poor)



 ḫaāt - nā ān āhuti ḫesef - ā nef

did I treat harshly, not a husbandman did I resist him,



 ān sau senā - nā ān un mer

not a shepherd did I turn back, not existed overseer

let *het* - *nā* *reθ* - *f* *her*

of a gang of five men [from whom] I took his men for

baku *ān* *un* *mar* *en* *hau* - *ā*

the works, not existed oppression in my time,

ān *heqer* *en* *rek-ā* *āu* *xeper* *en* *renput*

not a hungry man in my time. When happened years

heqeru *āhā* - *nā* *seka* - *nā* *aḥet*

of hunger I stood up, I ploughed the fields

nebt *ent* *Maḥet'* *er* *taš* - *f* *res* *meḥti*

all of Maḥetch to its border southern and northern,

seānḫ *xeper* - *f* *āri* *sebu* - *f* *ān*



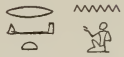

making to live its people, making its food, not

xeper *heqer* *ām* - *f* *erḫā* - *nā* *en*





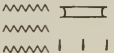


existed a hungry man in it. I gave to

ḫart *mā* *nebt* *hi* *ān* *seḥen* - *ā*








the widow as to the possessor of a husband, not did I magnify

					
<i>ur</i>	<i>er</i>	<i>ser</i>	<i>em</i>	<i>erḫāt - nā</i>	<i>nebt</i>


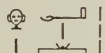


the firstborn at the expense of the young child in [what] I gave all.

						
<i>āḥā</i>	<i>en</i>	<i>Ḥāp</i>	<i>er</i>	<i>mu</i>	<i>uru</i>	<i>ḫeper</i>

[When] rose Ḥāpi with waters great happened,
(i. e., when an abundant inundation took place)

						
<i>nebu</i>	<i>pertu</i>	<i>beti</i>	<i>nebu</i>	<i>ḫet</i>	<i>neb</i>	<i>an</i>







the lords of wheat and barley, the lords of things all, not














			
<i>seseḫ - ā</i>	<i>ḫer-ā</i>	<i>ent</i>	<i>aḥet</i>












did I cut off the surplus growth of the field.
(i. e., deduct for myself)











STORIES OF THE REIGNS OF SENEFERU AND KHUFU (CHEOPS).














[Early XVIIIth dynasty.]












					
<i>āhā</i>	<i>en</i>	<i>tef</i>	<i>en</i>	<i>yer heb</i>	<i>heri</i>
Rose up		spake	the	reader	chief,












												
<i>Tafa</i>	<i>- em</i>	<i>- ānḫ</i>	<i>tefet</i>	<i>- nef</i>	<i>em</i>	<i>hekau</i>						
Tchatcha-em-ānkh,			his words			of magical power,						

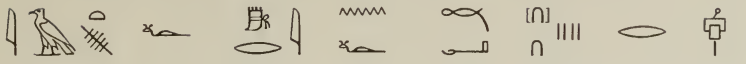
										
<i>āhā</i>	<i>en</i>	<i>erfā - nef</i>	<i>ermen</i>	<i>en</i>	<i>mu</i>	<i>en</i>	<i>pa</i>			
[and]	he placed		[one] side	of the water of			the			

									
<i>se</i>	<i>her</i>	<i>uāu - sen</i>	<i>gem - nef</i>	<i>pa</i>					
pool	upon	each other,		he found		the			

												
<i>neḫau</i>	<i>uah her</i>	<i>pa</i>	<i>qit</i>	<i>āhā</i>	<i>en</i>							
ornament	lying upon		the		stone ; rose up							


										
<i>ān - nef</i>	<i>su</i>	<i>erfā</i>	<i>en</i>	<i>hent - f</i>	<i>āst eref</i>					
he brought up it [and] gave [it] to his mistress. Behold now										

										
<i>ār</i>	<i>pa</i>	<i>mu</i>	<i>āu-f</i>	<i>em</i>	<i>meḫ</i>	<i>XII</i>	<i>her</i>			
	the	water	was it	of	cubits twelve		at			




aat - *f* *terā* - *nef* *meḥ* *XXIV* *er* *sa*

its back, [but] reached it cubits twenty-four after
(i. e., in its deepest place)



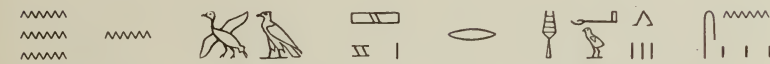
uṭeb - *f* *āhā* *en* *teṭ* - *nef* *teṭet* - *nef*

it had been doubled. Rose up he spake his words




em *ḥekau* *āhā* *en* *ān* - *nef* *na* *en*

of magical power. Rose up he brought back the



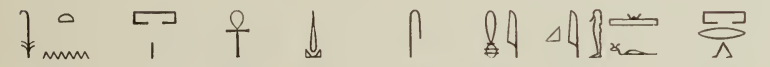
mu *en* *pa* *se* *er* *āḥāu* - *sen*

waters of the pool to their [former] state.




urs *en* *ḥen* - *f* *ḥer* *hru* *nefer* *ḥenā*

Passed the day his Majesty in [making] a day good with




suten *per* *ānḫ* *uṭā* *senb* *mā* *qā* - *f* *per*

[his] royal house, life, strength, health, as was his form. Coming
(i. e., his wont)



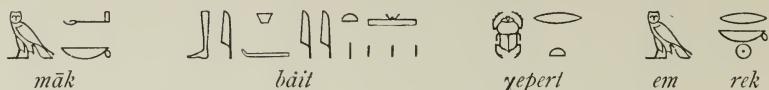
en *feqa* - *nef* *ḫer ḥeb* *ḥeri*

forth rewarded he the reader chief,

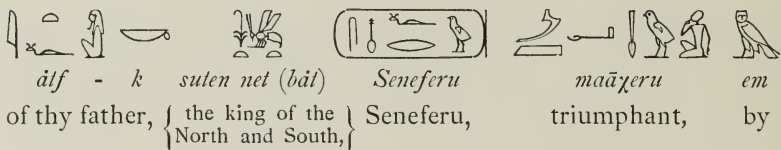


Fata - *em* - *ānḫ* *em* *bu* *neb* *nefer*

Tchatcha-em-ānkh, with thing every good.



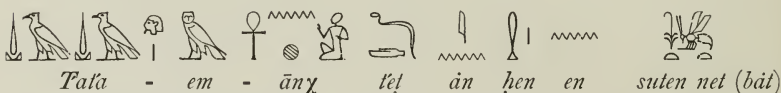
Verily [this is] the wonderful thing [which] happened in the time



of thy father, { the king of the } Seneferu, triumphant, by
 { North and South, }



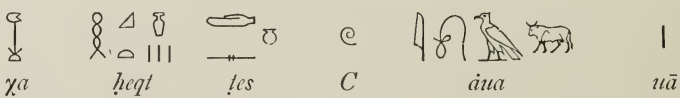
the working of the reader chief, the writer of books,
 (or among the acts)



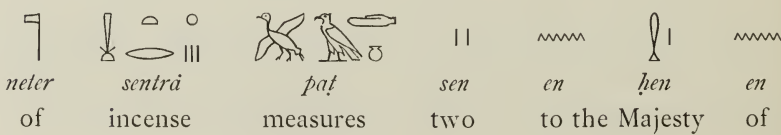
Tchatcha-em-ānkh. Said the Majesty of { the king of the }
 { North and South, }



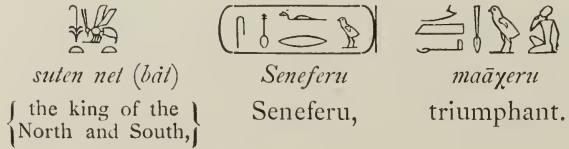
Khufu, triumphant : Let be given of loaves of bread



one thousand, of beer jugs one hundred, ox one,



of incense measures two to the Majesty of



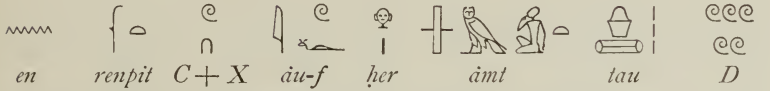
{ the king of the } Seneferu, triumphant.
 { North and South, }



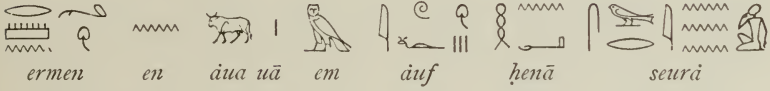
[Heruṭaṭaf said :] Tetteta is his name, he dwelleth in



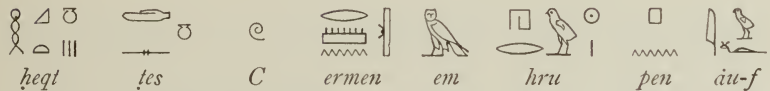
Tattu - Seneferu, triumphant! He is of humble rank,



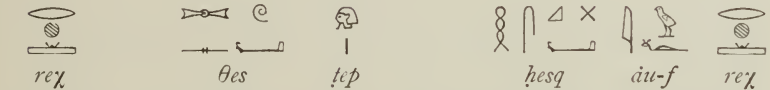
of years one hundred and ten ; he eateth loaves of bread five hundred,



a shoulder of an ox in flesh, and drinketh



of beer jugs one hundred unto day this. He




knoweth [how] to bind on a head [which] {hath been cut off,} he knoweth



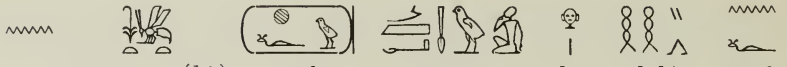
[how] to make to follow a lion after him [with] his rope (?)




on the ground, he knoweth the number of the abodes (?)



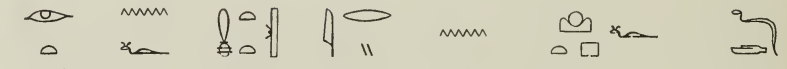
ent unt ent Tehuti ast urš hen
 of the house (?) of Thoth. Behold passed the day the Majesty



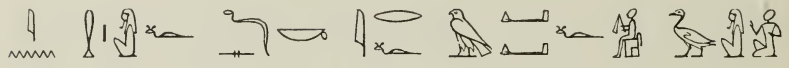
en suten net (bāt) xufu maāxeru her hehi - nef
 of { the king of the } Khufu, triumphant, in seeking for himself
 { North and South, }



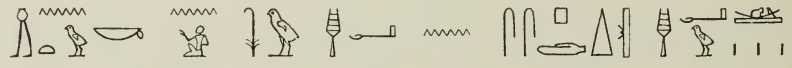
na en apt ent unt ent Tehuti er
 the abodes (?) of the house (?) of Thoth to



arit - nef mätet äri en xut - f tet
 make for himself a copy of what belonged to his horizon. Said



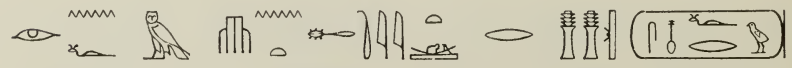
än hen - f tes - k äref Heru-täta-f sa-ä
 his Majesty : Thyself then, O Herutataf, my son,



än-tuk nä su āhā en sesept āhāu
 bring thou to me him. Rose up made ready boats



en suten sa Heru-täta-f sas pu
 the royal son Herutataf, a setting out he




äri - nef em xentxatit er Tettet - Seneferu
 made in sailing up the river to Tattu - Seneferu,




maāḫeru *ḫer* *emḫet* *na en* *āḫāu*

 triumphant. Now after the boats




mend *er* *merit* *sas* *pu ari - nef*

 had arrived at the quay, a setting out he made




em *ḫerti* *senefem - nef* *em* *qenāu* *en*

 marching, and he sat in a litter of




hebni *nebau* *em* *sesnetem* *ḫenḫa*

 ebony [having] poles of *sesnetchem* wood inlaid




cref *em* *nub* *ḫer* *emḫet* *sper - f* *Ṭeṭeṭ*

 with gold. Now after he had come to Tattu,




āḫā *en* *uah* *pa* *qenāu* *āḫā*

 [he] rose up and set down the litter [on the ground]. A rising



pu ari - nef *er* *usešet - f* *qcm - nef* *su*

 up he made to greet him, [and] he found him



stēr *ḫer* *maam* *em* *seš* *en* *per - f*

 lying upon a mattress (?) at the door of his house,

(or wicker couch [?])



henu



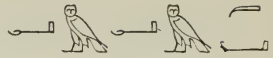
xer



tef - f



her



amam-

[with] one servant at his head that he might rub (?)



nef



ki



her



sanu



retui-f

it, [and] another to chafe his feet.



ahā



en



au



en



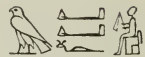
nef



suten



sa



Heru-ḫtā-f

Rose up stretched out to him the royal son Herutataf



āui-f



ahā



en



seāhā - nef



su



uta

his hands, rising he made to stand up him, a going



pu



ari - nef



henā - f



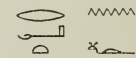
er



merit

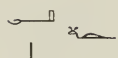


her



ertāt - nef

forth he made with him to the quay to give him



ā - f



ahā



en



teṭ



en



Tetteta



ammā

his arm. Rose up said Tetteta : Prithee



ḫātu - nā



uāu



uāu



en



qaqau



ān-tu-f

be given to me a qaqau boat, let one bring



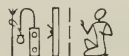
nā



xertu-ā



her



ānu-ā



ahā



en



ertā

to me my children with my books. Rose up was made

āhā - nef uāa sen henā get - sen iut

 to stand for him boats two with their sailors. A going

pu ari en Tetteta em zet em usez

 made Tetteta sailing down the Nile in the boat

enti suten sa Heru-tāta-f am - f zer

 which the royal son Herutataf was in it. Now

emzet sper - f er zennu āq pu ari

 after he had arrived at the palace an entrance made

en suten sa Heru-tāta-f er semāt en

 the royal son Herutataf to inform the

hen en suten net zufu maāzeru tet an

 Majesty of { the king of the } Khufu, triumphant. Said the

 { North and South, }

suten sa Heru-tāta-f āthi ānz ula senb

 royal son Herutataf : O Prince, life, strength, health,

neb - ā au an-nā Tetteta tet an hen - f

 my lord, I have brought Tetteta. Said his Majesty :

ās an - nā su uṯa pu āri en

 Go bring to me him. A going out made his

ḥen - f er uaḫi en per - āa ānḫ

 Majesty into the colonnade of the great house, life,

 (i. e., palace)

uṯa senb stā entu nef Tetteta tēt ān

 strength, health, was led in to him Tetteta. Said his

ḥen - f peti set Tetteta tem erṯa

 Majesty: What is it, O Tetteta, [which] not hast made

maa - nā tu tēt ān Tetteta nāsu

 to see me thou? Said Tetteta: The invited one

pu i āḥi ānḫ uṯa senb nās


 it is [who] cometh, O Prince, life, strength, health! A call [being

er - ā mākuā i - kuā tēt ān ḥen - f

 made] to me verily I, I come. Said his Majesty:

ān āu maāt pu pa tēt āu-k

 Is it right and true what is said [that] thou art




rex - theta theta-s tep hesq tet an

knowing how to bind on a head [which] {hath been cut off?} Said




Tetteta theta au-a rex - ku atheta

Tetteta: Certainly, I, even I, know [how to do it], O Prince,




ānkh uta senb neb-ā tet an hen - f

life, strength, health, my lord. Said his Majesty:



āmmā an-tu - nā xenrā enti em xenrāt

Prithee let be brought to me a captive who [is] in prison




ut neken - f tet an Tetteta an as

to inflict his doom. Said Tetteta: Not, behold,



en ret atheta ānkh uta senb neb-ā

of men, O Prince, life, strength, health, my lord.




māk an utu - tu arit ment ari

Surely {shall not one be} commanded to perform on some [animal] belonging




ta aut sepset āhā en an - nef

to the beasts sacred? One rose up and brought to him




smen *utā* *tep - f* *āhā* *en* *ertā*

 a goose, being cut off its head, rose one and placed




pa *smen* *er* *ḳeba* *āmenti* *en*

 the goose on the side west of




uaxi *tāta - f* *er* *ḳeba*

 the colonnade, [and] its head on the side



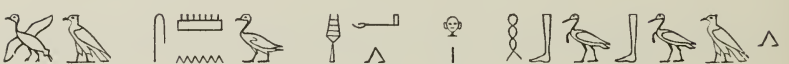
ābti *en* *uaxi* *āhā* *en* *tēt* *en*

 east of the colonnade. Rose up and spake



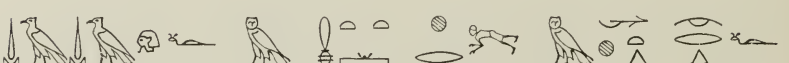
Tetteta *tētet - nef* *em* *ḳeka* *uni* *an*

 Tetteta, he uttered words of magical power. Was



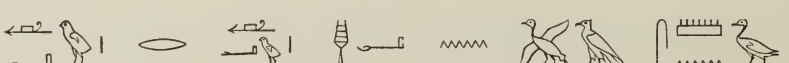
pa *smen* *āhā* *ḥer* *ḥebaba*

 the goose [then] standing up to waddle [and]



tāta - f *em* *mātet* *ḫer* *emḫet* *sper-f*

 its head likewise. Now after had come



uāu *er* *uāu* *āhā* *en* *pa* *smen*

 the one upon the other, stood up the goose

āhā her kaka āhā en ertā - nef an-tu-
 standing to cackle. Rising up he made to be brought

nef xet-āa ari entu cref em mätet āhā en
 to him a *khetāa* bird, was done to it likewise. Rose up and

ertā en hen - f an-tu - nef āua uā seḫer
 made his Majesty to be brought to him ox one; having fallen

tēp-f er ta āhā en tēt en Tetteta
 its head to the earth, rose up and spake Tetteta,

tētet - nef em heka āhā en pa
 he uttered words of magical power, and stood up the

āua uā
 OX.


THE LIFE OF AĀĤMES, THE NAVAL OFFICER, AS TOLD BY HIMSELF.

[XVIIIth dynasty.]



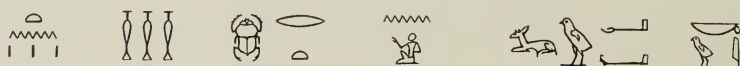
her *chenit* *Aāh-mes* *sa* *Abana* *maāχeru*

The chief of the sailors, Amasis, son of Abana, triumphant,




tet - f *tet - ā* *en* *ten* *reθ* *nebt* *tā-ā* *reχ*

saith he: I speak to you, O men all, and I give you



ten *hesu* *χepert - nā* *āuā - kuā*

to know the favours which have come to me. I was decorated




em *nub* *sep* *VII* *χeft* *en* *ta* *er* *ter - f*

with gold times seven before the land all of it, [and












hen *hent* *er* *mātet* *āru* *seh*









with] men- and maid- as well as with {what belonged} I became
servants servants, to them. }













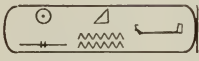




kuā *em* *ahet* *āst* *urt* *āu* *ren* *en* *qen*











owner of fields many great; shall the name for bravery











								
<i>em</i>	<i>ārit - nef</i>	<i>ān</i>	<i>hetemu</i>	<i>em</i>	<i>ta</i>	<i>pen</i>		
in	what he wrought	not	cease	in	land	this		

							
<i>tetta</i>	<i>tet - f</i>	<i>erentet</i>	<i>āri - nā</i>	<i>ḫeperu - ā</i>	<i>em</i>		
for ever.	He saith :	Now	I made my coming into being	in			
			(i. e., I was born)				

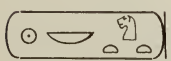






							
<i>tēmā</i>	<i>en</i>	<i>Nexeb</i>	<i>āu</i>	<i>ātef-ā</i>	<i>em</i>	<i>uāu</i>	
the city	of	Nekheb.	Was	my father	of	the captain[s]	

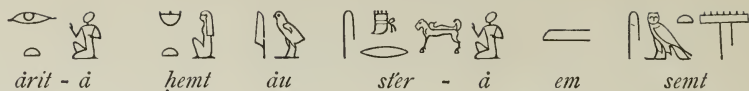
						
<i>en</i>	<i>suten net</i>	<i>Se-geuen-Rā</i>	<i>māāḫeru</i>	<i>Ba</i>	<i>sep sen</i>	
of	{ the king of the }	Seqenen-Rā, triumphant :		Ba twice		
	{ North and South, }			(i. e., Baba)		

									
<i>sa</i>	<i>Re - ānt</i>	<i>ren - f</i>	<i>āḫā - nā</i>	<i>ḫer</i>	<i>ārit</i>				
the son of	Reānt [was] his name.	I rose up	to perform						

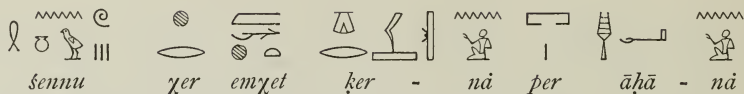
									
<i>uāu</i>	<i>er</i>	<i>tēb - f</i>	<i>em</i>	<i>pa</i>	<i>uāa</i>	<i>en</i>	<i>pa</i>		
the captainship	as	his deputy	in	the	ship	of	the		

									
<i>Mas</i>	<i>em</i>	<i>ḫau</i>	<i>neb</i>	<i>tauī</i>					
Mas (i. e., the Bull)	in	the time	of the lord	of the two lands					

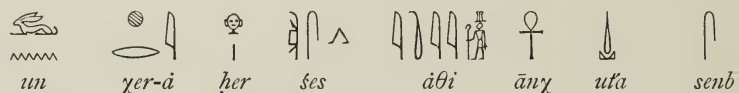
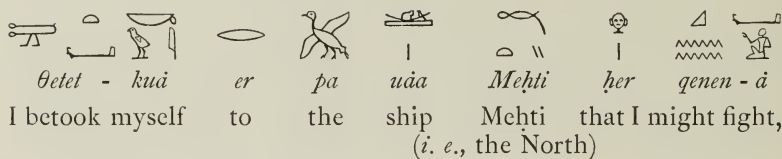
						
<i>Neb-peḫtet-Rā</i>	<i>māāḫeru</i>	<i>āu-ā</i>	<i>em</i>	<i>serā</i>	<i>ān</i>	
Neb-peḫtet-Rā, triumphant.	Was I at the age of a child,	not				
(Āāḫmes I)						



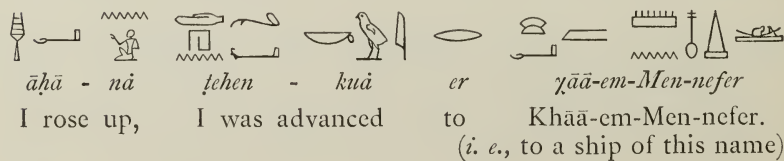
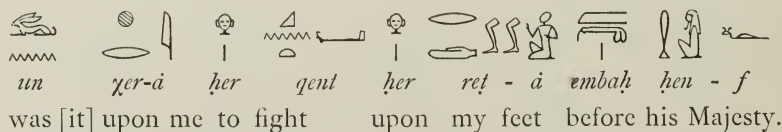
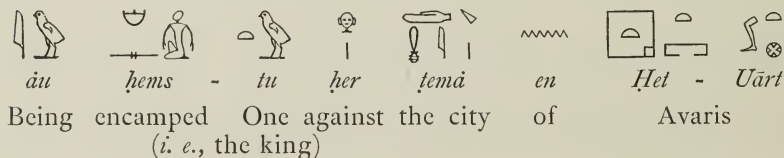
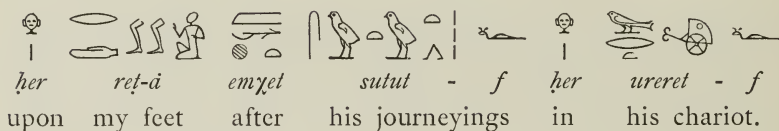
had I married a wife, was I sleeping in the garments




of netted work. But afterwards I possessed a house, I rose up,




[it] being upon me to follow the Prince, life, strength, health,





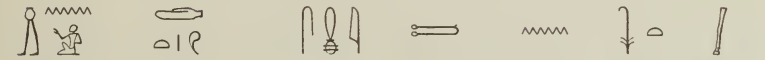
un an tu her āba her mu em pa

Being One (*i. e.*, the king) fighting on the waters of the



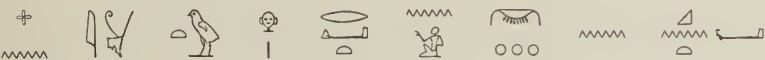
tēt - ku en Het-Uārt āhā en xafā - nā

 canal of Avaris, rising up I captured [booty].




ān-nā tēt semā - θ en sutenet uhem

 I brought a hand [which] was mentioned by the royal herald.




un an tu her erfāt - nā nub en gent

 Was One giving to me the gold of bravery.
 (*i. e.*, prize)



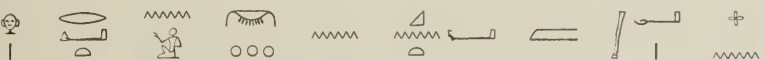
āhā en nemu āba em āuset ten un ān-ā

 Was a second time war in place this, and I was




her nem xafā ām ān-nā tēt un ān tu

 again capturing [booty] there. I brought a hand, was One




her erfāt - nā nub en gent em nem-ā un

 giving to me the gold of bravery again. Was

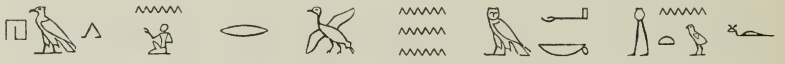


ān tu her āba em Ta-qemet reset en temā

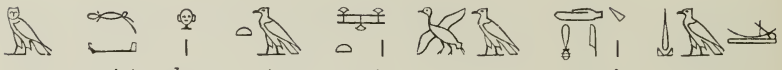
 One fighting in Ta-qemet to the south of city



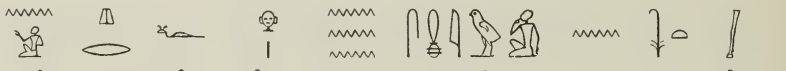
pen āhā en ān - nā segerā ānḫ sa
 this, rising up brought I captive a living person.




ha - nā er pa mu māk ān - tu - f
 I went down into the water verily bringing him



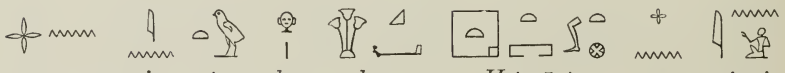
em sešet her ta uat pa temā tā-
 by force along the road of the town, I set out



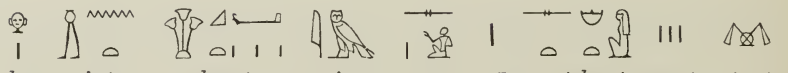
nā ḫer - f her mu semāu en sutenet uḫem
 with him on the water. Reported it the royal herald,




āhā en tu māk āuā - ā em nub her - s sen
 rose up One, verily I was rewarded with gold for it a second time.



un ān tu her ḫaq Het-uārt un ān-ā
 Was One capturing Avaris, was I



her ānt ḫaget ām sa uā set ḫemt ḫemt temt
 bringing in captives there, man one, women three, in all



ḫepu fḫu un ān ḫen-f her erḫāt - set nā er
 heads four, was his Majesty giving them to me for

henu un an tu her hemset her Sarehan
 servants. Was One sitting before Sharehan
 (*i. e.*, besieging)

em renpit tua un an hen-f her haq s
 in year five, was his Majesty capturing it.

āhā en an - nā haqet am set hemt sen
 Rose up brought in I captives there, women two,


tet uā un an tu her erfāt - nā nub en qent
 hand one. Was One giving to me the gold of bravery,

māk erfāt - nā haqet er henu her emhet
 verily [were] given to me the captives for servants. Now after


sma en hen-f mena Satet un
 had slaughtered his Majesty the doomed foes of Asia was

an f her xenthit Kent-hen-nefer er
 he sailing up the Nile to Khent-*hen-nefer* to

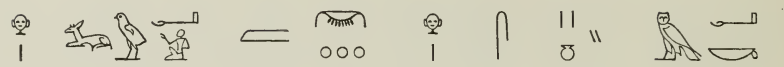
seksek anti Kenseta un an hen-f her arit
 chastise the Anti of Nubia. Was his Majesty making




χat *āat* *ām - sen* *āhā* *en* *ān - nā*
 a slaughter great among them. Rose up brought in I




haqet *ām* *sa* *ānχ* *sen* *ʔet* *χemt* *un* *ān tu*
 captives there men living two, hands three. Was One




her *āuā-ā* *em* *nub* *her - s* *sen* *māk*
 rewarding me with gold for it a second time, [and] verily [he]




erʔāt - nā *hent* *sen* *nāt* *em* *χeʔ* *ān*
 gave me female slaves two. Came back sailing down the river




hen-f *āb - f* *āu* *em* *qent* *neχt*
 his Majesty [having] his heart expanded with might and conquest,



ʔetet - nef *resu* *mehta*
 [for] he had vanquished those of the south and those of the north.




seteken *sau - f* *utu - f* *neteru* *qemāu*
 making to enter his disease (?), defiled he the gods of the south




her am - f qemt - f an hen-f em bent-

 by his grip. Found him his Majesty in Thent-



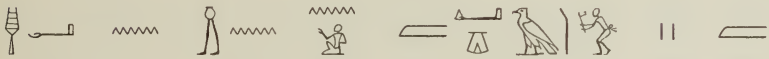
ta - ā un an hen-f her antu - f em

 ta - ā. Was his Majesty bringing him in




seger anḫ reṯ - f nebu māš haq

 captive alive [and] his men all were led in captive.




āhā en an - nā māka sen em

 Rising up I brought in enemies two by




sešet em pa uāa en aata un

 force in the boat of the "Scourge". Was




an tu her erfāt - nā ṣep tua her tenāu aḥt

 One giving to me heads five for [my] share [and] of land



statet tua em nut - ā āru en tu ḫenit

 measures five in my city. Was done [this] to the sailors,



er āu - sen em mätet āhā en ḫer pef

 all of them, likewise. Rose up degraded one that and

iu Tetä - än ren - f schiu - nef nef

 came, Tetä-än [was] his name, he collected to himself

çaku - äbu un än hen-f her sma-

 the vile-hearted (*i. e.*, rebels), was his Majesty smiting

f hent - f em tent çeper ähä en

 him [and] his servants so that never again {could they rise up.} He gave to

erlä - nä çepu çemt aht statet tua em nut - ä

 me heads three and of land measures five in my city.

un än-ä her çent suten net (bät) Peser-ka-Rä

 Was I carrying {the king of the North and South,} Tcheser-ka-Rä, (Amenophis I.)

maäçeru äu - f em çentit er Keš


 triumphant, [when] he was sailing up the river to Nubia

er seuseçt tašu Qemt un än hen-f

 to widen the boundaries of Egypt. Was his Majesty


her seger Änti Kenset pef em her äb menfitu - f

 taking captive Änti of Nubia that among his soldiers,



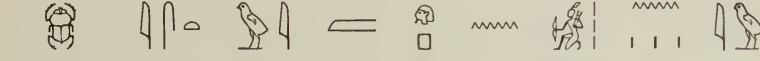
 āntu em kua ān nehup - sen

being led into an ambush not could escape they,




 uteḫu em tāi her kes mā entu ān

being scattered and yielding on [their] ground so that never again



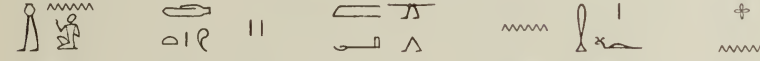
 ḫeper āst - uā em ḫep en menfitu - n āu

{could they} Behold I was at the head of our soldiers,
rise up. }



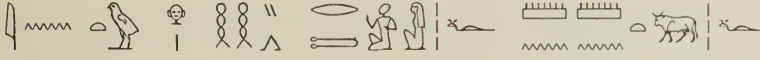
 āba - nā er un māā maa en ḫen-f qent - ā

I fought in very truth, saw his Majesty my valour.
(i. e., to the utmost of my power)



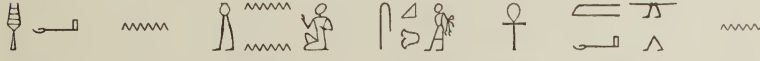
 ān-nā ḫet sen mās en ḫen-f un

I brought in hands two, carrying [them] to his Majesty. Was



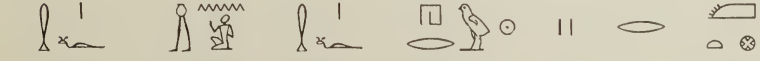
 ān tu her ḫeḫi reḫ - f menment - f

One seeking out his people and his cattle,









 āhā en ān-nā seger ānḫ mās en

rose up brought in I a captive living bringing [him] to






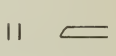


 ḫen-f ān-nā ḫen-f ḫru sen er Qemt


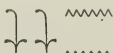
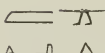




his Majesty. I brought his Majesty in days two to Egypt









 em *χnemet* *heru* *āhā* en tu *her* *āuā-ā*
 from the pool upper, rose up One rewarding me






 em *nub* *āhā* en *ān-nā* *hent* sen em
 with gold. Rose up I brought in female slaves two in








heru *enen* *mās - nā* en *hen-f* un
 addition to those which I carried to his Majesty. Was



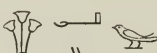



ān tu *her* *erfāt-ā* er *ābatiu* en *heq* un-
 One making me the "Warrior of the Prince". Was
 (i. e., "Crown-warrior")



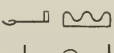
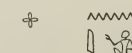

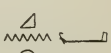
nā *her* *χent* *suten net (bāt)* *Āa-χeper-ka-Rā*
 I conveying up the river { the king of the } *Āa-kheper-ka-Rā*,
 { North and South, } (Thoithmes I.)

māāχeru *āu-f* em *χenti* er *χent-ħen-nefer*
 triumphant, was he sailing up to Khent-ħen-nefer

er *sesun* *hāi* *Ketet* er *ħer*
 to punish the disaffected ones of Khetet, and to destroy

bes en *Ā (?)* un - *ān ā* *her* *gent*
 the roads (?) of the district of Ā (?). Was I fighting

<i>emmā - f</i>	<i>em</i>	<i>pa</i>	<i>mu</i>	<i>bān</i>	<i>em</i>	<i>pa</i>	
with him	on	the	water	foul	in	the	

.....	<i>pa</i>	<i>āhāu</i>	<i>her</i>	<i>ta</i>	<i>penāit</i>		

....., and the fighting barges [were] on the shallow beach,

<i>un</i>	<i>ān tu</i>	<i>her</i>	<i>erḫāt-ā</i>	<i>er</i>	<i>her</i>	<i>ḫenit</i>	
was	One		making me	the	chief	of the sailors.	

<i>un</i>	<i>ān</i>	<i>ḫen-f</i>	<i>ānḫ</i>	<i>uḫa</i>	<i>senb</i>
Was	his Majesty,	life,	strength,	health . . .	

THE HARPER'S LAMENT.

From the tomb of Nefer-ḥetep.

[XVIIIth dynasty.]

<i>tē</i>	<i>en</i>	<i>pa</i>	<i>hes</i>	<i>em</i>	<i>bent</i>	<i>enti</i>	<i>em</i>
Saith	the	singer	to	the	harp	who is	in


<i>ta</i>	<i>māḥāt</i>	<i>en</i>	<i>Ausār</i>	<i>neter atf</i>	<i>en</i>	<i>Amen</i>	
the	tomb	of	Osiris,	the divine father	of	Amen,	

<i>Nefer-ḥetep</i>	<i>maāḫeru</i>	<i>tē - f</i>	<i>urī</i>	<i>uru</i>	<i>pu</i>	
Nefer-ḥetep,	triumphant.	Saith he :	Resteth	mighty	one	this,

<i>maā</i>	<i>pa</i>	<i>šau</i>	<i>nefer</i>	<i>ḫeper</i>	<i>ḫat</i>	
right and true [is]	the decree	good.	{What hath come}	bodies		
			{into being [from]}	(i. e., women)		


<i>ḥer</i>	<i>sebt</i>	<i>ḫer - k</i>	<i>Rā</i>	<i>šamā</i>	<i>ḥer</i>	
must pass away	before thee,	O Rā,	the young	men and	women	

<i>it</i>	<i>er</i>	<i>āuset - sen</i>	<i>Rā</i>	<i>fā - f</i>	<i>su</i>	<i>ḫep</i>
go	to	their places.	Rā	giveth	himself	at
			(i. e., sheweth)			dawn,



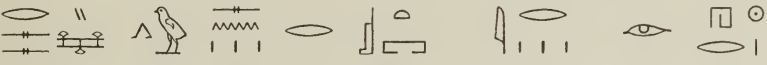
Tem hetep em Manu tui her utet kant her

 Tmu setteth in Manu. Men beget and women



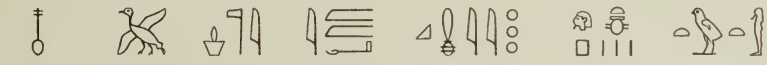
sešep fenṯ neb her tepā nefu het' - ta meses

 receive, nose every smelling the breath of dawn, and children




ressi iu - sen er äuset - äru äri hru

 all alike they come to the place {which belongeth to them.} Make a day




nefer pa neter ätef ämmā qemäi tept tut

 happy, O divine father! Come, unguents and perfumes are set




er xer - k maḥuu sešennu er ermentu

 before thee, maḥu flowers and lilies for the arms [and]




er šenbet sent - k ämt äb - k senet'em-ḥ

 for the neck of thy sister dwelling in thy heart, sitting













er-kes - k ämmā hes qemā er xeft - k






 near thee. Come then, song [and] music are before thee.



mā ḥa tutu nebt seḫa - nek reštu

 Set behind [thee] evil things all, think thou upon gladness [only]

									
<i>er</i>	<i>it</i>	<i>hru</i>	<i>pefi</i>	<i>en</i>	<i>menä</i>	<i>äm-f</i>	<i>er</i>		
until	cometh	day	that		arriveth [a man]	in it	at		

				
<i>pa</i>	<i>ta</i>	<i>mer - s</i>	<i>ker</i>	
the land [which]	loveth it	silence.		

THE BATTLE OF MEGIDDO.


From the Annals of Thothmes III.

[XVIIIth dynasty.]




renpit *XXIII* *tep* *semu* *hru XVI* *er* *temä*

Year twenty-three, first month of summer, day sixteen, at the town




en *Ithem* *utu* *en* *hen-f* *netu - re* *hcnä*

 of Ithem. Ordered his Majesty a council of war with




menfitu-f *en* *next* *er* *tet* *erentet* *zeru*

 his soldiers of valour, saying: Inasmuch as wretch




pef *en* *Qetesu* *iu* *äq* *er*

 that of Kadesh hath come [and] gone into



Mäkhä *su* *äm* *em* *ta* *at* *sehui-*

 Megiddo, [and] he is there at this moment, and hath

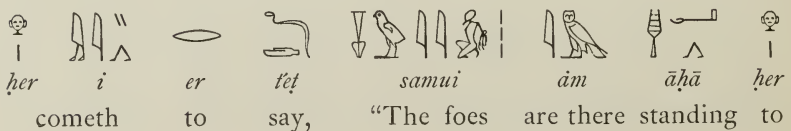
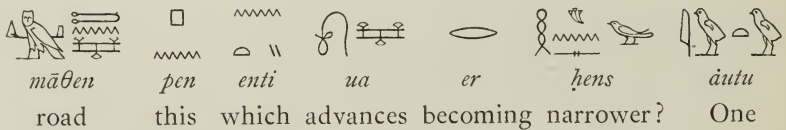
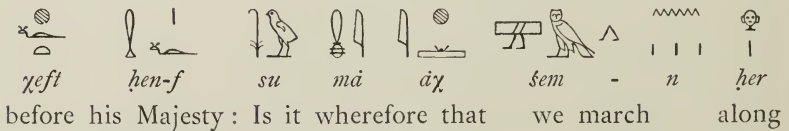
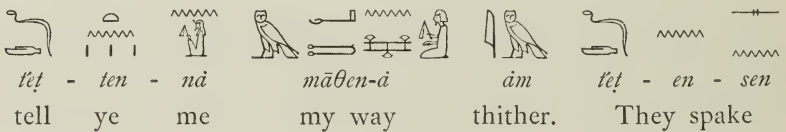
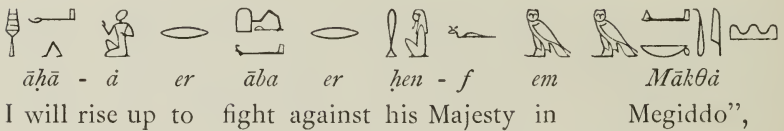
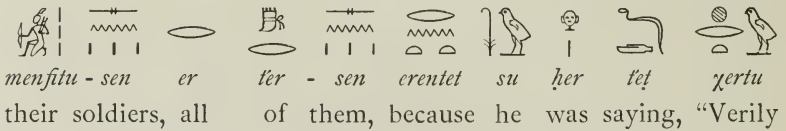
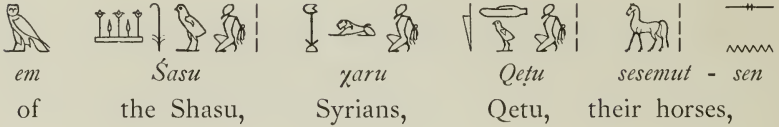


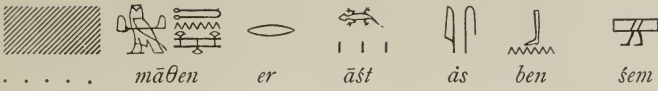
nef *nef* *seru* *nu* *set* *nebt* *enti* *her*

 gathered to him the princes of countries all who are on

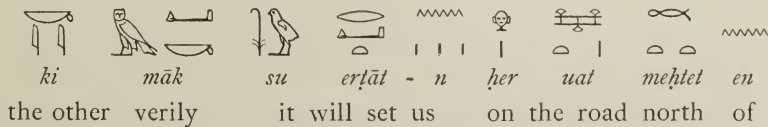
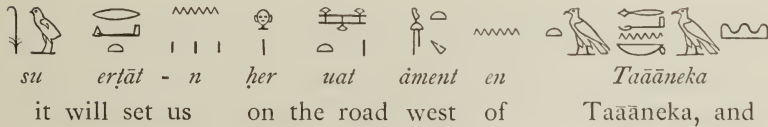
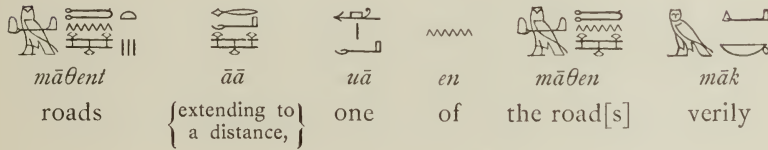
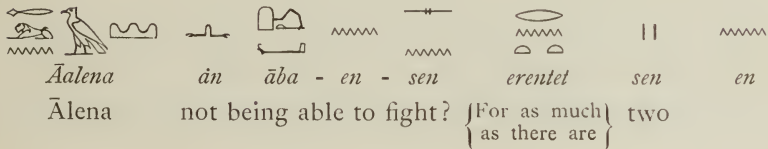
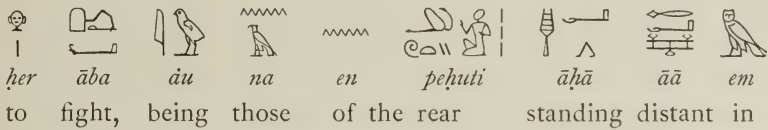
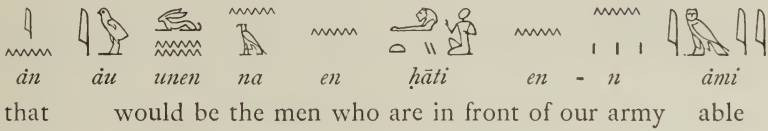
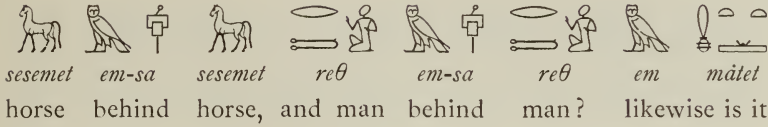



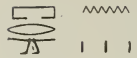



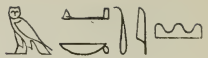
the water of Egypt and [those who are] as far as Neherina,
(i. e., in league with Egypt) (Mesopotamia)







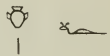





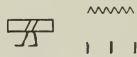












[defend] the road against a host". Behold must not march {in this case}

















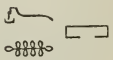






Tchefthā *per - n* *er* *mehetet* *en* *Mākthā*
 Tcheftha, and { we shall } to the north of Megiddo.
 { come out }














āχ *tau* *neb - n* *neχt* *ḥer* *χert* *āb - f*
 O let go forth our lord mighty according to his heart's desire












ām *em* *erḫā* *sem - n* *ḥer* *māthen*
 there do not make us march on road









pen *seta* *āḥā* *na* *en* *āput* *ām - f* *āst*
 this hidden, stand the envoys in it. Behold








ḥen-f *ḥer* *χāār* *ḥer - s* *χer* *pen* *teḫ - en*
 his Majesty became furious at it [at] things these [which] they had









sen *χer* *ḥāt* *teḫetet* *em* *ḥen* *en* *setep-sa*
 said before the words from the Majesty of the Court,
 (i. e., in respect of)







ānχ *ula* *senb* *ānχ-ā* *meru - ā* *Rā*
 life, strength, health, [and he said:] By my life, by my beloved Rā,






hesu-ā *tef - ā* *Amen* *ḥunnu* *fenḫ-ā*
 by my favour with my father Amen, who maketh young my nose

em anḫ usr au lau hen-ā her māthen

 with life and power, will set out my Majesty by road

pen Aālena ammā kem enti hrā - f

 this of Aālena. Let go him whose face

am - then her na en māthennu tetu-

 among you is upon the roads [of which] ye have

then ammā iut enti hrā - f am - then em

 spoken, let come him whose face among you is for

sesut hen-ā mā ka - sen em na

 following my Majesty, because they will cry among the

en xeru but Rā an au

 wretched creatures abominated of Rā: "Is it not that

hen-f lau her ki māthen au-f āā

 his Majesty hath gone by another road? He hath departed

er sent - en - n ka - sen tet - en - sen

 through fear of us;" [this] will they cry. They spake

xft *hen-f* *ari* *tef - k* *Amen* *neb* *nest*

before his Majesty : "May make thy father Amen, the lord } of the } thrones

taiu *xent* *apt* *maket* *k*

of the world, the dweller in the Apts, thy protection.
(i. e., Karnak)

māk - n *em* *ses* *hen-k* *em* *bu* *neb*

Verily we [are] following thy Majesty into place every

kau-k *am* *un - n* *bak* *em-sa* *neb-*

goest thou there ; we are servants behind their

sen **II.** *ast* *pehui* *en* *menfitu* *next* *en*

master." Behold then the end of the army mighty of *(i. e., rear guard)*

hen-f *er* *pa* *tema* *en* *Aalena*


his Majesty [was] at the town of Aalena, and


pa *hati* *per* *er* *tu* *ant* *meht*


the head came forth to the valley . . ; [when] they *(i. e., advance guard)*

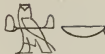
en - sen *pekt* *en* *ant* *then* *aha* *en*


had filled the ravines of valley this, rose and



 tet - en - sen
 said they :



 xer - tu
 "Assuredly



 eref
 now



 mak
 verily



 hen-f
 his Majesty



 per


 henā


 menfitu-f



 en



 nextu

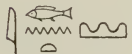

 meh - en - sen


{ hath come }
 { forth }

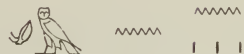
with his army of brave men, and they have filled


 pek

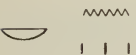

 en



 ant



 ammā



 setem - en - n


the ravines of the valley : come now, let us hearken unto



 neb - n



 next


 em



 pa



 tetet-f



 nebt



 ammā


our lord mighty in that which he saith all, come now,



 sai - en - n


 neb - n



 pehui



 en



 menfitu-f



 henā


let us guard our lord. The rear of his army and


 ret-f



 sai - sen



 pehui



 en

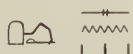

 pa menfitu


of his men they guard the rear of the army



 er



 ha



 ka


 aba - sen



 er



 na



 en



 seta


behind : surely if they fight against the mountaineers,



 ka



 tem - n


 ertat


 ab - n


 er


 xa


 pa-n

surely we must not allow our heart to forsake our

(i. e., courage)

menfitu sment a en hen-f her benru-

 soldiers has stationed whom his Majesty outside

sen enti am her sail pehui en menfitu-f

 these which are there to guard the rear of his army

en next ast peh en pa hau

 of brave men." Behold then arrived the forepart of the army

per her mathen au rer em Sut sper

 coming forth on the road at the revolving of Shu, arrived

en hen-f res Makhia her sept en

 his Majesty at the south of Megiddo, on the edge of

xennu en qina au unnut VII em

 the pool of Qina, [it] being hour seven of

rer em Su ahā en uah ahu

 the circuiting of Shu. [One] rose up and pitched the camp

en hen-f ertā an tu em hra en menfitu er

 of his Majesty, and it gave in the face of the army all

ter - f er tet ker - ben sesept

 of it, saying : "Lay ye hold upon [and] prepare your

ben erentet au - tu er thehen er aba

 arms inasmuch as it will be to advance to do battle

henā her pef xasi em tua her entet

 with wretched one this and abominable at daybreak, because

tutu her em āāni en ānχ utā senb

 it will be to in the camp of life, strength, health".

irit meχer (?) uru uā en sesu

 Made preparations (?) the overseers { of the provisions } of the foot-soldiers,

seš resu en menfitu tet - en - sen






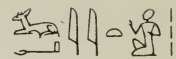
 passed along the watchmen of the soldiers, they said :








men sep sen res tet sep sen res em ānχ










 "Be firm, twice ; watch well, twice ; watch for life


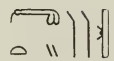




em am en ānχ utā senb it - tu er










 in the camp of life, strength, health." Came one to







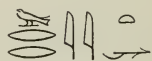






tef en hen-f meru senb auait
 say to his Majesty : "The mountain (land is in a) (good state,) (and the) (bondsmen)















rest meht er malet renpit XXIII tep
 south and north likewise." Year twenty-three, first month

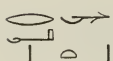


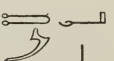













semu hru XXI hru en heb en paut (?) n
 of the season, day twenty-one, the day of the festival of paut (?) n
 of summer







er meti sutenet xat tep luat
 which corresponds {with} {that of} the royal coronation, at {the earliest} {dawn,}










ast erfā em hra en menfitu er ter-f er
 then was given in the face of the army all of it to








seš er xeft kau hen-f her urerit
 advance against the enemy. Set out his Majesty in a chariot [made]








ent uasm (smu) sābu em xakeru - f nu
 of shining bronze decorated with its accoutrements of









rāt mā Heru tema neb āri xet mā
 battle, like Horus, the crusher, the lord, maker of things, like



Menṯu



Uasti



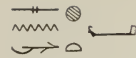
ātef



Amen

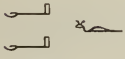


ḥer



senexṯ

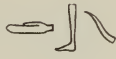
Menṯu [god] of Thebes, [and] father Amen was for making strong



āāui - f



pa



ṯeb



rest



en

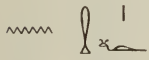


pa



menfitu

his two hands. The horn southern of the army



en ḥen-f



er



res



en



Mākṯā



ḥer

of his Majesty was to the south of Megiddo, at



sept



Qina



pa



ṯeb



meḥti



er

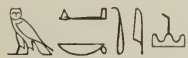


meḥti



āmenti

the border of Qina, the horn northern to the north-west



Mākṯā



āu



ḥen-f



em



ḥer-āb - sen



of Megiddo. Was his Majesty in the middle of them, [was]



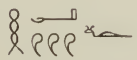
Amen



em



sau



ḥāu-f



er



tāiu



āt - f

Amen protecting his body his limbs.



āḥā



en



seḫem



en



ḥen-f



er-es

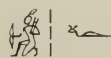


ḫer



ḥāt

Rising up gained possession his Majesty of it before his



menfitu-f



maa



ān



sen



ḥen-f

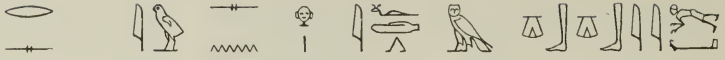


ḥer




seḫem

army. [When] saw they that his Majesty [was] for gaining



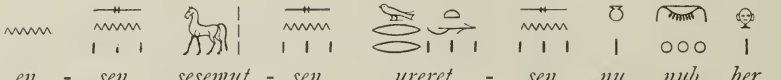
er-es au - sen her aft em kebkebi

possession of it, were they for fleeing headlong



er Makthi em hrau en sent xa-

into Megiddo with faces of fear, they forsook



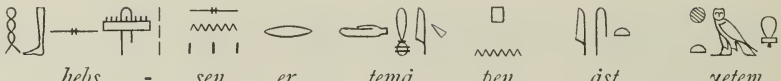
en - sen sesemut - sen ureret - sen nu nub her

their horses [and] their chariots of gold upon




het athu - tu set em tebeb

silver, drawn up were they by the strings



hebs - sen er tema pen ast xetem

of their garments into town this, for behold [had shut the gates]



en na en reth tema pen her athu-

certain of the people of town this, [and] they drew




sen em hebs er tebeb - set

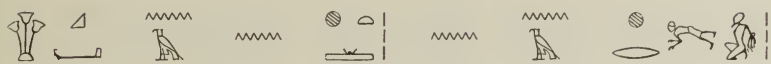
up [them] by [their] garments to hoist them




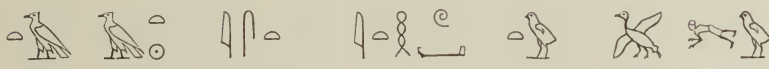
er her er tema pen ast ha

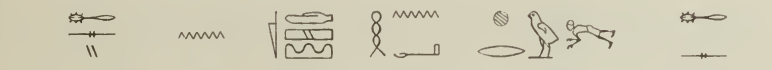
over [the walls] into town this. And behold in truth



an ari menfitu en hen-f ertat ab - sen er
 not made the soldiers of his Majesty to give their { hearts } to
 { minds }



haq na en xet en na xeru
 capture any of the things of the degraded ones,
 (i. e., spoil)



au - sen her aq er Makthai em
 [for] they were for entering into Megiddo at

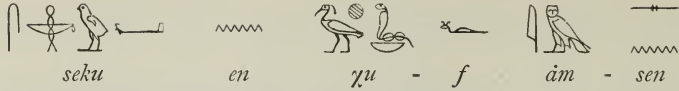

ta at ast athu - tu pa xeru
 the moment, and then [while] they were drawing up the degraded
 (i. e., immediately)


xasi en Qetes henā xeru xas
 { and abominable } of Kadesh, and the degraded and abominable
 men

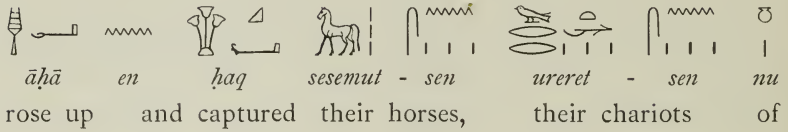

en tema pen em xas er - seaqet - set
 of town this in haste to make enter them

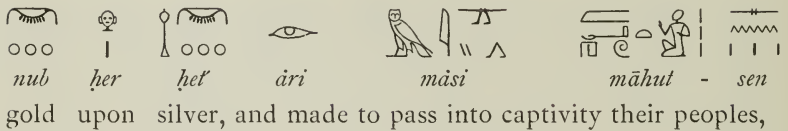

er tema pen au sen hen-f em hat-
 into town this, was the fear of his Majesty in their

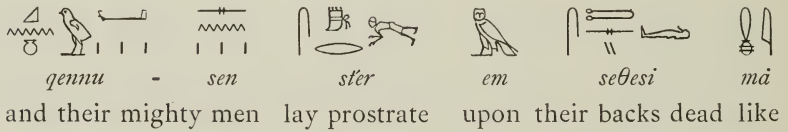

sen au aani - sen betes maa - sen
 members, were their hands powerless [when] they saw

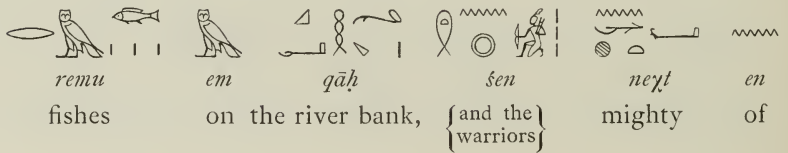

seku en qu - f am - sen

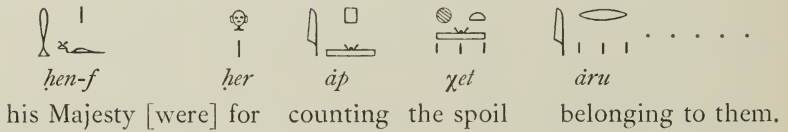
the destruction [wrought] by his uraeus crown among them. [They]

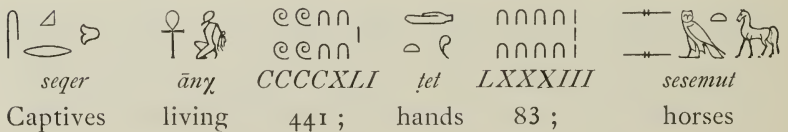

āhā en haq sesemut - sen ureret - sen nu
 rose up and captured their horses, their chariots of

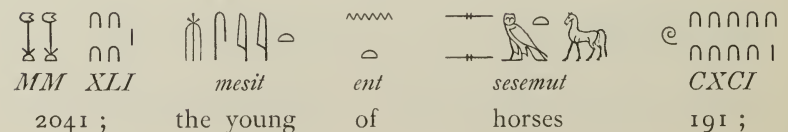

nub her het ari masi mahut - sen
 gold upon silver, and made to pass into captivity their peoples,


qennu - sen ster em setesi ma
 and their mighty men lay prostrate upon their backs dead like



remu em qah sen next en
 fishes on the river bank, {and the} mighty of
 {warriors}



hen-f her ap yet aru
 his Majesty [were] for counting the spoil belonging to them.



seger any CCCCXLI tet LXXXIII sesemut
 Captives living 441 ; hands 83 ; horses



MM XLI mesit ent sesemut CXCI
 2041 ; the young of horses 191 ;


 *abare* VI *renpet* *ureret* *bak-th*
 stallions 6 ; horses ; a chariot worked


 *em* *nub* *tebu* *em* *nub* *ureret* *nefert*
 with gold, and a seat of gold ; a chariot beautiful


 *bak-th* *em* *nub* *en* *ser* *en* *Makh* *ureret*
 worked with gold of the prince of Megiddo ; chariots

 *nefert* *bak-th* *em* *nub* *en* *mesu* *zer* *pef*
 beautiful worked with gold of the sons {of wretched creature} that

 *XXX* *ureret* *en* *mensitu - f* *zas* *DCCCXCII* *temt*
 30 ; chariots of his soldiers vile 892 ; in all

 *DCCCCXXIV* *xemt* *meses* *nefer* *en* *aba* *en*
 924 ; of bronze a coat of mail fine of battle of

 *zer* *pef* *pet* *DII* *untu* *CCXCVII*
 {wretched creature} that ; . . . bows 502 ; . . . calves 297 ;

 *aut* *nefeset* *MM* *aut* *hellet*
 beasts small 2000 ; beasts white 20500.

SPEECH OF AMEN-RĀ TO THOTHMES III.

[XVIIIth dynasty.]

<i>me'</i>	<i>ân</i>	<i>Āmen-Rā</i>	<i>neb</i>	<i>nest</i>	<i>taiu</i>	

Saith Āmen-Rā, the lord of the thrones of the world :

<i>i</i>	<i>-</i>	<i>thā</i>	<i>-</i>	<i>nā</i>	<i>hā</i>	<i>-</i>
					<i>thā</i>	
					<i>maa</i>	<i>nefer-ā</i>

Come thou to me [and] make glad thyself [at] the sight } }
} of my }
} beauty, }

<i>sa-ā</i>	<i>netli-ā</i>	<i>Men-kheper-Rā</i>	<i>ānχ</i>	<i>tetta</i>	<i>uben-ā</i>	

my son, my brave one, Men-kheper-Rā living for ever! I shine
 (Thothmes III.)

<i>en</i>	<i>meru</i>	<i>-</i>	<i>k</i>	<i>āb-ā</i>	<i>āu</i>	<i>em</i>
						<i>iu (?) - k</i>

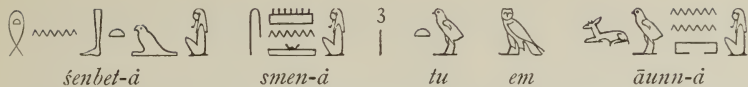
through love for thee, my heart rejoiceth at thy comings

<i>neferu</i>	<i>er</i>	<i>erper-ā</i>	<i>χnem</i>	<i>āāui</i>	<i>hāu-k</i>	

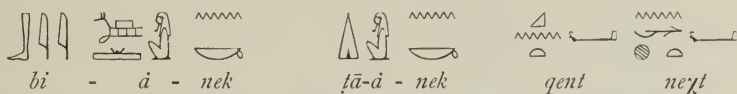
happy to my temple. } }
} I have }
} united } my two hands to thy body

<i>em</i>	<i>sa-ā</i>	<i>ānχ</i>	<i>netem</i>	<i>-</i>	<i>ui</i>	<i>seχemet - k</i>
						<i>er</i>

in my protection living, doubly sweet is thy form unto



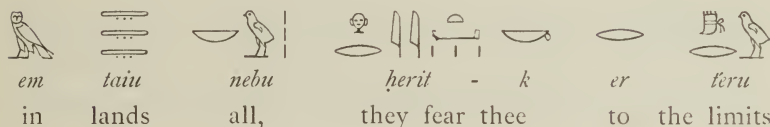
my divine body. I have established thee in my dwellingplace,



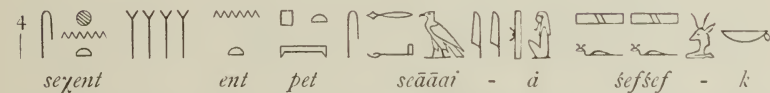
I have made thee a wonder. I have given to thee power and victory



over foreign lands all. I have given thy will and the fear of thee



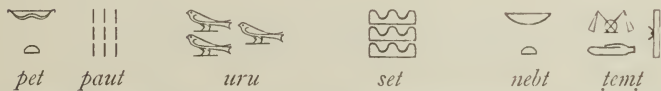
in lands all, they fear thee to the limits



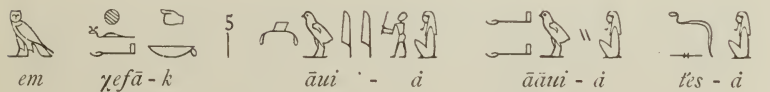
of the four pillars of heaven. I have magnified the terror of thee



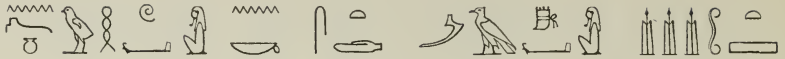
in bodies all, I have given the report of thy majesty among



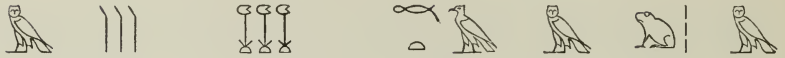
{the nine foreign peoples.} The nobles of foreign nations all in totality [are]




in thy fist. I have stretched out my hands, mine own,


ennuĥu - ā - nek setet mater - ā Anti Kenset


I have bound for thee with cords, I have led captive Anti of Nubia


em tebāu ħau meĥta em hefju em


by } tens of } and thousands } [and] of those } by } hundreds of } of
 { thousands } { on the north } { thousands }


seger tā - ā ħer reqi - k ħer


prisoners. I have made to fall thy opponents beneath


tebtju - k tāti - k senĥiu ħaku-ābu


thy sandals. Thou didst destroy the companies of rebels


mā utu-ā nek ia em āu - f

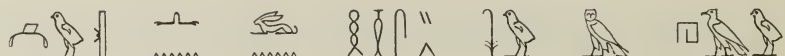
even as I commanded for thee the earth in its length


useĥ - f āmentaiu ābĥaiu ħer āuset

and [in] its breadth. {Those of the } {those of the } under the place
 { west and } { east [are] }


ĥrā - k ħenĥ - k set nebt āb - k

of thy face. Thou hast trodden under foot lands all, thy heart is



āu ān un ĥesi su em hau

glad, not were penetrated they [until] in the time



hen - k θ-ā em semi sper - k

of thy Majesty. I made myself [thy] guide [when] thou wentest forth



er sen ta - nek mu-ur Nehern

to them. Thou hast traversed the great waters of Nehren
(Mesopotamia)




em next em user utu - nā - nek

in victory [and] in might. I have commanded for thee [that]



setem - sen hemhemet - k āq em

they may hear the noise of thee entering into [their]



baba ḥaq - nā fenṯ - sen em nef en

huts (or holes), I have removed their noses from the breath of



ānḫ fā - ā neru nu hen - k ḫet ābu-

life. I have made the terror of thy majesty enter into their



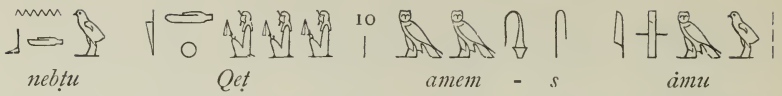
sen ḫut - ā amt tep - k sesun - s

hearts. My uraeus crown is on thy head, it burneth with fire

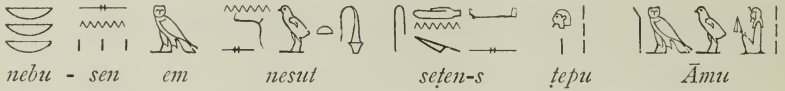


set āri - s āseb ḥaq em

them, it maketh [thee] to lead away captives from among



the wicked of the peoples of Qeṭ, it burns up those who are among



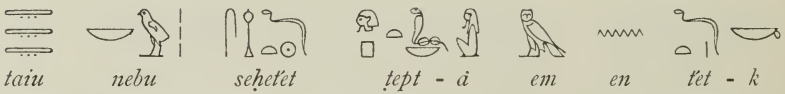
their lords with fire, it cutteth off the heads of the Āmu,



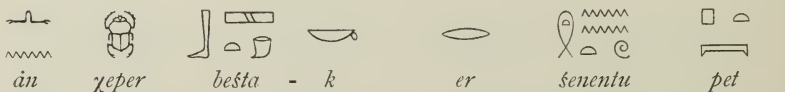
not can they escape, [it] overthroweth {him that cometh
within the compass} of



its power. I have made {to go round
about} thy victories among



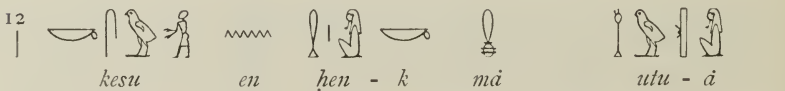
lands all, shining with my crown upon thy body.



Not shall arise an enemy of thine as far as the circuit of heaven.



They come having offerings upon their backs with
(i. e., peoples)



homage to thy Majesty even as I have commanded



tā-ā



beṭeš



tekeku



iu



em

I have made the rebels to be fettered [when] they came near



hau - k



maḫa



en



ābu - sen



ḥāu - sen

unto thee,

burned

their hearts,

their limbs



setau



i - nā



tā-ā



tātā - k



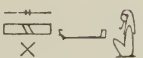
uru

quaked.

I came, I made thee to smite the princes



Tah



seš - ā



set



ḫer



reṭ - k



ḫet



set-

of Tchah,

I drove

them under

thy feet throughout their



sen



tā-ā



maa - sen



ḥen - k



em



em



kostul

lands. I made to look them upon thy Majesty as a ray of light,



seḫet' - k



em



ḥrāu - sen



em



em



senen-ā



i - nā

thou didst shine upon their faces as my divine image. I came,



tā-ā



tātā - k



āmu



Satet



seqerā-k

I made thee to smite those who are in Asia, { I made thee to take }
(i. e., the dwellers) { captive }



ṭepu



Āmu



nu



Reṭen




tā-ā



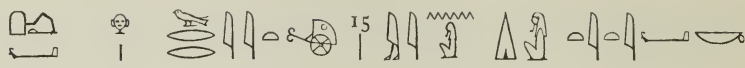
maa - sen

the chiefs { of the conquered } of Syria, I have made them to see
nomads }



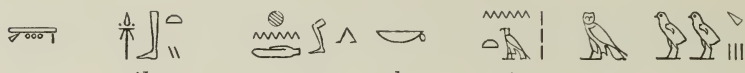
hen - k āper em ḫaḫer - k sešep-k ḫāā

thy Majesty provided with thy panoply, {thou didst} [thy] weapons
grasp }



āba ḫer urerit i - nā t̄ā-ā tāta - k

[and] fight upon [thy] chariot. I came, I made thee to smite



ta ābtet ḫent - k entau em uu

the land of the east, thou didst trample down those in the regions



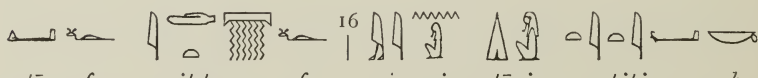
nu Ta-neter t̄ā-ā maa - sen hen - k mā

of Ta-neter. I made them to look upon thy Majesty as one



sešet sba set bes - f em sešet

circling [like] a star and pouring out his radiance in fire,



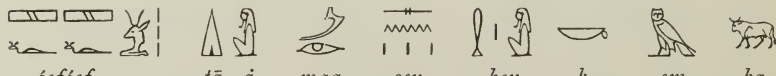
t̄ā - f ātet - f i - nā t̄ā-ā tāta - k

he giveth forth his dew. I came, I made thee to smite



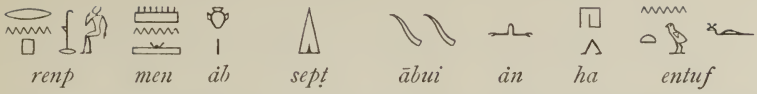
ta Āmentet Kefa Āsebi ḫer

the land of the west, Phoenicia and Cyprus hold [thee]

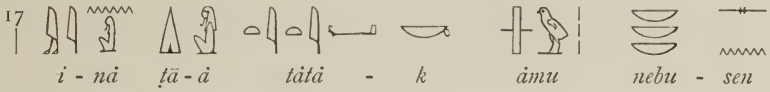


sešef t̄ā-ā maa - sen hen - k em ka

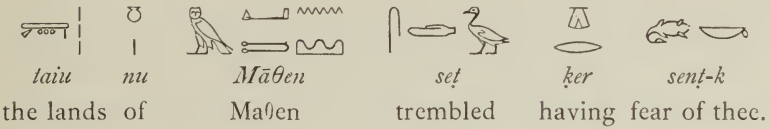
in fear. I made them to look upon thy Majesty like a bull



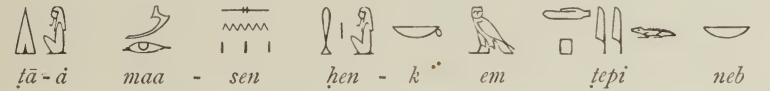
renp men āb seḫ ābui ān ha entuf
 young, firm of heart, provided } with } not can he be approached.
 (i. e., full of valour) } horns, }



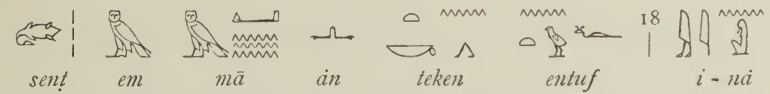
i - nā fā - ā tāta - k āmu nebu - sen
 I came, I made thee to smite those who were among their lords,



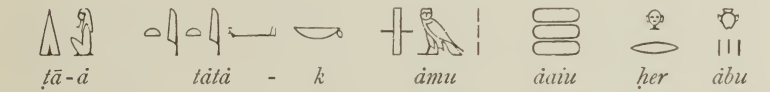
taiu nu Māḫen seḫ ḫer senḫ-k
 the lands of Maḫen trembled having fear of thee.



fā - ā maa - sen ḫen - k em tēpi neb
 I made them to look upon thy Majesty as the crocodile, the lord



senḫ em mā ān teken entuf 18 i - nā
 of terror in the waters, not can be approached he. I came,




fā - ā tāta - k āmu āaiu ḫer ābu
 I made thee to smite the dwellers } in the } in the midst
 { islands }



Uaḫ-ur ḫer hemhemet - k fā - ā maa -
 of the Great Green with thy roarings, I made them to look




sen ḫen - k em neḫeti ḫāāu her peḫtu
 upon thy Majesty as the avenger [who] stands upon the back




en sma - f i - nā tā-ā tāta - k

 of his victim for sacrifice. I came, I made thee to smite




Thehennu taiu Uθena en seḫem baiu - k

 Thehennu, the lands of Uθena are in the power of thy will.




tā-ā maa - sen ḥen - k em maāḥes

 I made them to look upon thy Majesty as a raging lion,



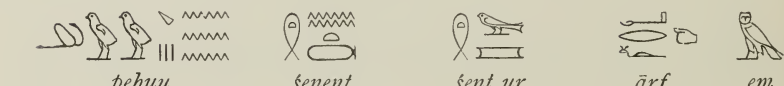
āri - k set em ḫart ḫet

 thou didst make them [to go] into [their] holes in passing through



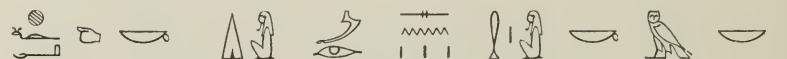
ānt - sen i - nā tā-ā tāta - k

 their valley. I came, I made thee to smite




peḫuu šenent šent ur ārf em

 the out-lying swamps, the circle {of the boundary} is bound up in {of the great water}



ḫefā - k tā-ā maa - sen ḥen - k em neb

 thy fist, I made them to look upon thy Majesty as the lord



ṭemat Ḥeru θet em ṭeḳeḳet - f er merer - f

 of pinions, Horus carrying off with his glance {what he} pleaseth.

²¹
i - nā fā - ā tāta - k āmu hā

I came, I made thee to smite the dwellers in the foremost

en sen hu - k heru sā em

parts of them, thou hast seized the dwellers on the sand as

seqera ānj fā - ā maa - sen hen - k mā
 captives living. I made them to look upon thy Majesty as

sāb qemā neb mest hāputi

a jackal of the south, the lord of quick motion, a stealthy runner

xens tau i - nā fā - ā tāta - k

passing through the lands. I came, I made thee to smite

Ānti Kenset er - men em Šat em amemet - k

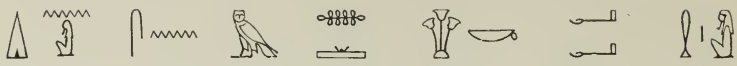
the Anti of Nubia as far as Shat [is] in thy grasp.

fā - ā maa - sen hen - k mā senui - k

I made them to look upon thy Majesty as thy two divine brethren,


femf - nā āāwi - sen nek em n... sent - k

I have united their two hands unto thee in, {thy two divine sisters}




fā - nā *sen* *em* *sa* *ha - k* *āāui* *hen-ā*

I have given them as a protection } behind }
thee. } The hands } of my }
} Majesty }




her *hert* *her* *seher* *tut* *fā-ā* *χut - k*

are in heaven above to drive away evil. } I have }
} given } } thy glorious }
} strength, }



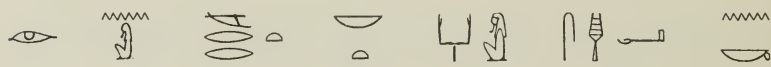
sa - ā *merer-ā* *ka* *next* *χā* *em* *Uast*

my son, my beloved one, O bull mighty diademed in Thebes,



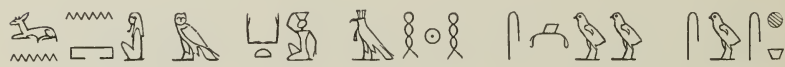
utet - nā *em* ²⁴ *Tehuti-mes* *ānχ* *tetta*

I have engendered with [my body] Thothmes, living for ever,



āri - nā *merert* *nebt* *ka-ā* *seāhā* *nek*


who did for me wish every of myself. Thou hast raised up



āunen - ā *em* *kat* *neheḥ* *seāuu* *seuseχ*

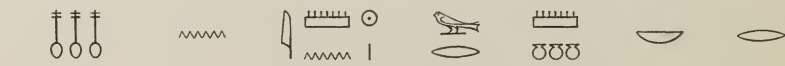
my dwelling in work everlasting, } making it }
} longer } and broader

(i. e., work which shall last for ever)




er *pat* *χeḫer* *seb* *ur* *seḫeb*

than [it was] before; there came into being } a door }
} great. } } [Thou hast] cele- }
} brated by festival }




neferu *en* *Āmen-Rā* *ur* *menu - k* *er*

the beauties of Āmen-Rā, great are thy monuments more




suten - *k* *neb* *xeper* *utu* - *nā* - *nek*

than [those of] king any that hath existed. I commanded thee




arit - *set* *hetep* - *ku* *her* - *s* *smen-a*

to make them, and thou hast been content thereat. I have established



tu *her* *auset* *Heru* *en* *heh* *em* *renput* *sem-*

thee upon the seat of Horus of millions of years. Thou shalt




k *anj*

guide living

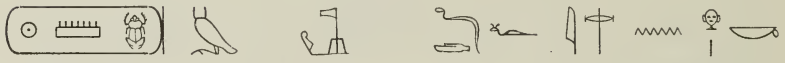
EXTRACT FROM THE 154TH CHAPTER OF
THE BOOK OF THE DEAD.

[XVIIIth dynasty.]




Re en tem erfāt sebi χat ent suten

Chapter of not allowing to pass away the body of king



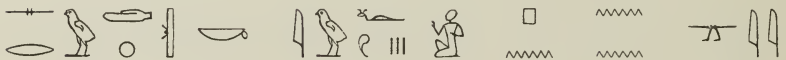
Rā-men-χeper em neter χert tef - f anet' en hrā - k

Rā-men-kheper in the underworld. He saith: Homage to thee,



atef - ā Ausār i - nā er seruf - k

O my father Osiris! I have come to make thee to germinate,




seruf - k auf - ā pen an sebi

make thou to germinate my flesh this. Not let pass away



χat - ā ten au-ā tem - kuā mā tef-ā χeperā

my body this. Even I am whole like my father Kheperā,



māti - ā pu ati sebi - f māā ārek

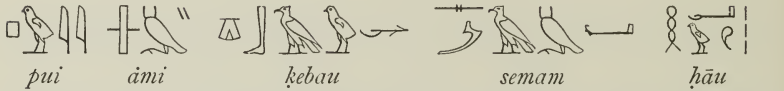
a type to me in that without decay is he. Come, therefore,



huau *mā* *ennu* *āri - k* *er* *neter* *neb*
corruption like that which thou doest to god every and



netert *nebt* *ān* *erṯā - kuā* *en* *semamu*
goddess every. Do not give me over to slaughterer



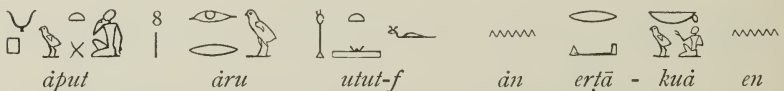
pui *āmi* *kebāu* *semam* *hāu*
that who is in the torture chamber (?), making dead the members,



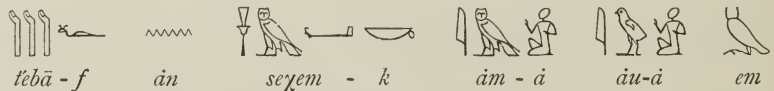
seḫenen *āmen* *ḫeba* *em* *ḫat*
making [them] helpless, hidden, inflicting harm on bodies



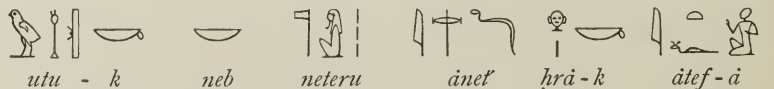
āst *ānyḫ* *em* *semam* *ānyḫet* *āri*
many. Life [arisseth] from slaughter, the life which performeth











āput *āru* *utut-f* *ān* *erṯā - kuā* *en*
[his] message and doeth his command. Do not give me over to



tēbā - f *ān* *seḫem - k* *ām - ā* *āu-ā* *em*
his fingers. Do not gain the mastery over me. I am under



utu - k *neb* *neteru* *ānet'* *ḫrā - k* *ātef - ā*
thy command, O lord of the gods. Homage to thee, O my father

Ausar unen hau - k an hua - k an

Osiris! Exist thy members. Not didst thou decay. Not didst become

















fet - k an fa - k an sensent-

thou worms. Not didst thou rot away. Not didst thou suffer

k an ammek - k an kheper - k em

corruption. Not didst thou moulder away. Not didst thou turn into








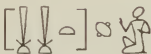








fentu nuk kheperi unen hau - a er

worms. I am Khepera, shall exist my members for

letta an hua - a an sensent - a an

ever. Not shall I decay, not shall I suffer corruption, not shall I




ammek - a

moulder away.

SPECIMENS OF THE MAXIMS OF ANI.


[XVIIIth dynasty.]


I. 
ari - nek hemt aal'ā'āu ari - set-


Make to thyself a wife being young, [and] she will make
(I. e., marry)


 II.
nek sa - k ari hebu neter - ku


for thee thy son. Perform the festival of thy God,

 III.
nemamu pa
 renew [it in] its season. The


ennu iu tutu uχax sešepu
 time [once] past one seeketh to grasp


 IV.
ket ä äru su pa neter er
 others [in vain]. Whosoever doeth it the God [is] for

 V.
seāāauā ren - f am - k
 magnifying his name. Not do thou




sent *āq* *er* *tetau* *temu* *ren - k*

 go to enter among the many that may not thy name



xens *am - k* *usebut* *en* *her*

 stink. Do not thou make answer to a master



qentet *ā* *tef* *pa* *netem* *au-f* *tef*

 angry. O speak that which is soft while he is uttering




pa *tehaau* *am - k* *semu*

 that which is of wrath. Do not thou follow




em-sa *set-hemt* *em* *faai* *faai -* *set*

 after a woman, do not allow to seize her




hali - k *anma* *su* *en* *pa* *neter*

 thy heart. Give thyself to the God,




sauu - k *su* *em ment* *en* *pa* *neter*

 keep thyself daily for the God,




au **tuauu* *ma* *qeti* *pa* *haru*

 being to-morrow like as this day.




ā maat - k petra pa aru pa

 O let thine eye consider the work of the




neter āu-f hetau - f pa hetau - tu

 God. He despises whosoever {sheweth contempt}

IX.


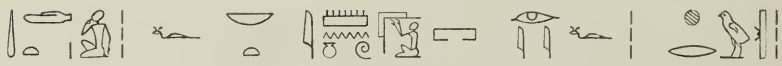
xennu en neteru betu - tuf pu shebu

 The sanctuary of God abhorred by it are festal cries.




senemehu - nek em ab mert au

 Make thou supplication with a heart loving, being




meṭet - f nebt āmennu āri-f xeru-

 its petitions all in secret, and he will perform thy



tuk setemu - f ā teṭ - tuk seṣepu - f em

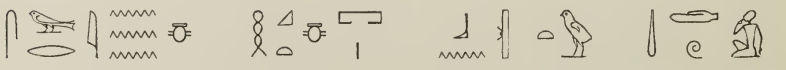
 affairs, he will hear that which thou sayest, he will receive



X.

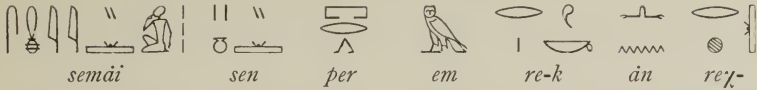
uṭennu - tuk ām - k haṭ em

 thy offerings. Do not thou put thyself into

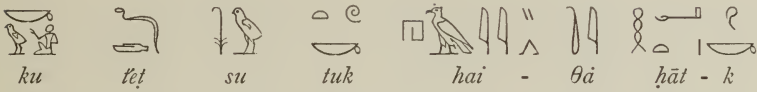


seura heqt ben - tu meṭu

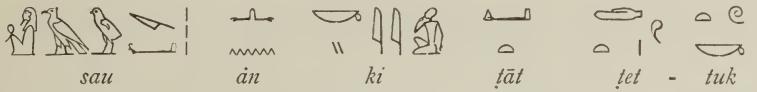
 the house of drinking beer. An evil thing are the words



reported second-hand coming forth from thy mouth, not knowing



thou have been said they by thee. Having fallen thy members



are broken, not another giveth the hand to thee.



Thy companions [in] drink they stand up



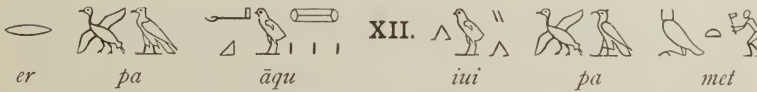
saying, "Away with this drunkard". Do not



thou eat bread being another standing,



thou not stretching out to him thy hand



with the bread. Cometh death

χερφυ - f *pa* *neχenu* *pa* *enti*
 it seizeth the babe which is

em *genāu* *mut-f* *mā* *pa* *enti*
 on the breast of his mother as well as him that

ari - f *āatu* **XIII.** *iu* *erek* *paik*
 hath become an old man. [When] cometh to thee thy


āput *er* *ātai - k* *qemu-*
 messenger [of death] to carry thee off, be thou found

XIV. *tuf* *ker - tu* *ṭāu - ā - nek* *mut - k*
 by him ready. I gave to thee thy mother,


faāu *su mā* *faāu* *su* *ṭātu*
 and she bore thee as she bore thee. She placed

su *er* *āt* *sebai* *em - χet* *sebai-*
 thee at the house of instruction for the sake of thy instruction


tuk *er* *ānuu* *āu - set* *men-tu* *er* *her-*
 in books, was she constant for




ku *em-ment* *xeri* *āqu* *heqt* *em* *per-*
thee daily having cakes and beer from her




set *tuk* *menhet* *āri - k* *nek* *hemt*
house. Thou hast grown up, thou hast married for thyself a wife,




kert - tu *em* *per - k* *āmmā* *maatui-tuk* *en*
thou art master in thy house, prithee cast thy two eyes on



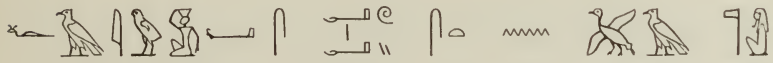
pa *mes - tu - nek* *pa* *sešetu - k*
her who gave birth to thee, and who provided thee with




nebt *mā* *qet* *ārit* *mut - k* *em* *tūi*
all things, as did thy mother [for thee]. Do not cause



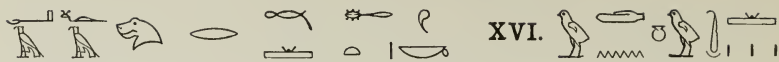
tūi - set - nek *em-tu* *set* *temu*
to chide her thee, that she may not



faū - s *āāui - set* *en* *pa* *neler*
lift up her two hands to the God,




em - tuf *setemu* *sebetu - set* **XV.** *em* *āri*
and he hear her petition [and punish thee]. Do not make




āafa *er* *meḥ* *ḫat - k* **XVI.** *uṭennu*

{thysel a greedy} to fill thy stomach. In making offerings
 {beast}




neter-ku *sau - tu* *er* *na* *betau-*

to thy god guard thyself from the things [which] are abominated




tuf **XVII.** *em* *āri - k* *reḳait*

by him. Not do thou make railing accusations,




uḥanu *reḥ* *ḫer* *nes-f*

the means of ruin of a man are on his tongue.



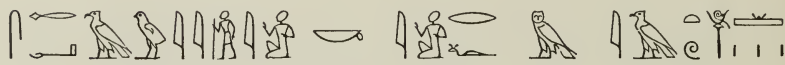
ām - k *ḫems* *āu* *ki* *āḫā* *āu - f*

Do not thou sit being another standing, he being



āatu *ārek* *em* *re* *pu* *āu - f*

older than thou, even if it be that



seāāaniā - *k* *āref* *em* *āaut-*

thou art greater than he in his position.

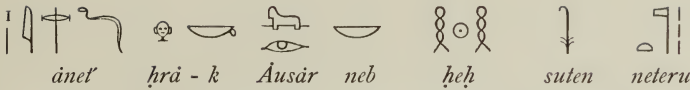


tuf **XVIII.** *uḫaḫ* - *nek* *ḫer*

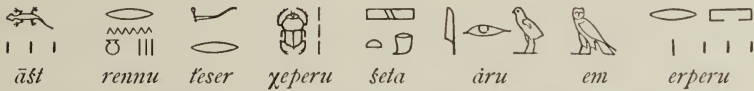
Follow thou after silence.

HYMN TO OSIRIS.

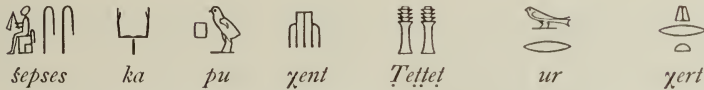
[XVIIIth dynasty.]



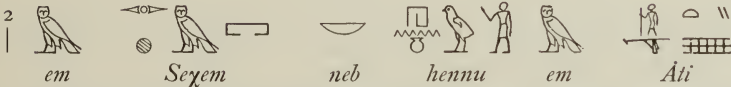
Homage to thee, Osiris, lord of eternity, king of the gods,



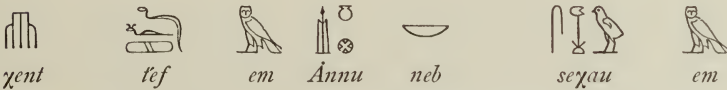
of many names, holy of form, hidden of attribute in the temples,



the sacred of *ka* is he, dwelling in Tattu, $\left\{ \begin{array}{l} \text{the mighty} \\ \text{one} \end{array} \right\}$ contained
(i. e., Mendes)



in the shrine Sekhem, the lord of praises in the nome of Ati,



at the head $\left\{ \begin{array}{l} \text{of what is} \\ \text{produced} \end{array} \right\}$ in Annu, the lord $\left\{ \begin{array}{l} \text{of whom mention} \\ \text{is made} \end{array} \right\}$ in
(i. e., Heliopolis)



Maāti, the soul hidden, the lord of Qerert, the holy one in

Aneb het'
 ba
 Rā
 tet - f
 feseḫ
 hetep em
 { [the city of the] } the soul of Rā, his body his very own, resting in
 { White Wall, }

Henen-su
 menḫ
 hennu em
 nārt
 ḫeper
 sebet
 Henen-su, beneficent one, praised in Nārt, making to ascend

ba - f
 neb
 het-āa
 em
 ḫemennu
 āa
 nerāu
 his soul, the lord { of the Great } in Khemennu, { the mighty } of terror
 { Temple } (i. e., Hermopolis) { one }


em
 Sas-hetep
 neb
 heḫ
 ḫent
 Abtu
 her
 in Shas-hetep, the lord of eternity, the dweller in Abtu. The path of
 (i. e., Abydos)

āuset - f
 em
 Ta-tchesert
 fetfet
 ren
 em
 re
 en
 his seat is in Ta-tchesert, established of name in the mouth of

reḥ
 paut
 en
 tauī
 tem
 tef
 mankind, { the matter } of the two lands, the god Tmu [who] feedeth
 { (or substance) }


kau
 ḫent
 paut
 neteru
 ḫu
 menḫ
 emmā
ka's { in the presence } companies of the gods, a *ḫhu* beneficent among
 { of the }

ḫu
 ḫenp
 en
 nef
 Nu
 mu - f
 ḫent - nef
ḫhu's. Draweth from him Nu his waters, he bringeth forth




meht *meses* *nef* *er* *fenf-f* *er* *hetepu*

 wind at eventide and air from his nostrils to the satisfaction



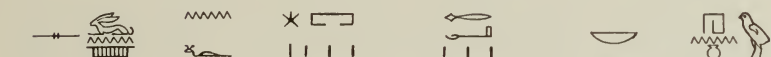
ab - f *refet* *en* *ab - f* *meses - nef*

 of his heart ; reneweth [its] youth his heart, he giveth birth to




xut *tef* *sem - nef* *hert* *sbau*

 the splendour of Obey him the heights of heaven { [and] the stars. }



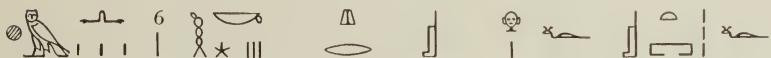
seun - nef *sbau* *aaui* *neb* *hennu*

 He maketh to be opened to him the gates mighty, the lord of praises



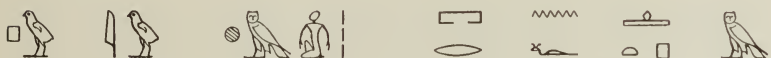
em *pet* *rest* *tuuu* *em* *pet* *mehtet* *au*

 in heaven southern, the one adored in heaven northern.




xemu - seku *xer* *auset* *hra - f* *auset - f*

 { The stars which } never set [are] under the place of his face, his seats



pu *au* *xemu urtu* *per - nef* *hetep* *em*

 are those which never rest. Come to him offerings at



utu *en* *Seb* *pautti* *her* *tua - f* *sbau*

 the command of Seb. { The divine companies are } for praising him, the stars

			-			
<i>tuat</i>	<i>em</i>	<i>sen</i>	-	<i>ta</i>	<i>takat</i>	<i>em</i>

of the *tuat* are [making] adoration [to him], the ends of the earth

<i>kesu</i>	<i>tera</i>	<i>em</i>	<i>thebhu</i>	<i>maa-</i>

pay homage and the limits of heaven {make prayers} they
 {[to him when]}

<i>sen</i>	<i>su</i>	<i>nai</i>	<i>am</i>	<i>sepsiu</i>	<i>her</i>	<i>ner-</i>

see him. Those who are among the holy ones are for fearing

					-			
<i>nef</i>	<i>tauu</i>	<i>temt</i>	<i>her</i>	<i>ertat</i>	-	<i>nef</i>	<i>aa</i>	<i>em</i>

him, the world whole [is] for giving to him praise when

<i>xesefu</i>	<i>hen-f</i>	<i>sahu</i>	<i>xu</i>	<i>xent</i>	<i>sahu</i>

meeting his Majesty. A *sahu* glorious at the head of the *sahu*'s,

<i>uah</i>	<i>aut</i>	<i>smen</i>	<i>heget</i>	<i>sexem</i>	<i>nefer</i>	<i>en</i>


and endowed {with divine} established of dominion. Form beautiful of
 {office, }

						-	
<i>paut</i>	<i>neteru</i>	<i>am</i>	<i>hra</i>	<i>merer</i>	<i>maa</i>	-	<i>nef</i>

the company {of the} gracious of face, beloved by him that seeth him,
 {gods, }

<i>ertā</i>	<i>sent-f</i>	<i>em</i>	<i>tāiu</i>	<i>neb</i>	<i>en</i>	<i>mert</i>	<i>tem</i>

[he] giveth his fear in lands all by {reason of} they all
 {[his] love, }



ka - sen ren - f er hāt terp - nef


 proclaim his name before [every name], { make } unto him

 { offerings }



nebu neb seḫau em pet em ta


 all peoples, the lord of commemorations in heaven [and] in earth,



āst hi em Uaḳ āru - nef

 [to him] are { many shouts } in the Uaḳ festival, make to him


 { of gladness }



āhhi ān taiu em bu uā ur

 cries of joy the two lands in place one. [He is] the eldest,

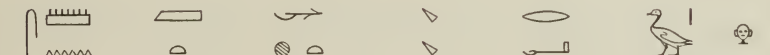
 (i. e., unanimously)



tep en sennu - f seru en paut neteru


 the first of his brethren, the prince of the company { of the }

 { gods, }



smen maāt ḫet tui erḫā sa her

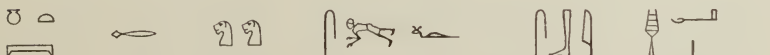
 stablisher of right and truth in the world, placing [his] son upon



nest - f āa en āt - f Seb merer mut - f


 his throne great of his father Seb. He is { the darling of }

 { his mother }



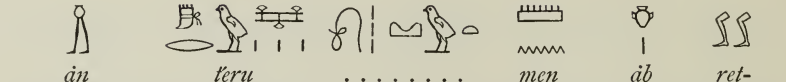
Nut āa peḫpeḫ seḫer - f Sebā āḫā

 Nut, the great of courage, he overthroweth the Fiend, he riseth and




sma - f *xeft - f* *ertā* *senṭ - f* *em* *xeru - f*

slaughterereth his enemy, he placeth his fear in his adversary,




an *teru* *men* *ab* *ref-*

[he] carrieth off the boundaries, [he is] fixed of heart, his legs



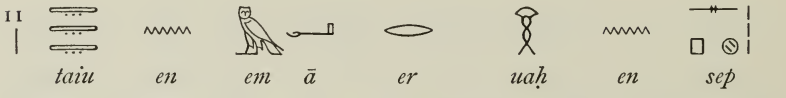
f *sethet(?)* *āuāu* *Seb* *sutenit* *tauri*

are raised up ; [he is] the heir of Seb {and of the kingdom} of the world.



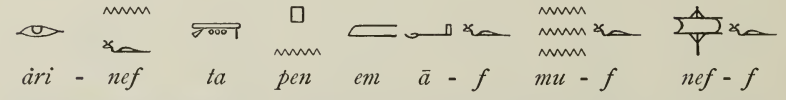
maa - f *xu - f* *seutu - nef* *nef* *sem*

He hath seen his powers, he hath given command to him to direct



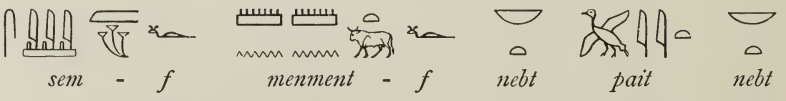
taiu *en* *em ā* *er* *uah* *en* *sep*

the lands by [his] hand as long as the abiding of {times and seasons.}



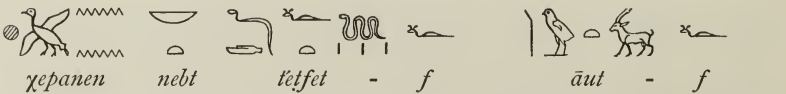
āri - nef *ta* *pen* *em ā - f* *mu - f* *nef - f*

He hath made earth this with his hand, its waters, its air,



sem - f *menment - f* *nebt* *pait* *nebt*

its vegetation, its cattle all, [its] birds all,

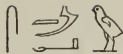


xepanen *nebt* *letfet - f* *āut - f*

[its] fishes all, its creeping things [all], its four-footed beasts [all].



set



semaāu



en



sa



Nut



tainu

The mountain land belongs by right to the son of Nut, {and the two} land earths }



heru



her



seḫā



her



nest



ent



tef



mā



Rā

rejoice to crown [him] upon the throne of [his] father like Rā.



uben - f



em



ḫut



erḫā - f



sešep

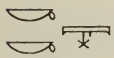


en



her

He riseth on the horizon, he giveth light through



kek



seḫet - nef



su

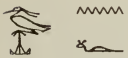


em



suti - f

the darkness, he sendeth forth light [and] radiance by his plumes,



bāh - nef



taui



mā



āthen



em



ḫep



ḫuait

{he floodeth} the two lands like the disk at the earliest dawn.
{[with light]}



ḫet - f



ḫem - nes



ḫert



sensen



sbau

His crown pierceth it the heights of heaven, { [he is a] } the stars,
{ [brother of] }



semu



en



neter



neb



menḫ



utu



meḫu

the guide of god every. { [He is] } of command and word,
{ [gracious] }



ḫesi



en



paut



neteru



āat



merer



paut





neteru








the favoured one of { the company } great, beloved { of the company }
{ of the gods } { of the gods }

       
neteset ari en sent - f māket - f seherit

little. Hath made his sister protection for him, driving away

     
xeru sehemet sepu sešet xeru em




[his] enemies, turning back evil hap, pronouncing the word with

      
xu re - s aqert nes an uh en






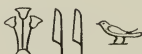

the strength of her mouth, strong of tongue, not fallible in

    
mefu semenxet utu mefu Auset

speech. Acting beneficently by command and word [is] Isis,

     
xut netet sen - s hehet su atet


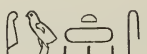






the mighty one, the avenger of her brother. Seeking him without

      
bekeq reret ta pen em hai an

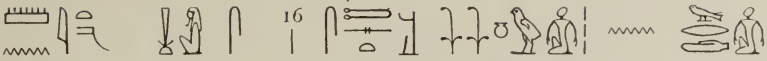
rest, going round earth this with cries of grief, not

      
xen - nes an qentu - s su arit sut

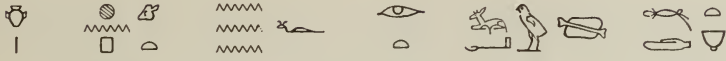
alighted she not had she found him. Making light
 (i. e., until she had found)

       
em sut - s xepert nefu em tenh arit hennu

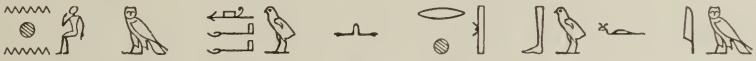
with her hair, {making to become} air by [her] wings, making cries


menät sen - s sebeset enenu en urf-

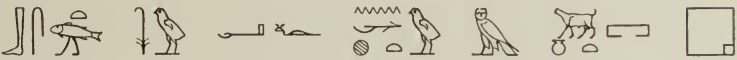
doleful [for] her brother. Stirring up the inactivity of the still-


ab chenpet mu - f arit au sesejet


heart, she drew off his essence, she made an heir, she suckled


nexen em uāāu an rex bu - f am

the babe in loneliness, not was known his place there,


beset su ā - f nextu em xent het


grew he. His hand is mighty within the house


Seb paut neteru her res sep sen iui Aūsār

of Seb, the cycle of the gods rejoice, rejoice, at the coming of Osiris'


sa Heru men ab māāxeru sa Auset au








son Horus, fixed of heart, victorious, the son of Isis, the heir









Aūsār sehuu - nef taāt maāt paut neteru


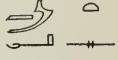

of Osiris. Gather together to him the princes of Maāt, {the company} of the gods,


Neb - er - ter tēsef nebu Maāt sami am - s

and Neb-er-tcher himself, and the lords of Maāt, assemble therein,

18       
māk *ḥaiu* *äsfet* *senetemu* *em* *ḥet* *ent*
 verily those who repulse iniquity rejoice in the house of


      
Seb *er* *erḥāt* *äaut* *en* *neb - s* *suteni*
 Seb to award dignity and rank to its lord, the sovereignty

  
en *maāt-s* *nef*


of its right and truth is to him.

FROM THE STELE OF TEḤUTI-NEFER.


[XVIIIth dynasty.]

I. 
suten *helep* *ḫā* *Āmen-Rā* *neb* *nest*


May a royal oblation give Amen-Rā, the lord of the thrones


tain *pautti* *en* *sep* *ḫep* *ḫent* *Āptet*

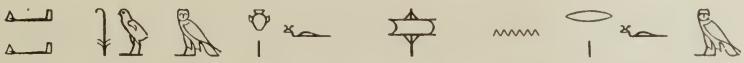
of the world, the matter of time primeval, dweller in the Apts,


seḫem seps *ḫeper* *tēsef* *Neb-er-fer* *em* *āuset-f*

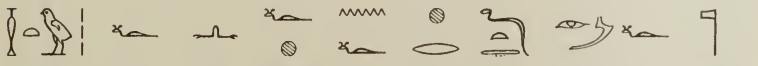
form sacred, creator of himself and Neb-er-tcher in seat his


nebt *ḫā - f* *ānḫ* *en* *mer - nef* *āaut* *en*

every. May he give life to him that loveth him, and old age to him


ḫāḫā *su* *em* *āb - f* *nef* *en* *re - f* *em*

that hath set him in his heart, and the breath of his mouth in


ḫesut - f *ān* *feḫ - nef* *ḫer* *tetta* *maa - f* *neter*

his favoured one, not may he decay for ever. May he see the god,



ātef

father



tememu

of mankind



Āmen

Amen, the stablsher of thing



men



χet



nebt



us



f



ta



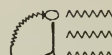
het



āāui



f



āb



er

May he eat bread white, may his two hands be pure in



tuat



en



tua



reχit



āri



f



hemset

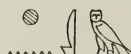
the underworld in adoring celestial beings, may he make his seat



em



āāiut



χenemes



f



ābu

in the hall of columns, may he be associated with the priests and



neter henu



fā



sen



nef



āut

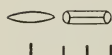


em



sti

prophets, may they give to him food offerings with drink offerings,



re



mest



er



trā



en

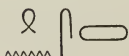


χaiu

and bread and cakes for the season of the night.



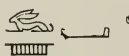
ām



f




en



un



hṛā



bābā

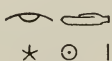
May he eat the bread of the "Opening of the Face", may he converse



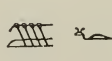
henā



āmtu



ābeḥ



sesep




f

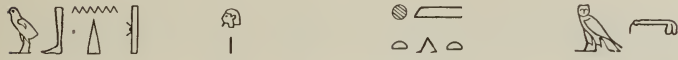


sent

with those who are in [their] month. May he receive cakes daily


çeft *hetep* *neter* *mās* - *tu* - *nef* *tema* *em*

when setteth the god, may be brought to him a vessel of drink at


uben *tep* *çet em iut* *em - bah*


sunrise, and the choicest {of the things of } into the presence.
 {those that come }

II. 
sper - a *setem* *nebu* *heh* *semenç - sen* *çert - a*

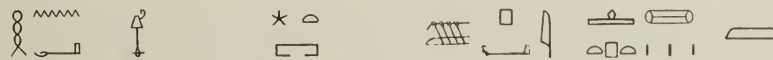
I have come to hear the lords of eternity, may build they my tomb


aq - a *per - a* *em maçheru* *ses - a* *neb*


{ [wherein] } and may I go out in triumph. May I follow the lord
 { I may come }


Ta-teser *çek - a* *çat - a* *em* *nut* *ent* *heh*

of Tatchsert, may I come to my body in the town of eternity


henā *āb* *tuat* *sesep - a* *hetepet* *em*

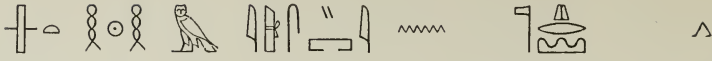
with the opener of the underworld, may I receive offerings in



neter-çer *her* *tebu* *en* *Un-nefer* *ka - a*

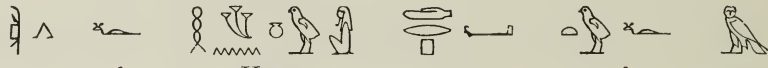
the underworld with the flowers of Un-nefer, may I pass through

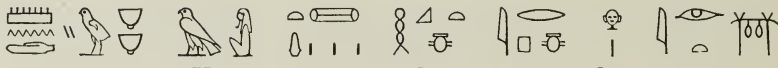

useçt *ent* *Maāti* *em* *hetep* *sep sen* *çnem - a* *tephet*

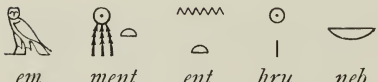
the hall of two-fold Maät in peace; twice. May I attain {to the }
 {shrine }



 ämt heh em äsi - ä en Neter-çer äq
 in eternity in my tomb of the underworld, may I go in



 per emm tera per säh
 and among [my] ancestors, may come forth [my] glorified body,
 { come out }

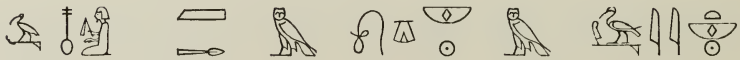

 ses - f Hennu çerp - tuf em
 may it follow Hennu, may be offered to it from













 mençiu Heru ta heqt ärp her ärt
 the breasts of Horus cakes, ale, wine and milk




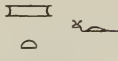
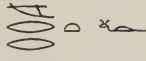


 em ment ent hru neb
 daily day every.





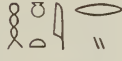

III. 
 ä neteru ämu Neter-çert hepsiu er çes Neb-er-çer
 Hail gods in the underworld, who sit near Neb-er-çer


 çer setemiu çepet - re - f seça - ßen än
 tcher, who hear his orders, remember ye the scribe

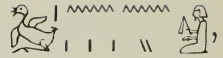

 Teḥuti-nefer maäçeru em Uaç em Teḥutit
 Thoth-nefer, triumphant at the Uaç festival, at the Thoth festival,

										
<i>em</i>	<i>heb</i>	<i>neb</i>	<i>en</i>	<i>pet</i>	<i>en</i>	<i>ta</i>	<i>er</i>	<i>neheh</i>		
at	festival	every	of	heaven	[and]	of	earth	for	ever	









					
<i>henā</i>	<i>tetta</i>	<i>sent - f</i>	<i>mert - f</i>	<i>merert - f</i>	<i>ent</i>
and	ever,	[and]	his	sister,	his
			darling,	who	loved
			him,		of

					
<i>äuset</i>	<i>äb - f</i>	<i>nebt</i>	<i>per</i>	<i>Ḥent-äri</i>	<i>māāḫeru</i>
the	seat	of	his	heart,	the
				lady	of
				the	house,
				Ḥent-äri,	triumphant.


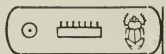





FROM THE STELE OF TCHANNI
A SCRIBE.



[XVIIIth dynasty.]








I.        
âu ses - nâ neter nefer heq maât









I have followed the god beautiful, the prince of right and truth,










      
suten net Men-kheper-Râ âu maa - nâ









{king of the North} Men-kheper-Râ
{and South, } (i. e., Thothmes III.)


I have seen

      
nextu suten ârit - nef her setu nebt ân-
the victories {of the King} he wrought over lands all. He
[which]

       
nef uru nu Tahi em seq[er]â ânç
brought the nobles of Tchahi as captives alive


        
er Ta - merâ haq - nef femâu - sen
to Egypt, he captured cities their

       
nebu sâç - nef mennu - sen ân set âhâ
all, he cut down their trees, not a country {rose in }
{rebellion}




em hu - f nuk smen pa nextu

 during his time, I made permanent the victories




arit - nef her set nebt aru em an

 [which] he wrought over country every, making [them] into writing




ma arit an menfitu embah hen senchi

 as [they] were made. {Inscribed the } before [his] Majesty, enlisted



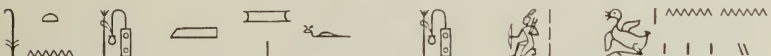
tamu en neferu erfat rex sa neb

 the recruits of the young troops, made to know person every




art - f em menfitu er ter - f an

 what belonged to him among the company all of it, the




suten an ma meri - f an menfitu Panni

 royal scribe veritable loving him, the scribe of the soldiers, Tchanni,



maaxeru au ses-na neter nefer neb tau

 triumphant. I followed the god beautiful, the lord of the



Men-kheper-Ra fa anx Ra ma letta an - na menfitu ast

 Men-kheper-Ra, giver of life, sun-like { for } I enlisted soldiers many.

(i. e., Thothmes III.)

FROM THE STELE OF SESH, A SCRIBE.

[XVIIIth dynasty.]

<i>i - na</i>	<i>ker - k</i>	<i>Un-neferu</i>	<i>maa - a</i>
I have come	to you,	Un-neferu,	that I may see

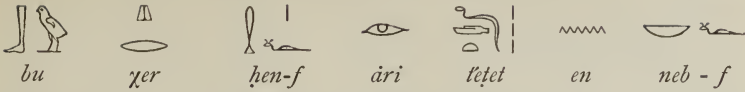
<i>tuau - a</i>	<i>neferu-k</i>	<i>au</i>	<i>ses - na</i>	<i>neter nefer</i>
and that I may adore thy beauties. I have followed the god beautiful,				

<i>an</i>	<i>het - a</i>	<i>utu - nef</i>	<i>nebt</i>	<i>per - na</i>	<i>ker</i>
not {have I done} to what he commanded all. I have come forth with contrary }					

<i>hesut</i>	<i>en</i>	<i>hesi - f</i>	<i>an</i>	<i>hesi</i>
the favoured ones	of	his praise,	not	is praised

<i>kerbt - nef</i>	<i>nuk</i>	<i>bak</i>	<i>xu</i>	<i>en</i>	<i>neb - f</i>
the doer of evil by him.	I am a servant noble	of	his lord,		

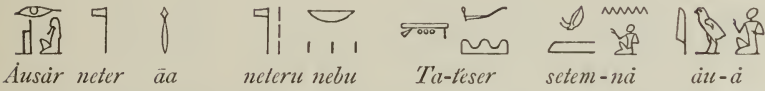
<i>meh - ab</i>	<i>en</i>	<i>ami</i>	<i>het-a</i>	<i>nexe - a</i>	<i>er</i>
filling the heart of him that is in the palace.					{I passed my} in childhood }



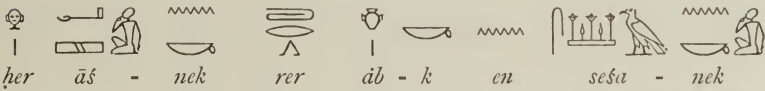
the place where was his Majesty, doing {the things} by his lord.
 {spoken }



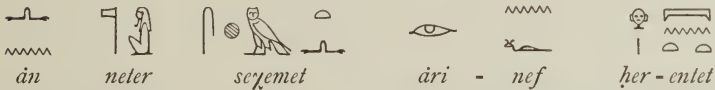
Osiris, the scribe, the accountant of cattle Sesh, he saith : Hail



Osiris god great, and gods all of Ta-tchesert, hear me, for I am



crying to thee. Let return thy heart to {that which thou hast} ordained,



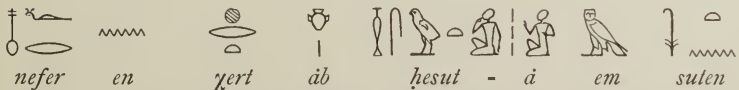
for not doth God forget what he hath made, in order that




thy breath of life may enter into my body, {and thy} north wind



sweet into my nostrils. Verily I am true of voice,

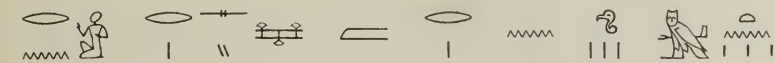


good of disposition of heart, my praises were in the royal




neb ax anx ba-a ru xu - a menx

 all. O may live my soul, may grow my *khu*, may flourish




ren - a resi em re en reθ mā - ten

 my name entirely in the mouth of men with you.




i - na em ta pen en anxu baiu er

 I have come into earth this of the living, O ye souls, to




unen henā - ten em Ta-teser nuk uā am - ten

 be with you in Ta-tchesert; I am one of you,




betu - f asfet nast - a xer - ten

 he hath abhorred sin, may I be proclaimed before you



em xer hru an sa - f seānx ren - f

 in the course of day [every]. His son maketh to live his name,

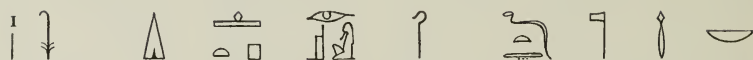


an Mehu

 the scribe Mehu.

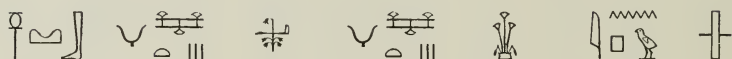
FROM A SEPULCHRAL STELE.

[XVIIIth dynasty (?).]



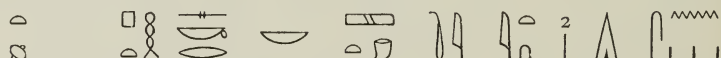
suten t̄a hetep Ausār heq t̄etta neter āa neb

Royal may give oblation Osiris, prince of eternity, god great, lord



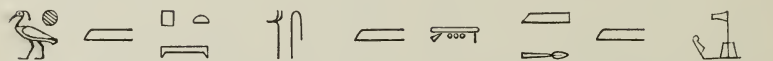
Ābtu Āp-uat qemā Āp-uat meht Ānpu am

of Abydos, Ap-uat of the south, Ap-uat of the north, Anubis dweller



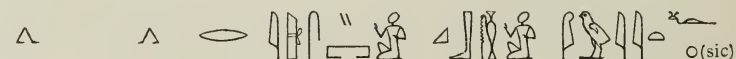
ut Ptaḥ-Seker neb seta - θa at t̄a - sen

{ in the town of } Ptaḥ-Seker, lord of the hidden place, may they give
 { embalment, }



χu em pet us[r] em ta maāχeru em Neter-χert

glory in heaven, strength upon earth, triumph in Neter-khert,



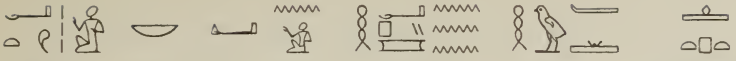
pert āq er asi - ā qebh-ā suit - f (sic)

{ and a coming } a going in to my tomb. May I refresh my shadow,
 { forth from and }



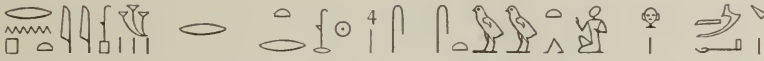
surā - ā mu em mer - ā hru neb uat

may I drink water from my pool day every, may flourish



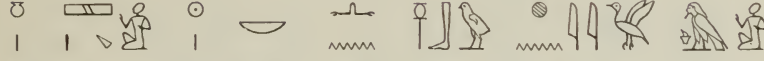
 āt - ā neb fā - nā Hāpi ḥu ḥetepet

my limbs all, may give me the Nile food, and offerings,



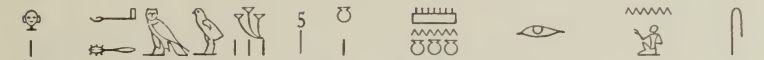
 renpit er trā - s setuut - ā ḥer mā

and flowers at its season. May I walk by the side




 nu se - ā hru neb ān ābu ḫeni ba - ā

of my lake day every without ceasing. May alight my soul




 ḥer āḫamu nu mennu āri - nā - s

upon the branches of the trees [which] I have made them,
 (i. e., planted)




 segebḥ - ā ḥer ḫeru neh - ā ām-ā tau

may I cool myself under my sycamores, may I eat the bread



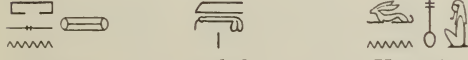
 en fātā - sen āu - nā re er meṭ - ā

of their giving, may be to me a mouth that I may speak



 ām - f mā Heru - sesu peru - ā ḫer ṭes

with it like the Horus followers, may I come forth bearing a vase



















 persen embah Un-nefer

and cakes in the presence of Un-nefer.

THE STELE OF AMEN-HETEP, A ROYAL SCRIBE AT MEMPHIS.

[XVIIIth dynasty (?).]

















								
								
<i>un</i>	-	<i>nek</i>	<i>pet</i>	<i>un</i>	-	<i>nek</i>	<i>ta</i>	

May be opened to thee heaven, may be opened to thee earth,

















							
							
<i>un</i>	-	<i>nek</i>	<i>uat</i>	<i>em</i>	<i>Neter-χert</i>	<i>per</i>	- <i>k</i>

may be opened to thee a way in the underworld.



















{Mayest thou
come forth,}

									
									
<i>āq</i>	-	<i>k</i>	<i>henā</i>	<i>Rā</i>	<i>usten</i>	-	<i>k</i>	<i>mā</i>	

















mayest thou go in with Rā, mayest thou walk like

							
							
<i>nebu</i>	<i>heh</i>	<i>sesep</i>	-	<i>k</i>	<i>sennu</i>	<i>em</i>	<i>āāui</i> - <i>k</i>

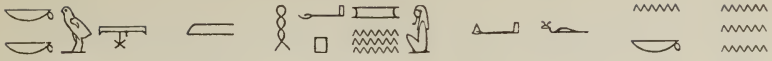
the lords of eternity, mayest thou receive cakes in thy hands,

								
								
<i>heptet</i>	<i>āb</i>	<i>her</i>	<i>χaut</i>	<i>Heru</i>	<i>ānχ</i>	<i>ba</i>	-	<i>k</i>

and bread pure upon the altar of Horus. May live thy soul,


									
									
<i>ruḥ</i>	<i>metu</i>	-	<i>k</i>	<i>āb</i>	<i>hṛā</i>	-	<i>k</i>	<i>em</i>	<i>uat</i>

{may germinate thy sinews and
muscles, } may pierce thy face into the way




keku *em* *Hāp* *tā - f* *nek* *mu*

of darkness, Hapi may he give thee water,




Nu *tā-f* *nek* *tau* *em* *Het-Heru* *tā - s* *nek*

Nu may he give thee cakes, Hathor may she give thee




heqt *em* *Hetem* *tā - s* *nek* *ārtet* *āā - k*

beer, Hetem may she give thee milk. Mayest thou wash



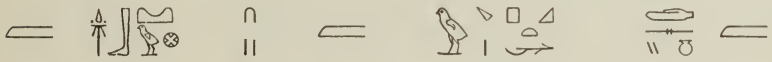
reṭui-k *her* *āner* *nu* *heṭ* *her* *nepert* *ent* *meḥket*

thy feet upon the block of silver [set] with studs of turquoise.




tā-tu *nek* *tau* *IV* *em* *Tettet* *VIII*

May be given to thee bread {on the 4th [day]} in Tattu, {on the 8th [day]}



em *Abtu* *XII* *em* *U-peget* *ṣesi* *em*

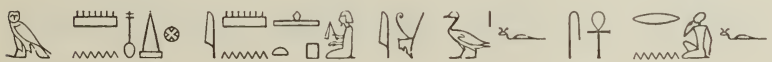
in Abydos, {on the 12th [day]} in the district of the Gap,¹ a vase in



Per-Rā *en* *Ausār* *suten* *ān* *mer* *per* *ur*

the Temple of Rā to Osiris, the royal scribe, governor {of the} Great

(*i. e.*, Heliopolis) {House}






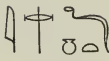

em *Men-nefer* *Āmen-ḥetep* *ān* *sa - f* *seānḫ* *ren - f*

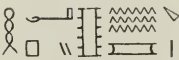





in Memphis, Āmen-ḥetep. His son maketh to live his name.




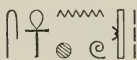


¹ *I. e.*, the country round about Abydos near the opening in the mountains through which souls were supposed to pass into the next world.


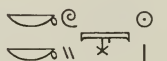




FROM A HYMN TO ḤĀPI, THE GOD OF THE NILE.





[XVIIIth or XIXth dynasty.]







 <i>tuauu</i>	 <i>en</i>	 <i>Ḥāpi</i>	 <i>ānefet</i>	 <i>ḥrā - k</i>
A Hymn of praise of		Ḥāpi.	Homage to thee	

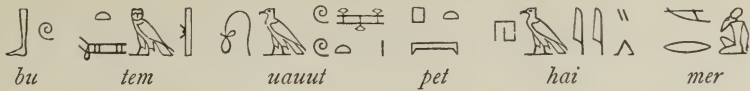
 <i>Ḥāpi</i>	 <i>per - nek</i>	 <i>em</i>	 <i>ta</i>	 <i>pen</i>	 <i>it</i>
Ḥāpi!	Thou comest forth	in	land	this,	coming

 <i>em</i>	 <i>hetep</i>	 <i>er</i>	 <i>seānyu</i>	 <i>Qemt</i>	 <i>āmen</i>
in peace	to	make to live	Egypt,	hidden one,	

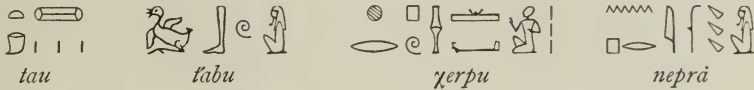
 <i>semu</i>	 <i>keku</i>	 <i>em</i>	 <i>hru</i>	 <i>hes</i>	 <i>nu</i>
guide	of the darkness on the day [when] it is [his] pleasure to				

 <i>semu</i>	 <i>āui</i>	 <i>seyet</i>	 <i>qemamu</i>
guide it,	waterer	of the fields	which hath created

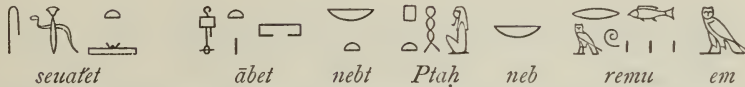
 <i>Rā</i>	 <i>seānyu</i>	 <i>āb</i>	 <i>nebt</i>	 <i>sesurā</i>	 <i>set</i>
Rā, making to live animals		all, making to drink the land			



without cessation, the way of heaven descending, friend



of bread and drink, giver of the divine corn,



making to flourish workshop every, O Ptah! O Lord of fish, when



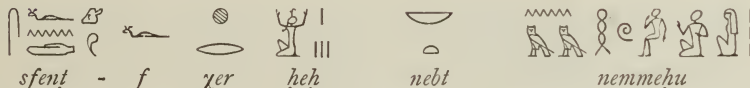
riseth the inundation not do waterfowl



alight upon {the fields sown
with seed,} maker of wheat, creator of barley,



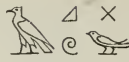
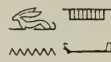
he maketh to endure the temples, repose of his fingers



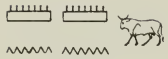
is his abomination for {millions
of years,} { [he is] the } of the poor and needy.



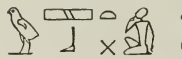
If wert overcome thou in heaven the gods would fall upon

*hrāu**agu**reṭ**ertā**un**en*

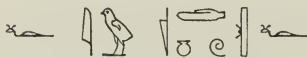
their faces, and would perish men. [He] causeth $\left\{ \begin{array}{l} \text{to be opened} \\ \text{by means} \end{array} \right\}$ of

*menmen**ta**ter - f**āu**seru**šerāu**her*

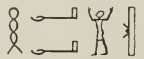
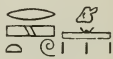
the cattle the whole earth, and princes and peasants

*nemmāta**ušeḫt - tu**reṭ**ḫeṣt**ḫeseḫ-*

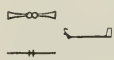
lie down and rest. Make answer to thee mankind when he meeteth

*f**āu**qeṭu - f**ḫnemu**uben - f**ḫer*

[them]. His form is [that of] Khnemu, [when] he shineth upon

*ta**hāā**ḫer**ḫat**nebt**em**reštu*

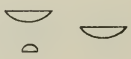
the earth [rise up] shouts of joy, for bodies all [are] joyful, [and] (i. e., people)

*ḫes**nebt**sešep - nef**sebaāt**ābeḫet*

mighty man every receiveth food, and tooth

*nebt**keḫau**ān**kau**ur*

every hath power [over food]. $\left\{ \begin{array}{l} \text{[He is] the} \\ \text{bringer} \end{array} \right\}$ of food, the mighty one

*keḫau**qemamu**nefer**nebt**neb*

of provisions, the creator of good things all, the lord

<i>sefiu</i>	<i>netem</i>	<i>setepu</i>	<i>sehetepu</i>	<i>pu</i>

of meats (?) pleasant and choice, if one maketh offerings it is

<i>am - f</i>	<i>seheperu</i>	<i>stimu</i>	<i>en</i>	<i>menmen</i>

by him. He maketh to grow the herbs for the cattle,

<i>ertau</i>	<i>ab</i>	<i>sfeht - tu</i>	<i>en</i>	<i>neter</i>	<i>nebt</i>

[he] giveth [his] heart to what is sacrificed unto god every.
(i. e., he taketh heed)

<i>neter sentra</i>	<i>tepti</i>	<i>pa</i>	<i>enti</i>	<i>er</i>	<i>xet - f</i>	<i>betet</i>

Incense the choicest is that which is in his train, he is lord

<i>em</i>	<i>ta</i>	<i>sen</i>	<i>meht</i>	<i>utut</i>	<i>seb</i>

of the lands two. [He] filleth storehouses, heaping high

<i>sentut</i>	<i>ertau</i>	<i>ab</i>	<i>axet</i>	<i>nemmehtu</i>

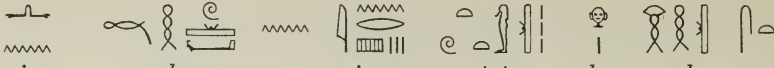
the granaries, and paying heed to the affairs of the poor and needy.

<i>seruht</i>	<i>er</i>	<i>meht</i>	<i>abeb</i>	<i>nebt</i>	<i>an</i>

{He maketh plants to shoot} to satisfy those that desire all, not


<i>ketket</i>	<i>er-es</i>	<i>set</i>	<i>seheperu</i>	<i>agemu</i>	<i>pehti</i>

is [he] brought low thereby. He maketh to be a shield [his] strength,



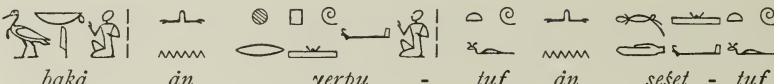
an mehu en aner tut her uah - set

Not can [he] be figured in stone, in the images on which are set




sejet arat an gemhu entuf an

{ the double crown } not to be seen is he, neither
 { [with] uraei, }




baka an xerpu - tuf an seset - tuf

works nor offerings can be made to him, not { can he be brought out }




em settau an rex - tu bu entuf an

from [his] secret places, not is known the place where he is, not




gem tephēt anu an nait enti

is [he] found [in] shrines inscribed, not is there a habitation which is



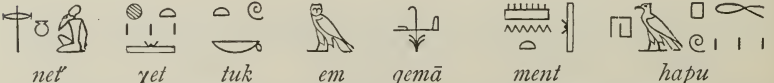
tenu - f an semu em ab - k

sufficiently large for him, not can he be depicted in thy heart.



nehamu - nek lamu - k xaretu - k tu

Thou hast rejoiced thy peoples [and] thy children.

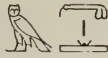


nel xet tuk em qemā ment hapu

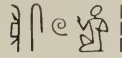
Thou art a protector in the south, stablished are [thy] laws



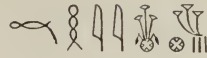
per



embah

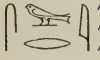


sesu



mehi

[when thou] appearest before [thy] followers in the North.



surā



- *tu*



mu



maat



neb



- *f*



erfāu

Absorbed is the water of eye every in him, taking



āb



hau



neferu



- *nek*



em

heed to abundance of good things Thou shinest in



nut



ta



hequ



xer



- *tu*



mer



xū

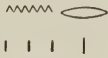
city the princely, then is satisfied the owner of



nefert



hanre



sešeni



serāu

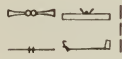
wealth, rejecteth the lily the humble man,



axet



neb



θes



tepti



s[ti]mu



neb

things all are in condition choice, [there is] food of all kinds



mā



xarfu



- *nek*



sexem



en



su



āmu

with thy children. If he provideth not things to eat



bu



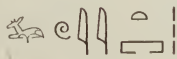
nefer



xanre



āuit



pa



ta

happiness forsaketh the habitations, the earth

<i>hait</i>	<i>her</i>	<i>fetfet</i>	<i>hu</i>	<i>Hāpi</i>
falleth		to ruin.	O flood of	Hapi,

	-				-			
<i>uṭennu</i>	-	<i>tu</i>	<i>nek</i>	<i>sfent</i>	-	<i>tu</i>	<i>nek</i>	<i>āua</i>
offerings are made to thee, are sacrificed to thee								oxen,

					-		
<i>āri-tu</i>	<i>nek</i>	<i>ābu</i>	<i>āat</i>	<i>uša</i>	-	<i>nek</i>	
are celebrated for thee festivals							great, are slaughtered for thee

<i>aṭtu</i>	<i>ḫer-tu</i>	<i>nek</i>	<i>maāu</i>	<i>her</i>
the fowls of the air, are snared for thee the lions upon the				

<i>set</i>	<i>ṭebu-tu</i>	<i>nek</i>	<i>neferu</i>	<i>uṭennu-tu</i>
mountain, are paid to thee burnt offerings. Offerings are made				

<i>en</i>	<i>neter</i>	<i>nebt</i>	<i>mā</i>	<i>āri</i>	<i>en</i>	<i>Hāpi</i>
to god every in proportion as they are made to Hapi.						

<i>neter sentrā</i>	<i>aḫ</i>	<i>pet</i>	<i>āua</i>	<i>unṭu</i>
Incense,	the of heaven,		oxen,	calves,

<i>aṭtu</i>	<i>nesi</i>	<i>āri</i>	<i>en</i>	<i>Hāpi</i>
the fowls of the air		{[are] offered } { by fire. }		Maketh Hapi

<i>tephēt</i>	<i>em</i>	<i>Uast</i>	<i>an</i>	<i>rex - tu</i>	<i>ren - f</i>	<i>em</i>
storehouses in (or caverns)	{the land of Thebes, }		not	known	is his name	in

<i>tuat</i>	<i>an</i>	<i>per</i>	<i>neter</i>	<i>xeperā - f</i>
the underworld, not maketh manifest the god				his forms [there],

<i>usfa</i>	<i>sexeru</i>
idle [are]	imaginings [concerning them].

THE PROVERBS OF TUAUU-F-SE-KHARTHAI.

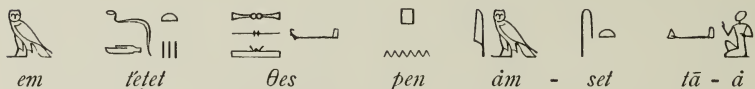


maa - nā

āaut

em mātet āu

I have seen (or considered) labour likewise, being



em

tēfet

thes

pen

ām - set

fā - ā

the words of proverb this concerning it. I will make



meri - k

ānu

mut - k

fā - ā

āq

thee to love literature thy mother, I will make to enter [its]



neferu

em

hrā - k

urt

su

ker

er

āaut

beauties before thee, greater is it but than {dignities and honours}



nebt

ān

un

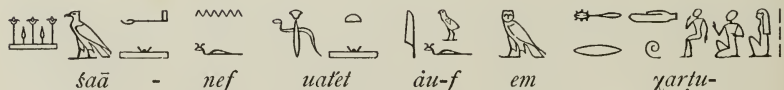
em

ta

pen

mefet

of all kinds, not is it on earth this a [mere] word.



šāā - nef

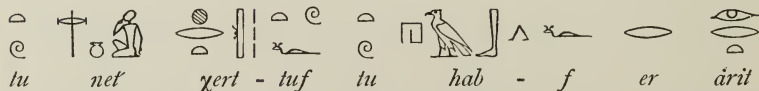
uafet

āu-f

em

ḫartu-

He who began {to benefit [from it]} {while [he was]} among the children



tu

nef

ḫert - tuf


tu

hab - f

er

arit

shall prosper his affairs. One sendeth him to carry out



āput *ān* *i - f* *ʔā - f* *su* *em*

embassies, [the man] who goeth not, one placeth him in a



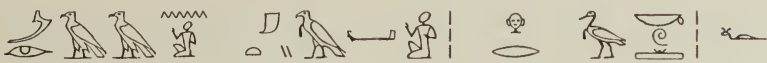
ʔāauθ *ān* *maa - nā* *ʔesti* *em*

bond of restraint. Not have I seen the blacksmith on a




āput *nubiu* *hab - f* *āu* *her*

mission, nor the metalworker sent [as envoy] is he, but I have



maa - nā *ʔemti* *her* *baku - f*

seen the metalsmith at his work




er *re* *en* *herit - f* *ʔēba-f* *mā*

at the mouth of his forge: his fingers are like



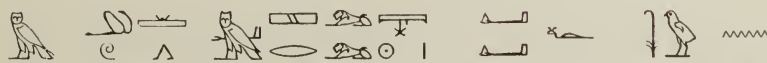
ʔet *emsuḥu* *ʔenš* *su* *er* *suḥt*

the things of crocodiles, he stinketh more than the eggs



reremu *ʔāāqu* *her* *ʔāāqu*

of fish. The barber shaveth



em *peḥu* *māšer* *ʔāʔā - f* *su* *en*

far into the evening: [when] he setteth himself to

<i>āmāit</i>	<i>lāṭā - f</i>	<i>su her</i>
eat	he placeth himself upon	his elbow (or shoulder).

<i>lāṭā - f</i>	<i>su</i>	<i>er mert er mert er</i>
He betaketh himself	from	house (?) to house to

<i>uḫaḫ</i>
seek

<i>er</i>
er

<i>ḫāqu - f</i>
after his men who need shaving, he worketh violently

<i>qenen - f</i>
er

<i>āāui-f</i>
his two arms

<i>er</i>
er

<i>meh</i>
er

<i>ḫat - f</i>
er

<i>mā</i>
er

<i>net (or bāt)</i>
er

<i>āmi</i>
his two arms to fill his belly, even as bees eat

<i>er</i>
er

<i>kat - set</i>
er

<i>qennuiu</i>
A weaver

<i>em</i>
er

<i>ḫennu</i>
within

<i>nait</i>
the factory,

<i>bān</i>
wretched

<i>su</i>
is he more than a woman.

<i>er</i>
er

<i>set ḫemt</i>
His legs

<i>masti - f</i>
er

<i>ām - f</i>
are under him at the door of his heart,

<i>er</i>
er

<i>re</i>
er

<i>en</i>
er

<i>āb - f</i>
er

<i>ān</i>
er

<i>tepā - nef</i>
not breatheth he the air.

<i>nifu</i>
er

<i>ār</i>
If

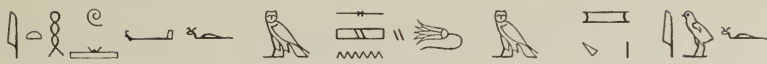
<i>ḫeba - nef</i>
he fail

<i>em</i>
for

<i>hru</i>
a day


<i>em</i>
in

<i>seḫet - tu</i>
weaving,



aihu - *f* *em* *sezeni* *em* *mer (?)* *au - f*

 he is dragged out like a lily from the pool. He,



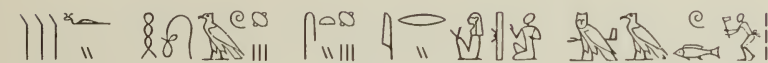
ta - *f* *āqu* *nu* *āri* *er* *tāt*

 he giveth the bread of the doorkeepers to let




petra - *f* *ta* *het* *sejennuiu*

 him see the light. The dyer




teba-f *huau* *sti* *āri* *māau*

 his fingers stink [with] the smell of the keeper of dead bodies.




maa-f *uāu* *mā* *huru* - *nā* *ān*

 His two eyes are destroyed by want of [rest], not




xesef - *f* *fet* - *f* *urs* - *f* *em* *sāf*

 draweth back he his hand, he passeth his time in the cutting up




en *ast* *betu* - *f* *pu* *hebsu* *tebuu*

 of garments, an abomination is he [in his] clothes. The shoemaker




bān *su* *er* *si* *xer* *tebhet* - *f*

 unfortunate is he most of all, for he chattereth




em *er* *neheh* *uta - f* *uta*

 everlastingly, his strength is the strength




maau *peshet - f* *ameskau*

 of dead bodies, he feeds upon leather.




fensmen *am - k* *ur* *sefit* *em*

 Being overburdened thyself by the Great of Terror do not



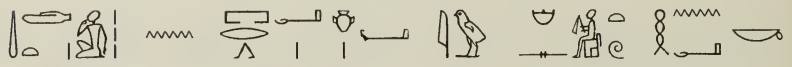
tefet *mefet* *en* *hapu* *au* *hapu-*

 speak words of concealment, [for] he who acteth




f *xat - f* *ari - nef* *am - f* *em* *tefet*

 secretly his body worketh it against himself. Do not speak



mefet *en* *per-ā - ab* *au* *hems - tu* *henā - k*


 words of pride, even when thou art sitting with thyself,



ki tet *em* *uāu* *em* *tefet* *ker*

 { otherwise } alone by thyself. Let not [a man] speak calumny

 { said, }



er *mutet - f* *er* *ābu* *ser* *pen* *ār*

 against his mother for the sake of Chief this.



After hath come [to a man] wealth, let his hands be firm, { and let }
 { him give }



his heart its desire ; do not set [thyself] against it { [when thou art] }
 { with thyself, }



otherwise said, alone. By keeping in subjection the belly



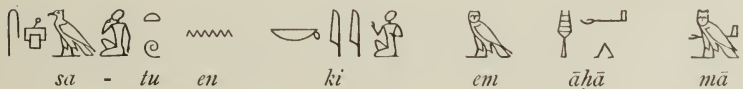
thou wilt be listened to. If thou hast eaten three loaves of bread,



and hast drunk vessels two of beer, not



being filled [thy] belly, contend against it. If
 (i. e., against greediness)




is satisfied another [therewith], do not stand up with those



who break a board upon a stake.


THE DESTRUCTION OF MANKIND.

[XIXth dynasty.]




neter *χeper* *tosef* *em - χet* *un - nef*

[Rā is] the god [who] created himself after he had risen



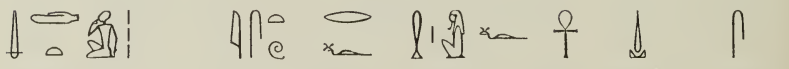
em *sutenit* *reθ* *neteru* *em* *χet*

 in royalty [over] men and gods, as well as [over] things,



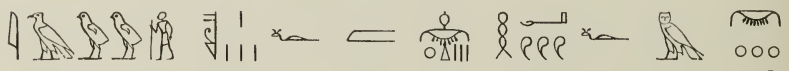
uāti *un* *ān* *reθ* *her* *kat*

 the only One. Was mankind uttering



mešet *āstu* *eref* *hen - f* *ānχ* *uta* *senb*

 words [saying]:— Behold now, His Majesty, life, strength, health,



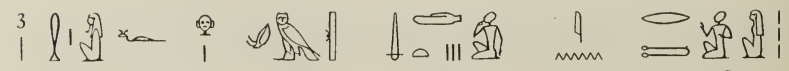
āuuu *kesu - f* *em* *het* *hāu - f* *em* *nub*

 has grown old, his bones are like silver, his limbs are like gold,



seni - f *em* *χesbeš* *maāt* *un* *ān*

 his hair is like lapis-lazuli real. Was



³ *hen - f* *her* *setem* *mešet* *ān* *reθ*

 His Majesty hearing the words [which spake] mankind.



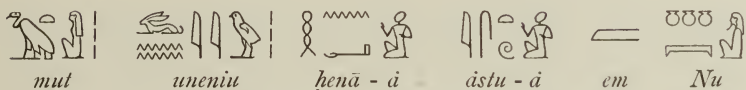
lét an hen - f ānχ ul'a senb en enti
Said His Majesty, life, strength, health, to those who were



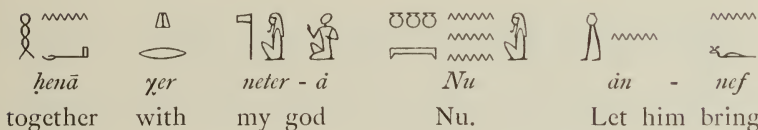
em-χeta - f nās mā - nā er maat - ā
following him : Call, bring to me my eye,



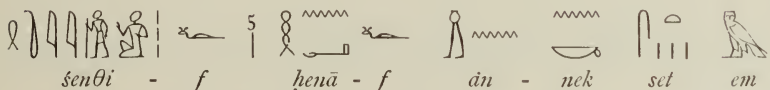
er Šu Tefnut Seb Nut henā ātfu
and Shu, and Tefnut, and Seb, and Nut and the fathers



mut uneniū henā - ā āstu - ā em Nu
and mothers who were with me when, behold, I was in Nu,



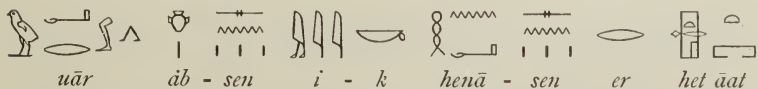
henā χer neter - ā Nu an - nef
together with my god Nu. Let him bring




senθi - f henā - f an - nek set em
his ministers with him, bring thou them in



ketket am maa reθ am
silence, that not may see mankind, not




uār āb - sen i - k henā - sen er het āat
may flee their hearts. Come thou with them into the temple,



n set tef an Rā en Nu neter

listening to them. Saith Rā to Nu :— O god
(i. e., to thy words)




sensu xeper - nā am - f neteru tepāu

firstborn, came I into being from whom, and ye gods ancestors,




mā - ten reθ xeperu em maat - ā

take ye heed to mankind, they have turned against my eye,




ka - en - sen mejet er - ā tef - nā arit - ten

they speak words against me. Tell me [what] ye would do




er - es mā - ten - uā hehi - ā an sma-

concerning it. Give ye me, {search out for} Not will I slay
me [a plan]. }



nā set er setem - uā tefθā - ten er - es

them until I have heard what ye shall say concerning it.



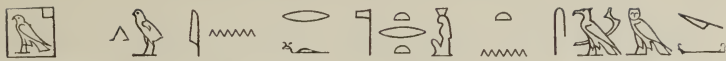
tef an hen en Nu sa - ā Rā neter āā

Said the Majesty of Nu :— O my son Rā, god greater



er ari su ur er gema'iu


than [he] that made him, older than those divine beings who created



Het-Heru iu an eref netert ten smam


 {the form of } Went forth then goddess this, it slew

 { Hathor. }



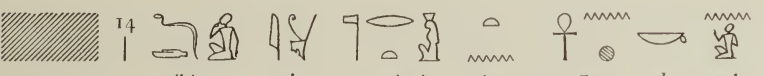
nes reθ her set teḥ an hen en

 the people on the mountain. Said the Majesty of

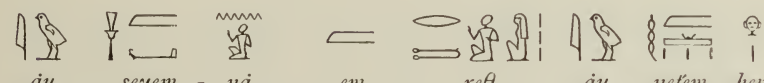


neter pen iu em helep Het-Heru arit en arit

 this god :— Come, come in peace, Hathor, the deed is done (?)




 Said goddess this :— Thou livest for me.




au seḫem - nā en reθ au netem her

 [When] I had gotten power over men it was pleasing to



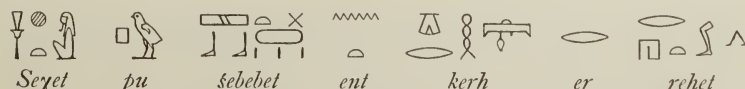
āb-ā teḥ an hen en Rā āu-ā er seḫem

 my heart. Said the Majesty of Rā :— I will gain the mastery



em sen en suten 15 em se-ānḫu - set ḫeper

 over them as king, destroying them. It came to pass that

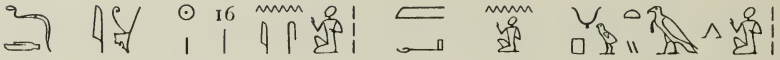


Seḫet pu sebetet ent ḫerḫ er rchet


 Sekhet of the offerings of the night waded about




her snef - sen saā em Suten-henen
 in their blood beginning in Suten-henen.




tet an Rā nās mā - nā āputi
 Said Rā :— Call, bring me messengers



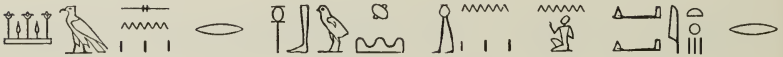
gau sammu seḫs - sen sut
 swift and speedy, they [who] can run like the wind




en gat an an tu enen āputi
 of the body. One brought these messengers




āpen her āāui tet an hen en neter pen
 these straightway. Said the Majesty of god this :—



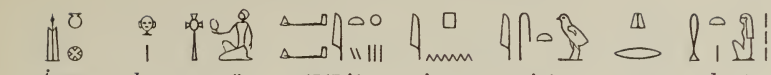
sa - sen er Abu an - nā fāfāāt er
 Let them go to Elephantine [and] bring me mandrakes in

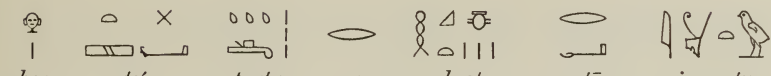


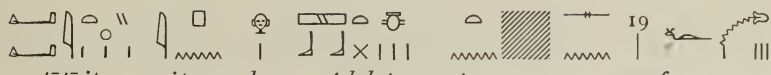
ur an an tu nef enen fāfāāt
 great number. One brought to him these mandrakes,

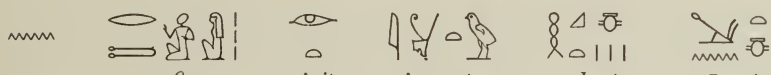



erfā an hen en neter pen Sektet enti em
 [and] gave the majesty of god this to Sektet who is in



Annu her nel tāfāāt āpen āstu ɣer hent
 Heliopolis to crush mandrakes these. Behold when the women



her tes pertu er heqt erfā an tu
 were crushing the barley for beer, and they were placing



tāfāāt āpen her Sebet ten . . . snef
 mandrakes these in the beer-vessels [they became] the blood

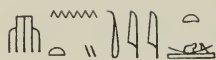



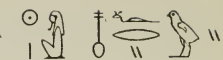

en reθ arit an tu heqt ārnet
 of men. Made they of beer vessels


MMMMMMMM iu an eref hen en suten net (bāt)
 seven thousand. Came then the majesty of (the king of the)
 {North and South,}


Rā henā neteru āpen er maa enen
 Rā with gods these to see this


heqt āstu het ta en smama
 beer. Behold, when it had become day after the slaughter


reθ an netert em sesu - sen nu
 of men by the goddess during their period (?) of






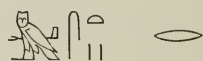
ḫentiḥit *met'* *ân* *ḥen* *en* *Rā* *neferiui-*
 sailing up the river, said the majesty of Rā :— Good is it,













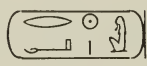



set *âu - â* *er* *māket* *reḥ* *ḥer - s*
 good is it. I am for protecting mankind against her.






tet *ân* *Rā* *fai* *māset* *er*
 Said Rā :— Let them carry and bring them to
 (*i. e.*, the vases)







bua *nes* *sma* *reḥ* *âm* *ḥep* *ân*
 the place in which she slew mankind there. Comanded







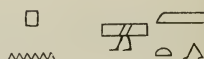
ḥen *en* *suten* net (*bât*) *Rā* *em* *neferu*
 the majesty of {the king of the North
 and South, } Rā during the beauties


ḥerḥ *er* *erḫāt* *setet - tu* *enen* *stert*
 of the night to make to pour out these {vases of sleep-
 producing (?) beer, }

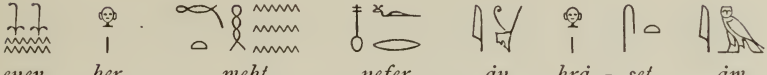
un *ân* *aḥet* *enti* *pet* *fṫu* *ḥer* *meḥ* *em*
 were the fields of the heavens four filled with

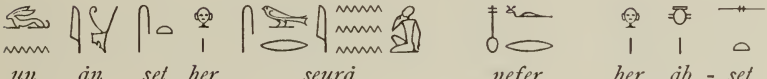
mu *em* *baiu* *en* *ḥen* *en* *neter* *pen* *sent*
 liquid by the Will of the majesty of god this. Came



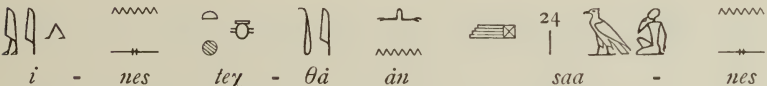
ân *netert* *ten* *em* *tuaiu* *gem* - *nes*
 goddess this in the morning, found she
 (i. e., Sekhet)



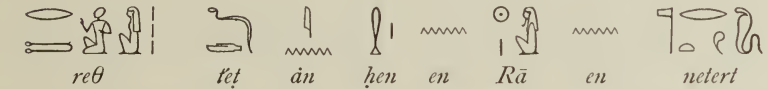
enen *her* *meht* *nefer* *ân* *hṛā* - *set* *âm*
 this [heaven] flooded, joyful became her face thereby,




un *ân* *set* *her* *seurâ* *nefer* *her* *âb* - *set*
 was she drinking [thereof], pleasing [was it] to her heart,



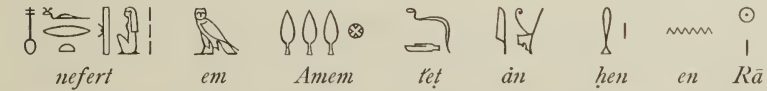
i - *nes* *teḫ* - *thâ* *ân* *saa* - *nes*
 she came being drunk, not knew she




reḥ *teṯ* *ân* *hen* *en* *Râ* *en* *netert*
 mankind [again]. Said the majesty of Râ to goddess



ten *it* - *iu* *em* *hetep* *amit* *ḫeper*
 this :— Come, come, in peace, {O gracious goddess,}
 { [and henceforth] } there were



nefert *em* *Amem* *teṯ* *ân* *hen* *en* *Râ*
 beautiful women in Amem. Said the majesty of Râ

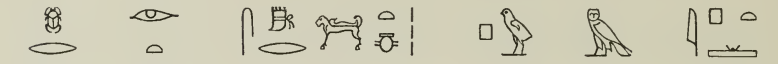


²⁵ *en* *netert* *ten* *âri* *en* *set* *stertet*
 to goddess this :— Let be made for her {vases of sleep-
 {producing drink}



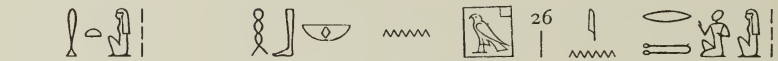
em trāiu renpit āpen set er hent - ā

at seasons of the [new] year these; {they [shall be] in proportion} {([to the number] of my handmaidens.)}




xeper ārit stert pu em āpt

There were made {vases of sleep-producing drink} according to the number




hent heb en Het Heru ān reθ

of the handmaidens of the festival of Hathor by mankind



neb fer hru tēpi tēt ān hen en Rā

all since the day first. Said the majesty of Rā




en netert ten ān āu mer en heh

to goddess this :— Behold there is [to me] a pain of the fire



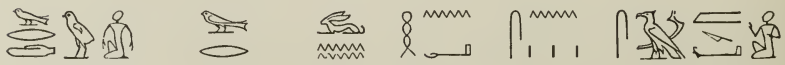
en mer xeper xer trāiu ān mer

of sickness, cometh to me whence the pain?



tēt ān hen en Rā ānyx - nā āu āb-ā

Said the majesty of Rā :— I am alive, [but] my heart



urfu ur unen henā sen smam - ā

hath become exceedingly of being with them. I have slain weary (i. e., with men)

them, { [but there is] a remnant } of { worthless ones, } not was [their] destruction

as wide as my power. Said the gods who were in his train :—

Do not remain in thy weariness, thou art mighty

according to thy will. Said the majesty of god this

to the majesty of Nu :— My members [are] powerless for

the first time, not Said his majesty, life, strength,

health :— { Let there come into being } a field great : { and there came into being } Sekhet-

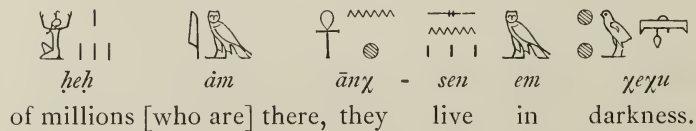
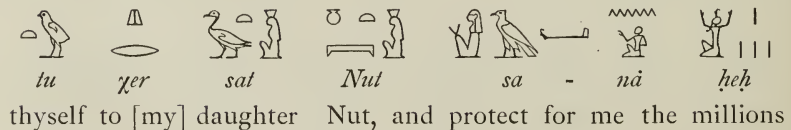
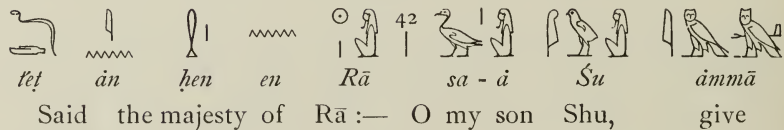
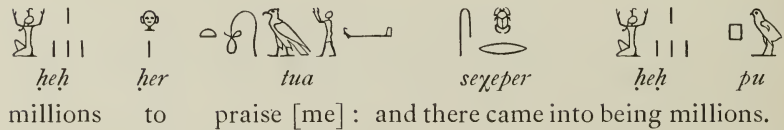
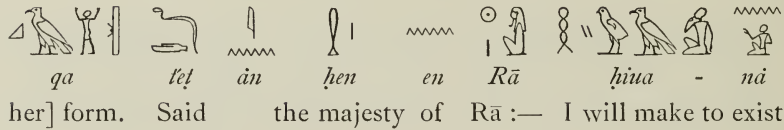
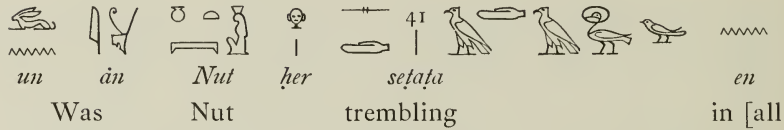
hetep ; I will plant green herbs therein :



and there came into being Sekhet-aaru; I will furnish [it with]











beings of things all which sparkle, that is to say [with] stars.









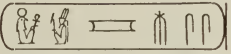




THE WAR OF RAMESES II AGAINST THE KHETA.








[XIXth dynasty.]




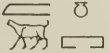




I.        
neter nefer ḫerp peḥ peḥ āā neḫtu











The god beautiful, the Power, doubly mighty, great of strength,


    
het set nebt suten net (bāt) Usr-maāt-Rā-setep-en-Rā
 subduer of foreign lands all, {king of the North and South} {Usr-maāt-Rā-setep-en-Rā,

     
sa Rā Rā-meses meri Amen pa āḫā ari en
 son of the Sun, Ramses, beloved of Amen. The halt [which] made

      
ḫen - f au-f ḫems her meḫt āment Qeṯes
 his majesty. He was encamped at the north-west of Kadesh,

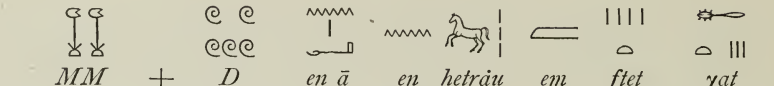
       
au-f her āq em ḫennu pa ḫeru āā en
 he was going in among the enemy mighty of

         
na en ḫeru en ḫeta au-f uāu ḫer ḫep - f
 those of the wretched ones of Kheta. He was alone by himself,




an *ki* *henā-f* *gem-nef* *ānhu* *su*

 not another [was] with him, he found surrounding him




MM + *D* *en ā* *en hetrau* *em* *fjet* *χat*

 two thousand five hundred horsemen in four companies




em *uat-f* *nebt* *āu-f* *her* *āuāu-sen* *ār-u*

 on his path every. Was he smiting them making them



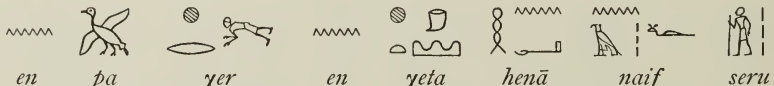
em *āniu* *χer hāt* *sesemut-f* *āu-f her*

 into corpses before his horses. Was he




χateb *uru* *nebt en* *set* *nebt na* *senu*

 slaying the princes all of foreign lands all, the brethren



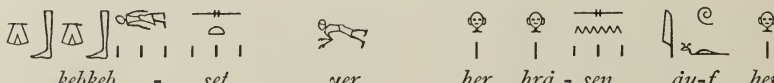
en *pa* *χer* *en χeta* *henā* *naif* *seru*

 of the wretched one of Kheta together with his nobles



āau *naif* *mensitu* *taif* *neθhetr* *āu-f her*

 mighty, his soldiers, his cavalry. Was he



kebkeb-set *χer* *her hra-sen* *āu-f her*

 casting down them throwing [them] upon their faces. Was he

fā hat - sen em uā her uā er pa

 making to fall them one upon the other into the

mu nu Ārenθ au hen - f em sa sen

 water of the Orontes. Was his majesty [following] after them

mā māu hes her xaṭb - sen em āuset - sen

 like a lion savage to slay them in their places.

āst pa zer en xeta āhā ānnu āāwi - f

 Behold the wretched one of Kheta rose up to turn his hands

em āāiu en neter nefer

 in supplication to the god beautiful.

 (i. e., the king).

II.

neter nefer āba her menfilu-f zer - f

 The god beautiful fighteth for his soldiers, he destroyeth











petet paut suten qen sep sen em neḫt ān un

 {the nine foreign nations,} a king brave, twice, with strength. Never



















 (or twofold)

āri - nef sen āq em āst














 hath been made [his] second. Going in among the multitudes

		  III	 	 	 III	
<i>menfitu</i>	<i>en</i>	<i>set</i>	<i>neb</i>	<i>arit</i>	- <i>sen</i>	<i>em</i>

of the soldiers of foreign lands all [he] was making them into

    	   	 	 	 - 		  
<i>tebtet</i>	<i>hebs</i>	<i>arit</i>	<i>her - f</i>	<i>em</i>	<i>metet</i>	

dead men. A reckoning was made for him of the *phalli*

 		   	 III		   
<i>ur</i>	<i>en</i>	<i>Keta</i>	<i>jet</i>	<i>en</i>	<i>Neherina</i>

of the chiefs of Kheta [and] the hands of Mesopotamia.


HYMN TO RĀ BY HUNEFER.

[British Museum papyrus No. 9901.]

[XIXth dynasty.]


tua Rā χeft uben - f em χut ābtet


Praiseth Rā when he riseth in the horizon eastern


ent pet ān Āusār Hu-nefer māχeru tē! - f


of heaven Osiris Hunefer, triumphant. He saith:—


ānef hṛā - k Rā em uben - f


Homage to thee, [O thou who art] Rā in his rising and


Temu em hetep - f uben - k sep sen

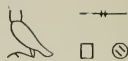
Tmu in his setting. Thou risest (twice),


pes! - k sep sen χāā - θ em suten neteru

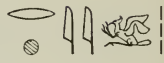
thou shinest (twice), being diademed as the king of gods.


entek neb pet neb ta āri heru

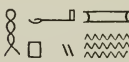
Thou art the lord of heaven, the lord of earth, the maker of celestial

*xeru**neter**uāu**xeper**em**sep*

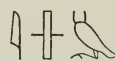
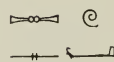
and terrestrial beings, God One, who came into being in time

*tep**ari**taiu**qemam**rexit*

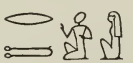
primeval. The maker of the universe, the creator of mankind,

*ari**Nu**qemam**Hāpi**ari**ent*

the maker of Nu, the creator of Hāpi (Nile), the maker of
(i. e., celestial waters)

*mu**scānχ**ām**s**θesu**tuu*

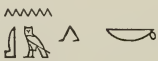
water, making to live [what] is in it, knitting together the mountains,

*sexeper**reθ**menmen**ari**pet*

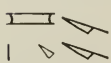
making to come into being men and cattle, the maker of heaven

*ta**nini**en**hrā - k**hept - θ**Maāt*

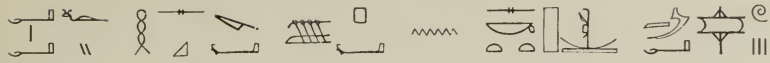
{and of earth.} Praise and homage to thy face, {O thou who art embraced} by Maāt

*er**trāui**nem - k**hert**em**āut āb*

at the two seasons. Thou stridest {over the heights} in joy of heart,
(i. e., morn and eve) {of heaven}


*Mer-īstes**xeper**em**hetep**Nekā**xer*

{the Lake Tchestches} becometh satisfied [thereat]. Nekā hath fallen,
(i. e., a foe of Rā)



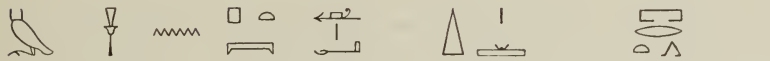
 āāui - f ḥesq sešep en sektet maāu

his arms are cut off. Receiveth the *sektet* boat winds, and
(i. e., the boat of the rising sun)




 nefer ām karā - f āb - f nelem ḫāū

glad is he who is in his shrine, his heart rejoiceth [when] rising




 em seḫem en pet uā seḫt pert

in the Form of heaven. O One [self]-provided, who cometh forth




 em Nu Rā em maāḫeru ḫun netri

from Nu, Rā in triumph, child divine,




 āuā ḥḥ utet - s mes su t̄sef uā

heir of eternity, its offspring, gave birth he to himself. One




 ur tennu āru suten taiu ḥeq

mighty, manifold of forms, king of the universe, prince



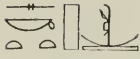
 Annu seš em k̄etta paut neteru em hennu

of Annu traversing eternity. {The company of the gods} sing praises



 en uben - k ḫenen ām ḫut seqa em

at thy rising sailing on the horizon, O exalted one in



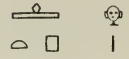
sektet



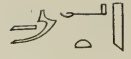
ānet hrā-k



Āmen-Rā



hetep her



maāt

{ the *sektet* }
boat.

Homage to thee Āmen-Rā, resting upon

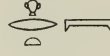
maāt, (i. e.,
thou art governed
by unchanging laws).



ka



- *k*



hert



āu

hrā



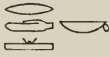
neb



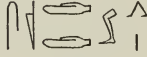
maa

- *nek*

Thou passest over the upper regions, doth face every see thee;



ruḥ-k



segeḥet



hen-k



satu-k

thou germinatest,

strideth on thy majesty,

thy rays are



em



hrāu

upon [all] faces.

FROM THE PAPYRUS OF RAMESES III.

[XXth dynasty.]

	I					II
<i>nerāu</i>		<i>het</i>	<i>em</i>	<i>qehqeh</i>	<i>ānnu</i>	<i>II</i>
Goat,	onc.	Silver	in	beaten	tablets,	two.

	III					IV
<i>nenibu</i>	<i>III</i>	<i>xemti</i>	<i>em</i>	<i>qehqeh</i>	<i>ānnu</i>	<i>IV</i>
Trees,	three.	Bronze	in	beaten	tablets,	four.

		V			X	
<i>qemā nefer</i>	<i>tu</i>	<i>V</i>	<i>thehennu</i>	<i>hennu</i>	<i>X</i>	<i>xet</i>
Linen fine	garments,	five.	Crystal,	measures	ten.	Wood


		XV			XX
<i>en</i>	<i>ānti</i>	<i>XV</i>	<i>ānti</i>	<i>hannu</i>	<i>XX</i>
of	<i>ānti</i> unguent,	fifteen.	<i>Ānti</i> unguent,	measures	twenty.

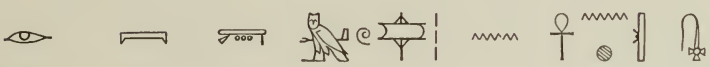
		L		100	
<i>hetet</i>	<i>mesθā</i>	<i>L</i>	<i>reθ</i>	<i>100</i>	<i>māfek</i>
Plants,	measures	fifty.	Men,	one hundred.	Turquoise,


<i>xeperā</i>	<i>thehen</i>	<i>xetem</i>	<i>1000+500+50</i>
scarabs,	Crystal,	rings,	1550.


THE LEGEND OF RĀ AND ISIS.


[XXth dynasty.]



Re en neter netert ꜥeper l'escf
 Chapter of the god divine, the creator of himself,

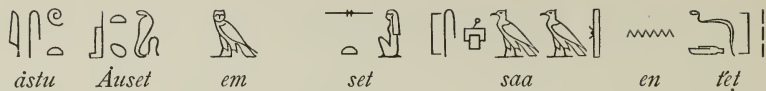

āri pet ta māu en ānꜥ ꜥet
 the creator of heaven, earth, breath of life, fire,


neteru reḥ āut menmenu tetfet
 gods, men, beasts, cattle, reptiles,

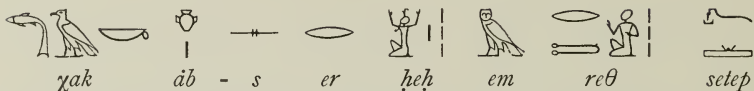

apꜥ remu suten reḥ neteru em
 fowl of the air, fish, king of men and gods in


ꜥer uā ḥenti er renꜥut āst renu
 form one [to whom] ḥenti periods are as years, many of names,


ān reꜥ ꜥfi ān reꜥ ꜥfi neteru
 not known are they, not know them the gods.



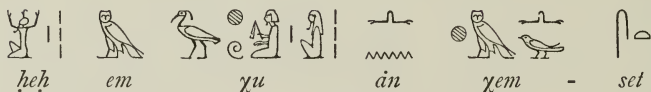
Behold Isis {was in the form} of a woman, skilful in words,



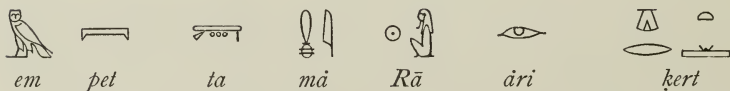
sick at heart was she of the millions of mankind, she chose



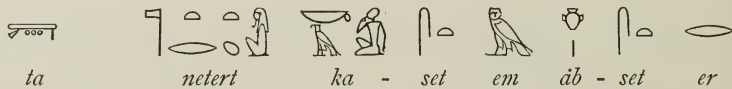
for herself the millions of the gods, she deemed [of more value]



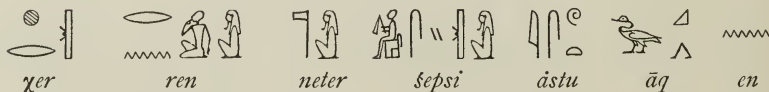
the millions of the spirits. Was not it possible for her [to become]



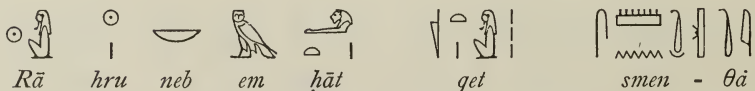
in heaven and earth like Rā, and to make herself mistress



of the earth and a goddess, she meditated in her heart, by



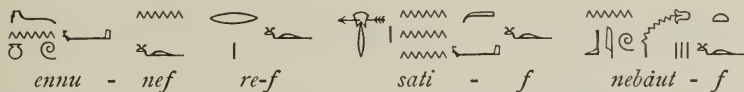
means of the name of the god sacred? Behold came in



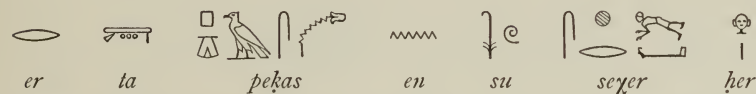
Rā day every at the head of [his] sailors, and was established



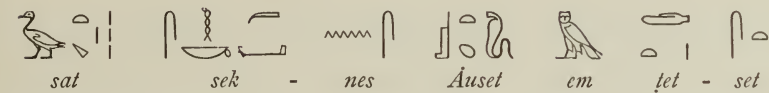
upon the throne of the two horizons. Had grown old the divine one,



he dribbled at his mouth, he shot out what flowed from him



upon the earth, what he spat out fell down upon



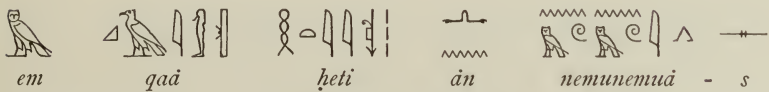
the ground. Kneaded Isis in her hand



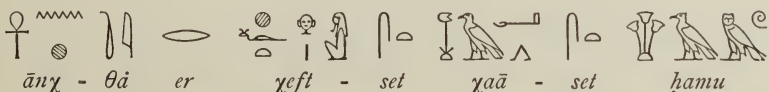
with earth that which was on it, she built
(i. e., made)




it in the form of a serpent sacred, making it



in the form of a dart. Not went forward it




alive before her face, [but] she left it lying




her uat āpep neter āa her set er āba - f

 on the path went the god great along it according to his wish



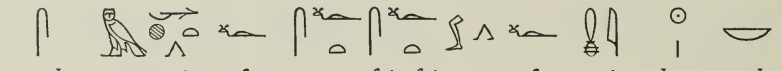
emḫet tauī-f neter sepsi ḫāā - f er

 in his two lands. The god sacred rose [and came]



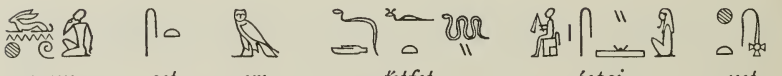
ḥa neteru em Āa-perti ānḫ uʿa

 forth, the gods of the great double house, life, strength,




senb emḫet - f sefetsfet - f mā hru neb

 health, following him; he strode on as [he did] day every.



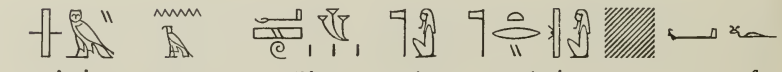
unḫu - set em tēfet sepsi ḫet

 Shot out its fang the serpent sacred, and the fire



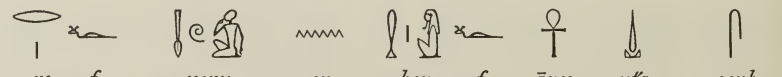
ānḫet per - θā ām - f tesef tēr - nes

 of life was going out from his own body, it destroyed



āmi na āsu neter neteri - f

 the dweller among the cedars, the god divine he opened



re - f ḫeru en ḥen - f ānḫ uʿa senb

 his mouth, the cry of his Majesty, life, strength, health,

peh - nef *er* *pet* *paut* *neteru* *tuf* *her*

reached up to heaven. The company of the gods it was for [saying],

mā *pu - u* *neteru - f* *her* *petrā-u*

What is it? and its gods [were] for [saying], What is the matter?

ān *qem - f* *er* *usebt* *her - f*

Not found he [the power] to answer concerning it.

ārti - f *her* *χetχet* *āt - f* *neb*

His two jawbones rattled, his limbs all

āstiti *metu* *θetet - nef* *em*

trembled, the poison gained the mastery in

āuf - f *mā* *θetet* *Hāpi* *em* *χet - f*






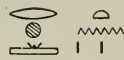
his members as gains the mastery Hāpi in his course.

neter *āa* *smen - nef* *āb - f* *- f* *er*

The god mighty established his heart, he cried out to






āmi *χet - f* *māi - ten* *nā* *χepert* *em*

those in his train :— Come to me, {you [who] are} produced } from





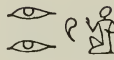

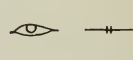
hāt - ā *neteru* *peru* *em - ā* *tāt* *reḫ - ten*

my members, ye gods [who] came forth from me. Cause ye to know

ḫeperā - set *temu - entu* *ḫet* *mer* *reḫ - set*

Kheperā it, [I am] wounded by a thing deadly, knoweth it

āb - ā *ān* *maa* *su* *maa - ā* *ān* *āri - s*

my heart. Not have seen it my eyes, not hath made it



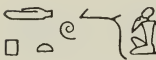











tet - ā *ān* *reḫ - set* *em* *āri - nā* *nebt* *ān*

my hand, not know [I] it who hath done it to me any one. Not

tēptu *ment* *mätet* *set* *ān* *mer*

have I tasted pain like unto it, {not [any-thing]} is more painful





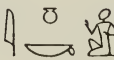




er - es *ānuk* *ser* *sa* *ser* *mu* *ḫeperu*

than it. I am a prince, the son of a prince, the issue produced





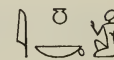









em *neter* *ānuk* *ur* *sa* *ur*

by a god. I am the great one, the son of a great one;


mauf *en* *ātf - ā* *ren - ā* *ānuk* *āst*

hath thought out my father my name. I am of many




rennu *āst* *ḫeperu* *āu* *ḫeperā - ā* *unu* *em*

 names, of many forms, my being existeth in



neter *neb* *nās - ā-tu* *Temu* *Heru*

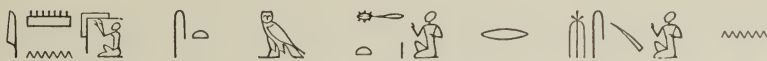
 god every. I have been proclaimed by Tmu and Horus,



ḫekennu *āu* *teḫ* *ātf - ā* *mut-ā* *ren - ā*

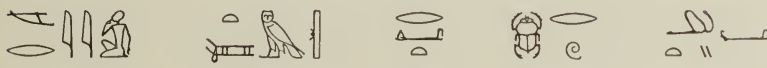
 { the gods who } Have uttered my father and my mother my name,

 { give names. }



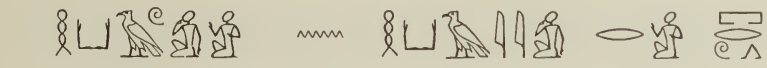
āmen - set *em* *ḫat-ā* *er* *mes - ā* *en*

 hidden was it in my body by my begetter so



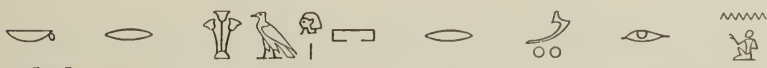
meri *tem* *erḫāt* *ḫeperu* *peḫti*

 that not might be allowed to gain power



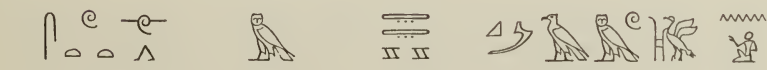
ḫekau - ā *en* *ḫekai* *er - ā* *peru*

 he who would enchant me by [his] enchantments over me. I had



k[ua] *er* *ḫa* *er* *maa* *āri - nā*

 come from within to see what I had made,



stutet *em* *tawi* *gemamu - nā*

 [and] was passing through the universe [which] I had created,

*em**kētem**χer - ā**ān**rex - ā**su*

when [something] aimed a blow at me, not know I what.

*ān**χet**ās**pu**ān**mu**ās**pu**āb - ā**χeri*

Fire is it?

Water is it? My heart containeth



.....

*hāt - ā**hāt - ā**āstili**āstili**āt**āt**χeri**χeri**mes*

fire, my limbs tremble, my members contain the children

*hesiu*

of quakings.

*hesiu**hesiu**āmmā**āmmā**āntu - nā**āntu - nā**āntu - nā**mesu - ā**mesu - ā*

I pray you let be brought to me my children

*neteru*

the gods,

*χui**χui**meḥet**meḥet**reχi**reχi**re - sen**re - sen*

mighty of words, skilful is their mouth,

*sarḥ*

their powers

*sarḥ**sen**peḥ - sen**peḥ - sen**ḥer**ḥer**iu**er - ef*

they reach to heaven. Came to him

*mesu*

[his] children,

*neter**neb**ām**ām**χeri**χeri**ākebu - nef**ākebu - nef*

every there with his cries of weeping.

*iu*

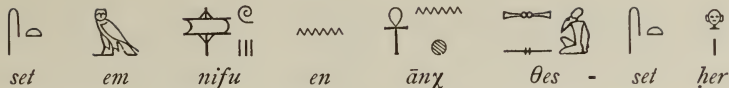
Came

*en**Āuset*

Isis

*χeri**χeri**χut - set**χut - set**āuset**re-**re-*

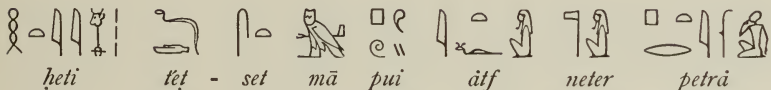
with her powerful words, the place of



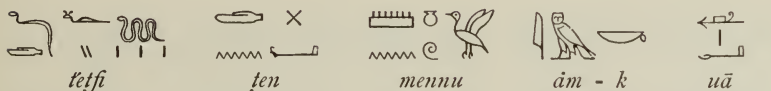
her mouth with the breath of life, her incantations



destroy diseases, her words make to live dead



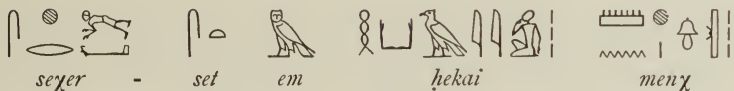
throats. Said she: What is this, O father divine, what is it?



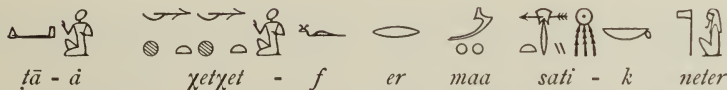
A serpent hath shot sickness into thee, a [thing]



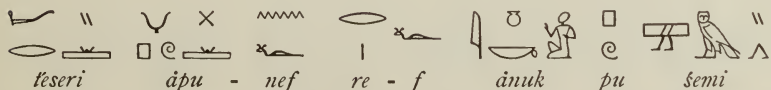
which thou hast made hath lifted up its head against thee. Verily




shall be overthrown it by words of power beneficent,



I will make it to depart in the sight of thy rays. The god

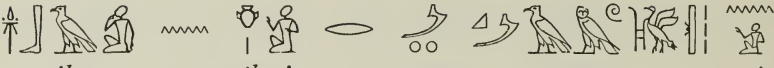


holy opened he his mouth [saying]: I was passing



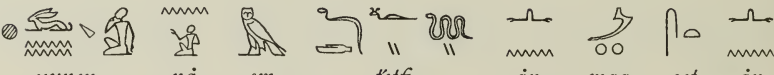
her *uat* *sutut* *em* *tauī* *set - ā*

along the way going through the two lands of my country




āba *en* *āb - ā* *er* *maa* *gemamu* *- nā*

wishing my heart to see what I had created,



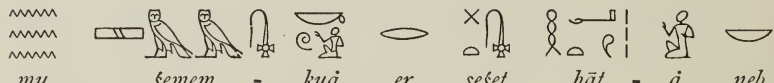
ḫunen *- nā* *em* *tetfi* *ān* *maa* *set* *ān*

[when] I was bitten by a serpent not saw [I] it.




ḫet *ās* *pu* *ān* *mu* *ās* *pu* *qebbh* *- kuā* *er*

Fire is it? Water is it? I am colder than



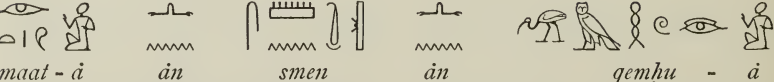
mu *semem* *- kuā* *er* *sešet* *ḫāt - ā* *neb*

water, I am hotter than fire. Members my all



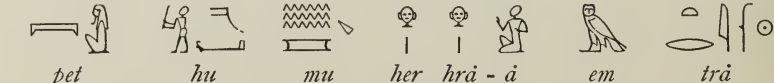
er *ḫeri* *fetet* *tuā* *āstīti*

[are] in a state of sweat. I tremble,



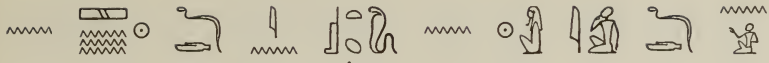
maat - ā *ān* *smen* *ān* *gemḫu* *- ā*

my eye is without stability, not can I see




pet *ḫu* *mu* *her* *ḫrā - ā* *em* *trā*


the heavens. Riseth water on my face [as] in the time




en semu tēt ān Āuset en Rā ā tēt - nā
 of summer. Said Isis to Rā:— O tell me



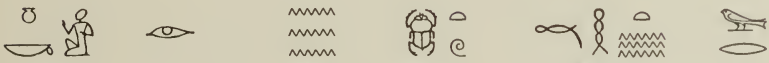
ren - k ātf - ā neter āny sa - tu her
 thy name, O my father divine, { [for] } the person who [hath power] over




ren - f ānuk āri pet ta thes
 his name. [Said Rā]:— I am the maker { of the } { and the } knitting together




tuu gemamu unnel her - f
 the mountain land, and creating what existeth upon it.




nuk āri mu ḫepertu Meht - ur
 I am the maker of the water, { making } into being Meht-ur,




āri ka en mut - f ḫeperu
 making the "Bull of his mother", the creator



nefemnelemiu nuk āri pet scseta
 of love-joys. I am the maker of heaven and have decked




ḫuti ḫāt-ā ba nu neteru em
 the two horizons, I have placed the soul of the gods



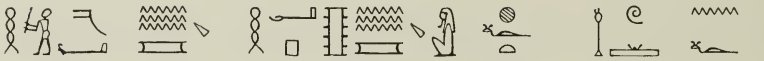
xennu - *set* *anuk* *un* *maui-f* *xeperu*

 within it. I am [he who when he] opens his eyes becometh




hetellu *axennu* *maui-f* *xeperu* *kekui*

 light, [when he] shutteth his two eyes becometh darkness.



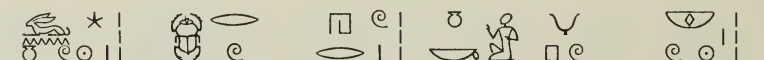
hu *mu* *Hāpi* *xeft* *utu - nef*

 Rise the waters of the Nile when he giveth the order,




an *rex* *en* *neteru* *ren - f* *nuk* *ari*

 not know the gods his name. I am the maker




unnu *xeperu* *hru* *nuk* *apu* *hebu*

 of the hours, the creator of the days. I am the opener of the festivals




renpit *gemamu* *atru* *nuk*

 of the year, the creator of streams of water, I am




ari *xet* *anxet* *er* *sexeperu* *kat* *en*

 the maker of the fire living making to be done the works of




am *nuk* *xepera* *em* *tuauu* *Rā* *em*

 the houses, I am Khepera in the morning, Rā in




 āhāu - f Tmu āmi māseru ān

his culmination and Tmu in the evening. [But] not




 xesef met em semi - set ān

was driven the poison out of its course, not




 netem neter āa tet ān Auset en Rā

was relieved the god great. Said Isis to Rā :—




 ān ren - k āpu em na tetu - k

Not is thy name mentioned among the things [which] thou
hast said




 nā ā tet - k set nā peri ta

to me. O tell thou it to me, and shall come out the



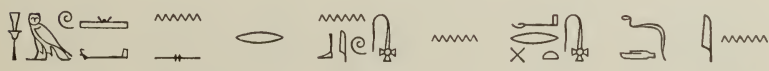
 metu ānχ sa tetmu - tu ren - f

poison. Shall live a person being declared his name.




 metu tetemu - set em tetemu

The poison it burned with burnings,




 sexem - nes er nebāu en ārt tet ān

it was stronger than the flames of fire. Said the



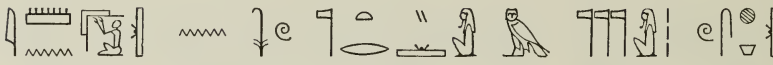
hen en Rā tāt - nā hehuti mā Auset

 Majesty of Rā :— I give myself to be searched out by Isis,




per em ren - ā em χat-ā er χat - s

 shall come forth my name from my body into her body.




āmen en su neteri em neteru useχ

 Hid himself the divine one from the gods, wide
 (i. e., empty)



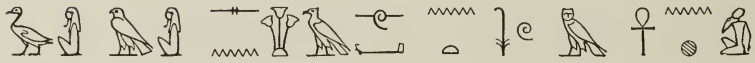
āuset em uāa en heh renput ār χeperu

 was the seat in the boat of millions of years. When it became




mā sep pert ent āb teḥ - s en

 about the time of the coming forth of the heart, she said to



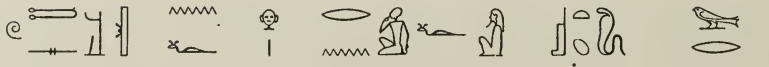
sa Heru senḥa ent su em āny

 [her] son Horus :— Let bind himself him by an oath sworn
 by the life



neter erṯāt neter maui-f neter āāt

 of the god, that may give the god his two eyes. The god great



uθes - nef her ren - f Auset ur

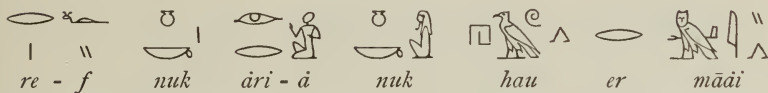
 was taken from him his name, [and] Isis the great lady



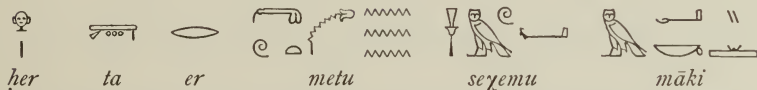
of enchantments [said] :— Run, poisons, come forth from Rā.



O Eye of Horus, come forth from the god and shine without



his mouth. I, I have worked. I dismiss to descend



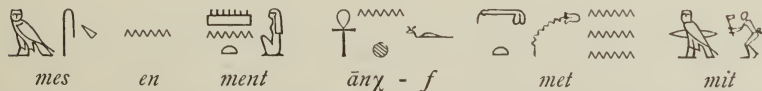
upon the ground the poison which hath been overcome. Verily



hath been taken from the god great his name. Rā,



may he live! the poison may it die! and conversely. A certain one,



the son of a certain one, may he live, the poison may [it] die.



[This] said Isis, the mighty lady, the mistress of the gods,

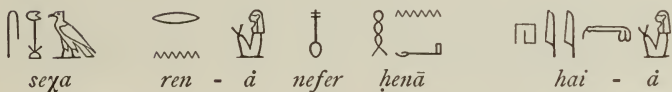
<i>reḫ</i>	<i>Rā</i>	<i>em</i>	<i>ren - f</i>	<i>les-f</i>	<i>tefet</i>
who knew	Rā	in	his name	his own.	To be said

<i>her</i>	<i>tut</i>	<i>en</i>	<i>Temu</i>	<i>ḥenā</i>	<i>Ḥeru</i>	<i>ḥekennu</i>
over an image of	Tmu	and	Horus	the divine givers of names,		

<i>erpit</i>	<i>Auset</i>	<i>tut</i>	<i>Heru</i>
[and over] a figure of Isis, and an image of Horus.			

FROM THE MONUMENT OF UAḤ-ĀB-RĀ EM KHU.

[XXVIth dynasty.]



May be remembered my name $\left\{ \begin{array}{l} \text{[for]} \\ \text{good} \end{array} \right\}$ with [those of] my husband



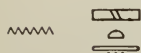
and my children by the gods dwelling in the nome of Mendes.

TEXTS FROM THE SARCOPHAGUS OF PAṬEPEP.

[XXVIth dynasty.]



Spreadeth she thy mother Nut over thee in her name




of "Hidden".

2. 
un - nek aa pet set - nek


Shall be opened to thee the doors of heaven, shall be unbolted for thee


aa sheh setep - θ mut-k nut

the doors of the stars of light, shall receive thee thy mother Nut.

3. 
mef an Tep - tu - f xent neter het am

Saith he who is on his hill, the chief {of the divine house,} who is


Ut neb Ta-tesser neter aa neb geres

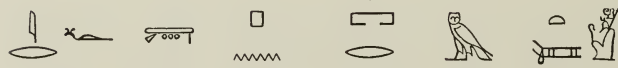
in Ut, the lord {of Ta-tcheser,} the god great, the lord of the sarcophagus,


ertaa - na em - sa-s em sa neb

"I work behind her with protection every".

4. 
un aa en xut aha - k

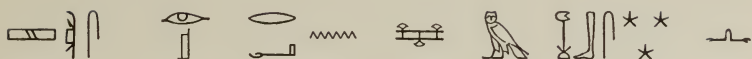
Shall be opened the doors of the horizon, thou shalt stand up


aref ta pen per em Tem

then on earth this coming forth as Tem.

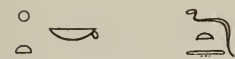
5. 
hetep - θ xu - a em bener neb emm

Thou restest; my strength is with sweetness all among




sesu *Ausâr* *erġā - nâ* *uat* *em* *ġabesu* *ân*

the servants of Osiris. I give a way among the stars. Not



mit - k *tetta*

shalt thou die for ever.

6. 


ha *Ausâr* *erġât* *en* *Ĥeru* *ġemġ - ŋu*

Hail Osiris! Granteth Horus [that] thou shalt be gathered together.



neteru *sen - sen* *er-k* *em* *ren - sen* *pu* *en*

The gods they join with thee in name their of



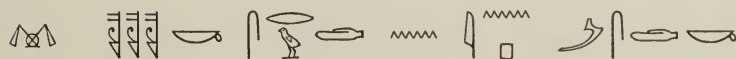
sen *ent* *âteruit*

“Brethren of the shrines of the North and South”.

7. 


ha *Ausâr* *âĥ - nek* *neteru* *ât - k*

Hail Osiris! Unite for thee the gods thy members,




ġemġ *ġesu - k* *seruġ* *en* *Anġu* *maġġ - k*

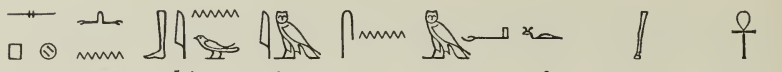
collecting thy bones. Maketh strong Anubis thy legs

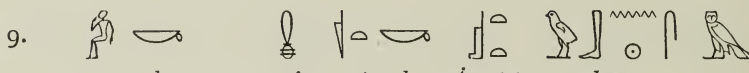



ġent *mennu - f* *seġeġ - f* *tu* *er* *pet*

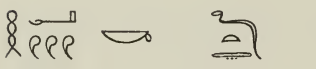
in his building; he leadeth thee into heaven.

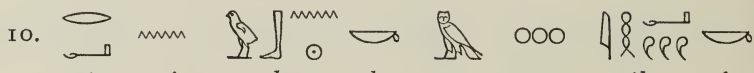
8. 
ha Aúsâr ân - nek Heru âbu neteru nebu em
 Hail Osiris! {Bringeth} Horus {the} of gods all at
 {to thee} {hearts}

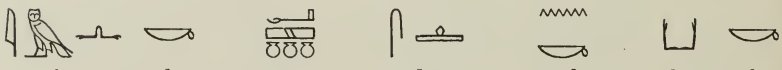

sep ân bân âm - sen mā - f nem ânχ
 once, not is there evil in them {in respect} {[O thou] livest!
 {of him,} {who] again}


9. 
renp - k mā qet - k Ausetet uben - s em
 Thou becomest young as thou wast. Isis she shineth in


pet en âb - k tes-s tet - k χu - s
 heaven at thy wish, she raiseth up thy body, she strengtheneth

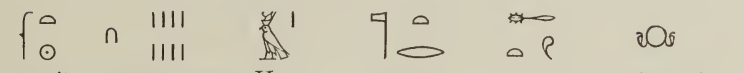

hāu - k tetta
 thy members for eternity.

10. 
ertā - nâ uben - k em χu âhâ - k
 I have granted that shalt shine thou, in splendour shall be
 thy limbs;


âm - k âs sehetep - nek ka - k
 not shalt thou lament; thou art at peace with thy Ka,



sehetep - f - θu tetta
 it shall be at peace with thee for ever.

THE LEGEND OF THE SEVEN YEARS' FAMINE IN THE REIGN OF TCHESER.



renpit met xemennu Heru neter xat suten net

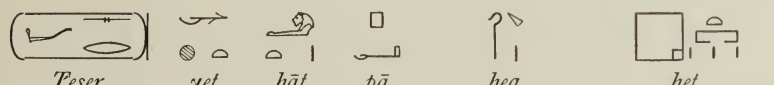
 Year eighteen of Horus, the divine body, the king of the North and South,



neter xat Heru nub

 the divine body, { the king of the } the divine body, the golden Horus,

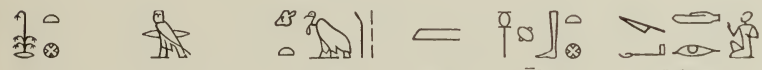
 { North and South, }



Tcheser xet hut pa heq het

 Tcheser. When { [to] the hereditary } the governor of the temples

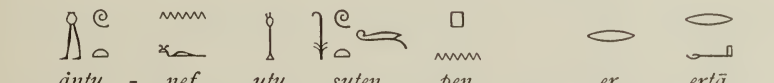
 { prince, }



reset mer xenti em Abet Matar

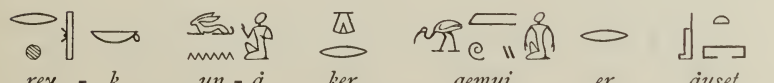
 of the south, the overseer of the Nubians in Abet Matar,

 (Elephantine or Aswan)



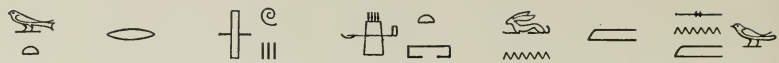
antu - nef utu suten pen er erfa

 was brought to him royal despatch this :— [This is] to make thee



rex - k un - a ker qemu er auset


 to know [that] I am possessing trouble upon the throne



urt er amu het aat un em senem


 great for those who are in the great house. Is in affliction

 (*i. e.*, palace)



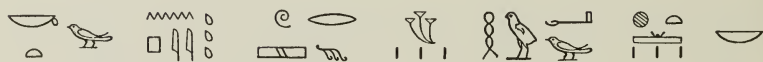
ab-a em fu er aa ur xeft tem iu

 my heart because of an evil great exceedingly, for not hath risen



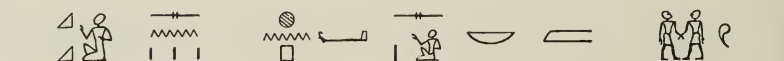
Hapi em rek-a em ahā renpit sexef

 the Nile in my time during a period of years seven.



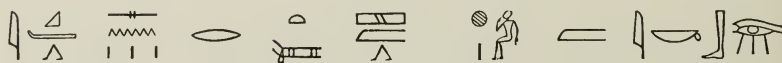
ket nepi user renpit huā xet neb

 Scarce is grain, are lacking herbs, wanting are things all




qeq - sen xenp sa neb em [sennu]-f

 [which] they can eat. Stealeth man every from his neighbour.



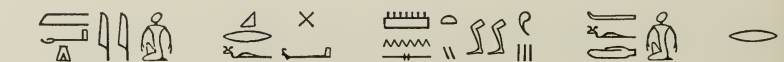
aq - sen er tem sem xi em akeb

 They would run but cannot move. The babe is in tears,



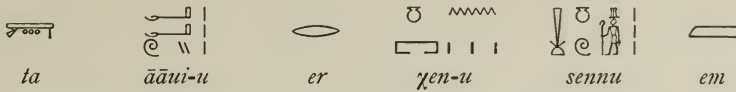
hun em senb aa ab - sen

 the child drags himself along, [as for] the old their heart

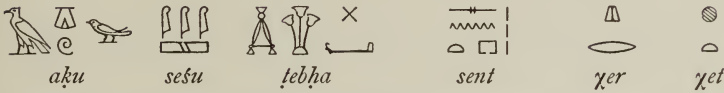


māki qeref menseti - u hufet er

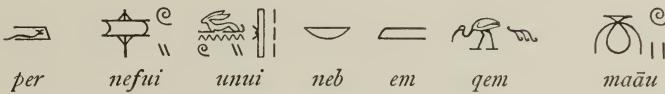
 is stricken down; totter their legs [and they] sprawl upon



the earth, their hands [lie] upon their bosoms. The nobles are



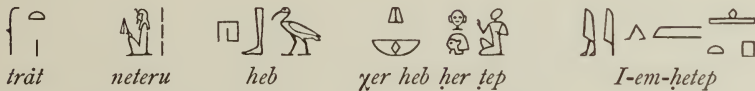
empty of counsel, is broken open the treasury, instead of money



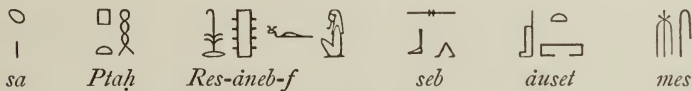
cometh forth wind. Beings all are in distress. Hath meditated



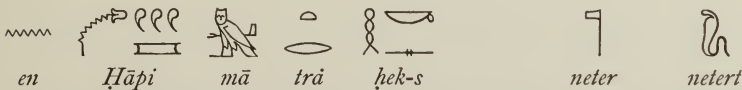
my heart going back to the aforetime upon the deliverer who was in my place



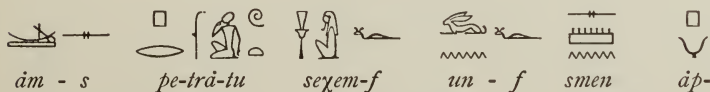
in the time of the gods, {the ibis-god, } the *kher-ḥeb* in chief, I-em-ḥetep
 (i. e., the chief reader) (i. e., Imouthis)




the son of Ptaḥ of his South Wall. Where is the place of the birth
 (i. e., of Memphis)



of the Nile? Who then is its guardian? [What] god [or] goddess




is in it? What then is his form? Is it he who hath announced



nā *āḥā* *renenet* *sem - ā* *en* *χent* *Het-seχet*

to me the provisions { of the } I will go to the dweller in Het-sekhet
 { harvest? }



su *ermen* *āb - f* *en* *sa* *neb* *er* *āri - sen*

who weareth out his patience on person every in [what] they do.



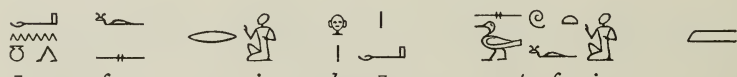
bes-ā *er* *het* *ānχet* *peḥ-ā* *barā (?)*

I will enter into the house of life, I will unroll the written scrolls,




sem-ā *ā* *er - sen* *šās* *pu* *āri - nef*

I will bring [my] hand upon them. A going forth he made,
 (i. e., Mātār)



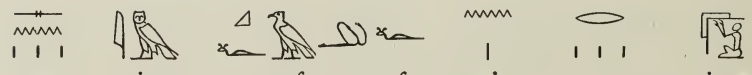
ānnu - f s *er - ā* *her-ā* *saut - f - ā* *em*

he came back to me immediately, he informed me concerning



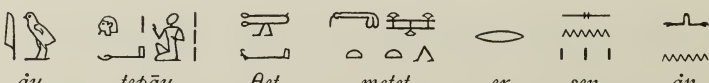
ḥait *Hāpi* *χet* *neb* *ān-*

the source of the Nile [and concerning] things all [which] written



sen *ām* *qefa - f - nā* *reu* *āmen*

are they therein. He revealed to me the chapters hidden




āu *ḥepāu* *θet* *metet* *er* *sen* *ān*

[my] ancestors took [their] way to them; not [existed]




sen - sen em suten terter rek tem - f

their seconds with [any] king since the creation of time. He spake



na un nut em her-ab ennu sper

to me :— There is a town in the midst of the stream, cometh forth



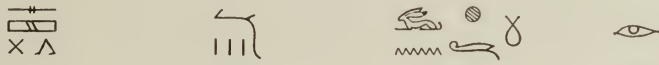
Hāp [ām-s] Ābet pu ren - f hā hāt pu

Hāpi from it; Ābet is its name, { at the } { the first }
 { beginning } { town }

II. 


senetemtē āb - ā ter setem - ā enen āq

Was doubly glad my heart when I heard this. [I] went in,



seš meru unḫ āri

revealed [to me] the superintendents what was sealed. Was made



āb āri sem seta āri

the libation, was made the celebration of the mysteries, was made



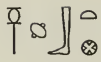
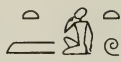
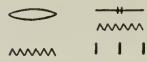
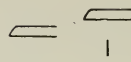
āb āat uḫen ta heqt apt āḥ

an offering great, an offering of bread, beer, ducks, oxen [and]



ḫet neb nefer en neteru neteret āmu

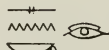
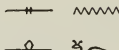
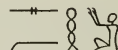
things all good to the gods [and] goddesses who are in

*Ābet**tem - tu**ren - sen**em kes*

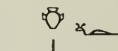
Elephantine, are proclaimed their names in the place [called]

*ster**ab**em**ānχ**usr**gem - ā**neter**āhā*

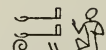
“Resteth the heart in life and strength”. I found the god standing

*em**senk - ā**sehetep - nef**em**tua**semeh -*

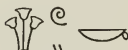
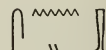
before my sight, he was gratified at [my] adoration, and I made

*s**embah - f**ābi**maat - f**ser**ab - f*

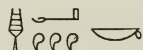
supplication before him. Opening his eyes, was moved his heart,

*ualet**xeru - f**nuk**xnemu**nub - k**āāui - ā*

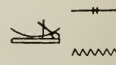
spake his voice, $\left\{ \begin{array}{l} \text{[saying]} \\ \text{I am} \end{array} \right\}$ Khnemu thy creator. My two hands

*hāui - k**er**seqa**fet - k**er**snib*


were upon thee to knit together thy body, to make healthy

*āhāu - k**ut - ā**ab - nek**āat**xer**āat*

thy members; I gave a heart to thee. Stones [lie] upon stones




... from times of old, $\left\{ \begin{array}{l} \text{[but] no} \\ \text{[one hath]} \end{array} \right\}$ done work with them



er ket het neter er semauī smu


 to build the temples of God, to repair what is in ruins,



er ab aterui ari arit en neb - f


 to carve the shrines [or] to do the work of his lord.

of the North and South,



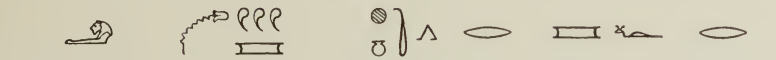
kerenti nuk neb nub nuk nub - f

 Because I am the lord, the creator, I am he [who] formed



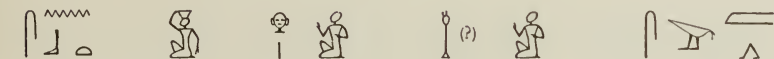
s tesef nu aa ur xep ker

 himself, the watery abyss great exceedingly which existed from



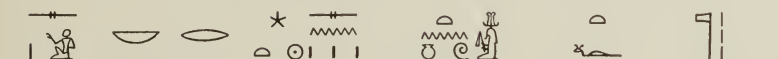
hat Hāp xenθ er mer - f er

 the beginning; the Nile riseth at his pleasure to make



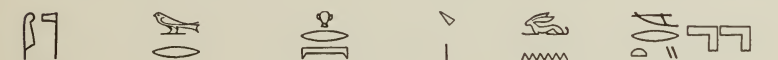
senbet fa her - a ut - a sem

 healthy the labourer for me. I am the director [and] guide



sa neb er unnut-sen tennu tef neteru

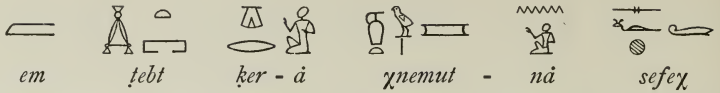
 of mankind all in their hour, a mighty god, the father of the gods,



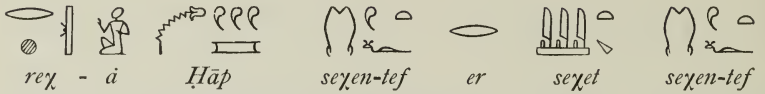
Su ur her ta un merti

 Shu, the mighty one, the prince of earth. Are the two halves

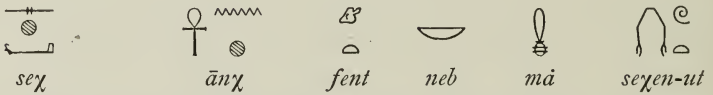
(i. e., east and west)



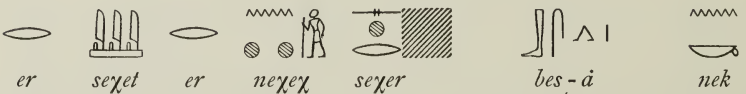
of heaven {the abode} I possess. A fountain is to me, to open (?) it
 { [which] }



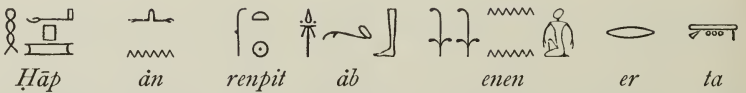
I know, Hapi (Nile) he embraceth the fields, his embrace



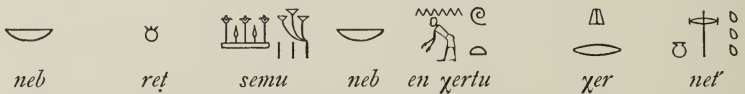
maketh abundant { [the means] } for nose every, according to [his] embrace
 { of life } (i. e., all people)



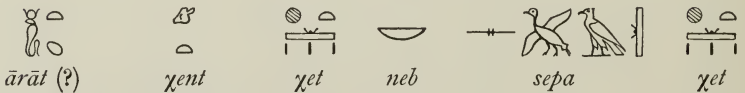
of the fields. I will make to flow for thee



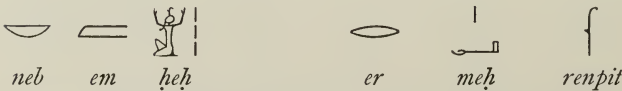
Hāp (Nile), without a year of need, subsiding upon land



the whole. { Shall } vegetation all, { shall bend } [which] bear grain,
 { shoot up } { [the plants] }



the goddess shall be over things all, shall increase things



all by millions according to the cubit of the year.

INSCRIPTION OF THE REIGN OF PTOLEMY V.

[Gizeh Museum, No. 5576.]




renpit *XXIII* *Qerpiaset* *hru* *XXIV* *enti*

Year twenty-three, [month] Gorpaaios, day twenty-four, which



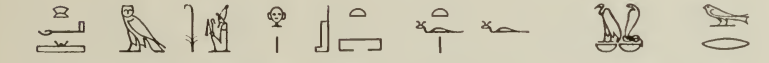
ari *en* *amu* *Ta-mert* *abet ftu* *pert*

maketh according to the people of Egypt month fourth of the spring,




hru *XXIV* *xer* *hen* *en* *Heru* *hunnu*

day twenty-four, under the Majesty of Horus the child,




xaa *em* *suten* *her* *auset* *tef - f* *ur*

diademed as king upon the seat of his father, { King of the North and South, } mighty



pchpeh *smen* *tauu* *senefer* *Ta-mert*

of valour, the establisher of the two lands, making happy Egypt,



menx *ab* *xer* *neteru* *Heru nub* *uat*

beneficent of heart before the gods, the golden Horus, bestowing

<i>ānχ</i>	<i>en</i>	<i>hamemu</i>	<i>neb</i>	<i>heb</i>	<i>Ptaḥ</i>	<i>mā</i>	<i>āḥi</i>
life upon		mankind, the lord of festivals			Ptah	like,	prince

<i>Rā</i>	<i>mā</i>	<i>suten</i>	<i>neterui</i>	<i>ātf</i>	<i>meri</i>	<i>āu en</i>
Rā like,		{ king of the North and South, }	of the gods the father-lovers the heir,			

<i>Ptaḥ</i>	<i>setep</i>	<i>usr</i>	<i>ka</i>	<i>Āmen Rā</i>	<i>seχem</i>	<i>meri</i>
of Ptaḥ the chosen one, mighty one of the <i>ka</i> the Form of Rā beloved, of Amen,						



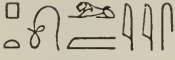


<i>sa Rā</i>	<i>Ptualmis</i>	<i>ānχ</i>	<i>ḥetta</i>	<i>Ptaḥ</i>	<i>meri</i>	
son of the Sun, Ptolemy, may he live for ever, beloved of Ptaḥ,						

<i>neterui</i>	<i>per</i>	<i>sa</i>	<i>en</i>	<i>Ptualmis</i>	<i>ḥenā</i>
the gods made manifest, son of Ptolemy and					

<i>Arsenat</i>	<i>neteru</i>	<i>ātf</i>	<i>meri</i>	<i>āb en</i>
Arsinoë, the gods the father-lovers, [being] priest of				


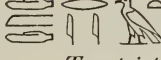


<i>Alksānters</i>	<i>ḥenā</i>	<i>neterui</i>	<i>net'</i>	<i>ḥā</i>	<i>neterui</i>	<i>sen</i>
Alexander	and of the gods Saviours, and the gods brothers,					

<i>ḥā</i>	<i>neterui</i>	<i>menχ</i>	<i>ḥenā</i>	<i>neterui</i>	<i>ātf meri ḥā</i>
and	the gods beneficent, and the gods father-lovers,				


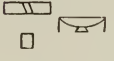



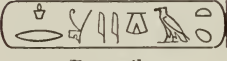
neter per Ptualmis sa Perrifes

and the god made manifest Ptolemy, the son of Pyrrhides,






au Teme'triat sat thurimkus

was Demetria, the daughter of Telemachus,



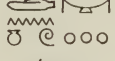


fa sep en gen ma Barenikat

the bearer of the reward of valour of Berenice







ta menχ au Arsenat sat

the beneficent, was Arsinoë the daughter

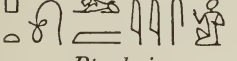


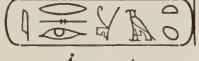

Qatmus fa tenu ma Arsenat

of Cadmus, the bearer of the basket of Arsinoë,

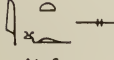





ta sent-s mer au Irenat sat

the sister-lover, was Irene, the daughter

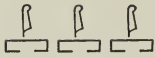
Ptualmis ab en Arsenat ta

of Ptolemy, the priestess of Arsinoë, the

atef - s meri hru pen sexau au meru

father-lover, on day this was made a decree. Were the governors



mau (?) peru



neter henu



heru sesetau



neter abu

of the temples, the priests, {those over the} the divine libationers
 mysteries,



aq



er



bu



faser



er



smer



neteru



em

[who] go into the place sacred to dress the gods in



satet



sen



henā



ānu neter



sāt



hā

their apparel, and the scribes of the holy books, and



θi



peru ānχ



henā



na



ki



ābu

the sages of the two houses of life, and the other priests



i



em



āteruīt



het' net



āu



Aneb-hetef

come from the shrines {of Upper and} to White Wall.
 {Lower Egypt} (Memphis)



TEXTS

TO BE TRANSLITERATED AND TRANSLATED

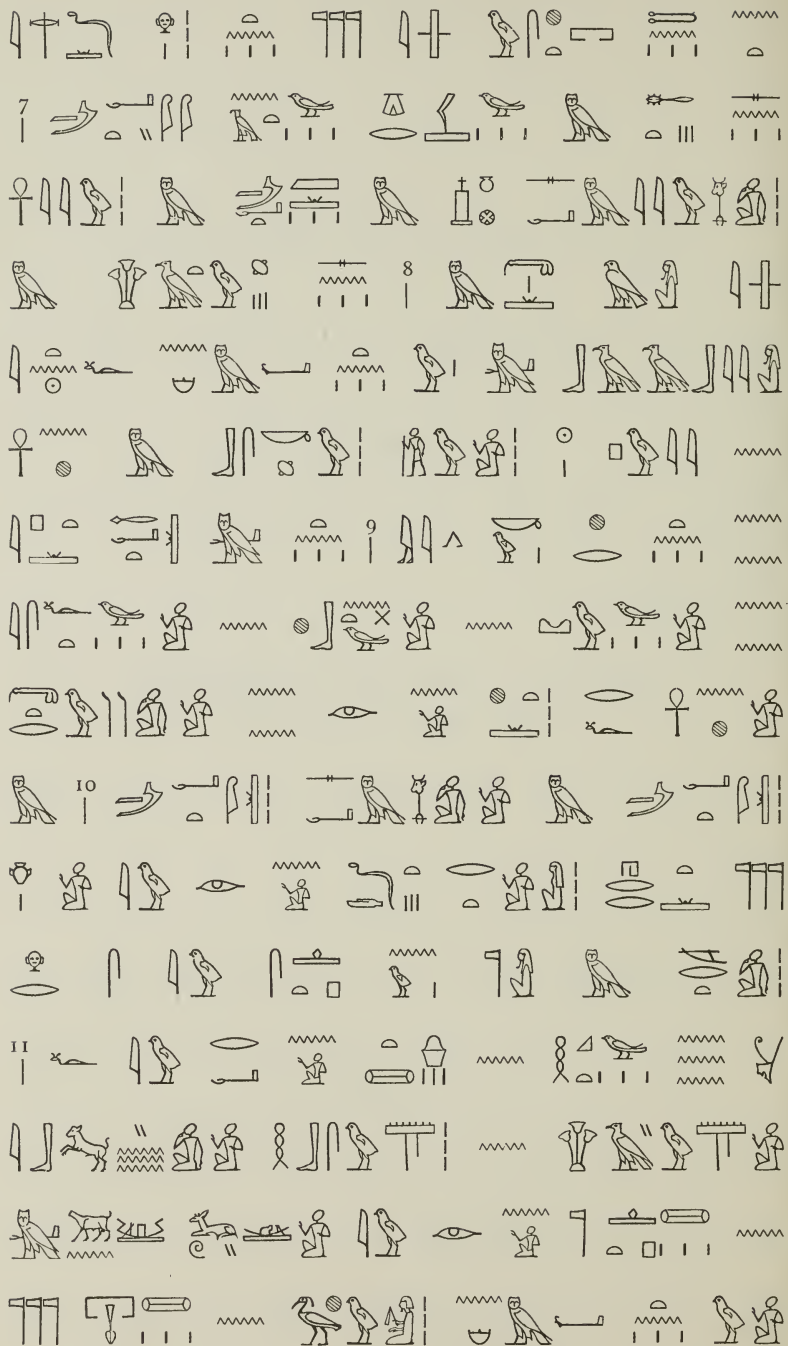
Titles of Usertsen III., King of Egypt.

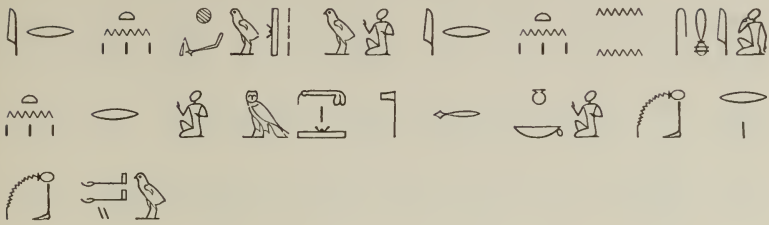


Address to the gods of Judgment.

[From the Papyrus of Nebseni.]

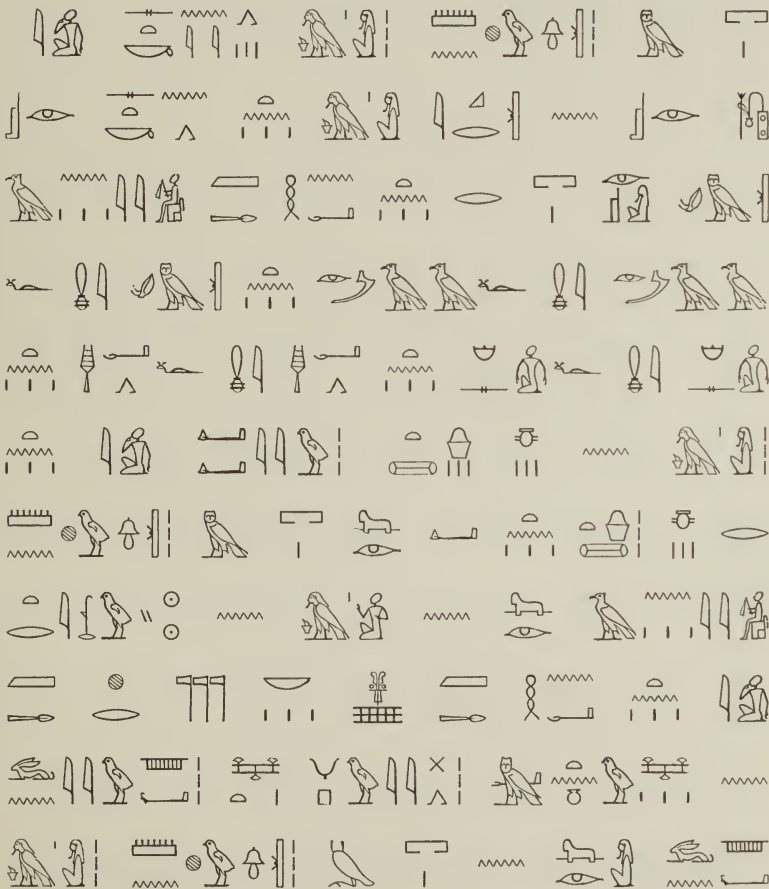






A prayer to the gods of the Underworld.

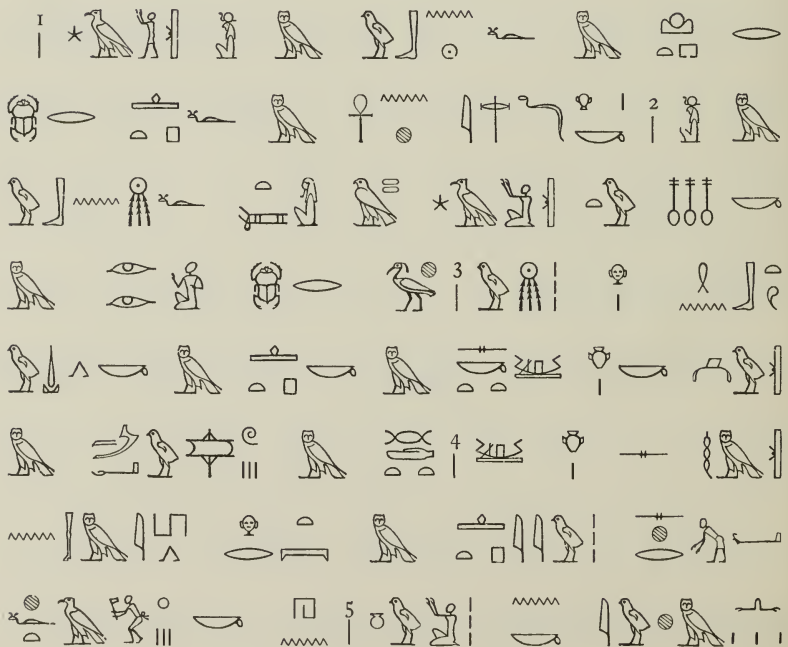
[From the Papyrus of Ani.]

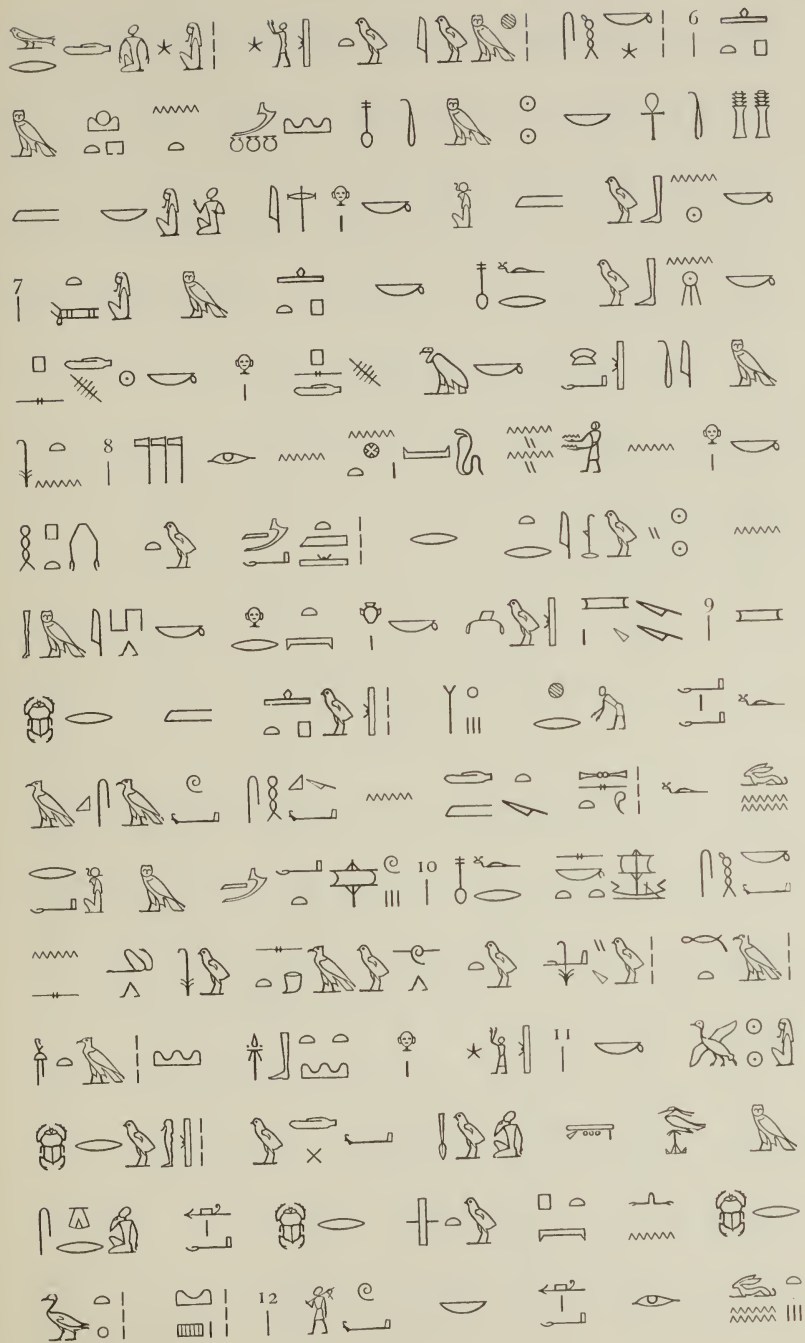


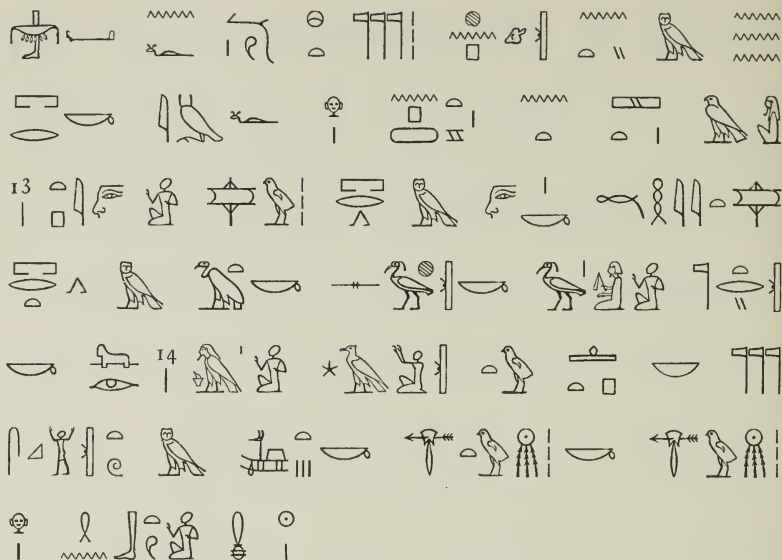


Hymn to Rā.

[From the Papyrus of Ani.]

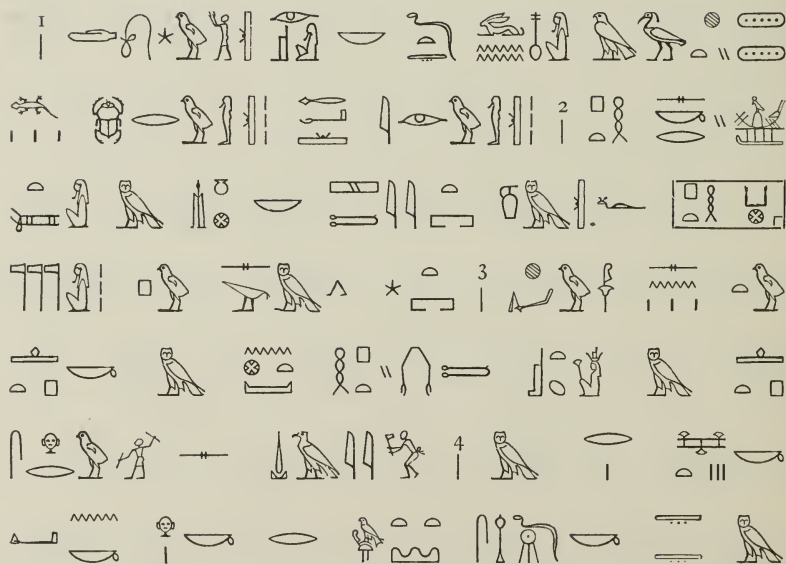






Hymn to Osiris.

[From the papyrus of Ani.]





A Litany.

[From the Papyrus of Ani.]



5.

6.

7.

8.

9.

A Prayer of Ani.

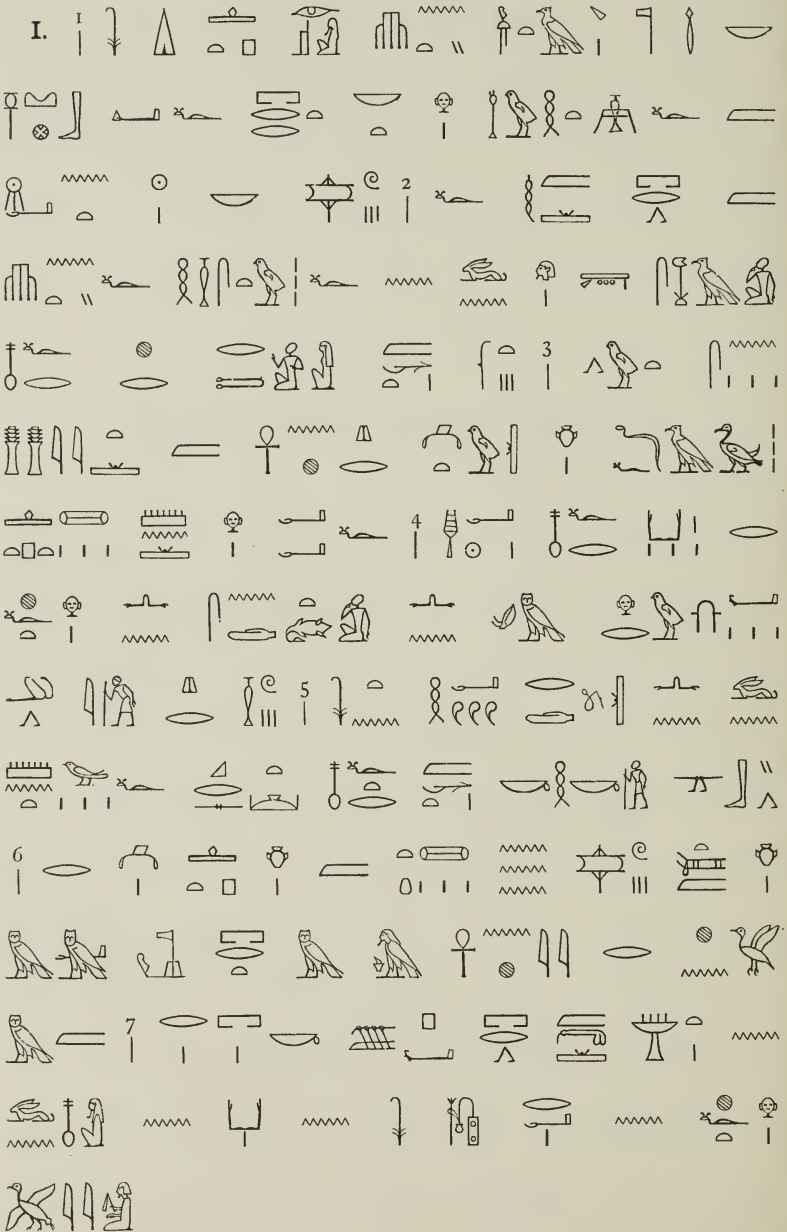
[From the Papyrus of Ani.]



Inscription of Seti I. King of Egypt.

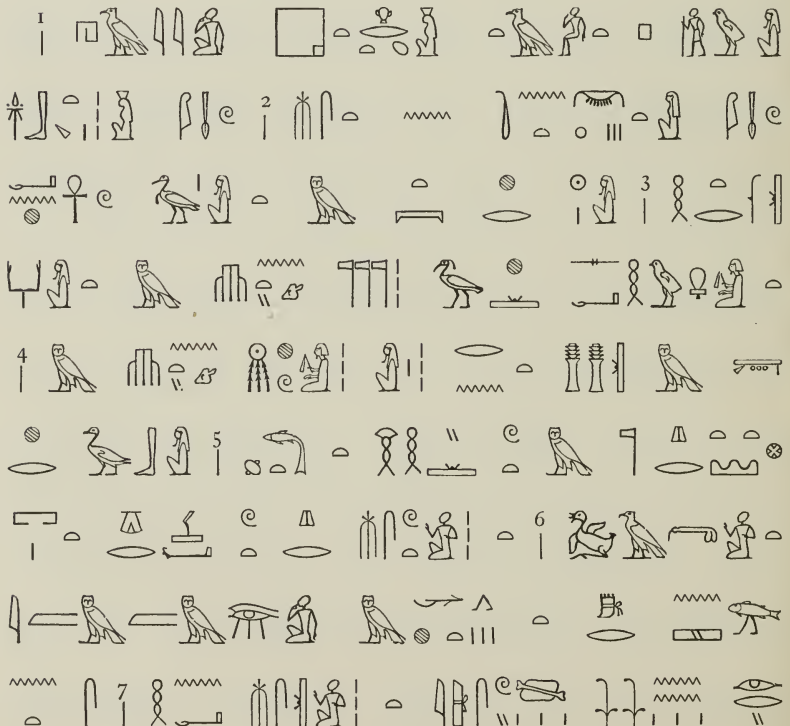


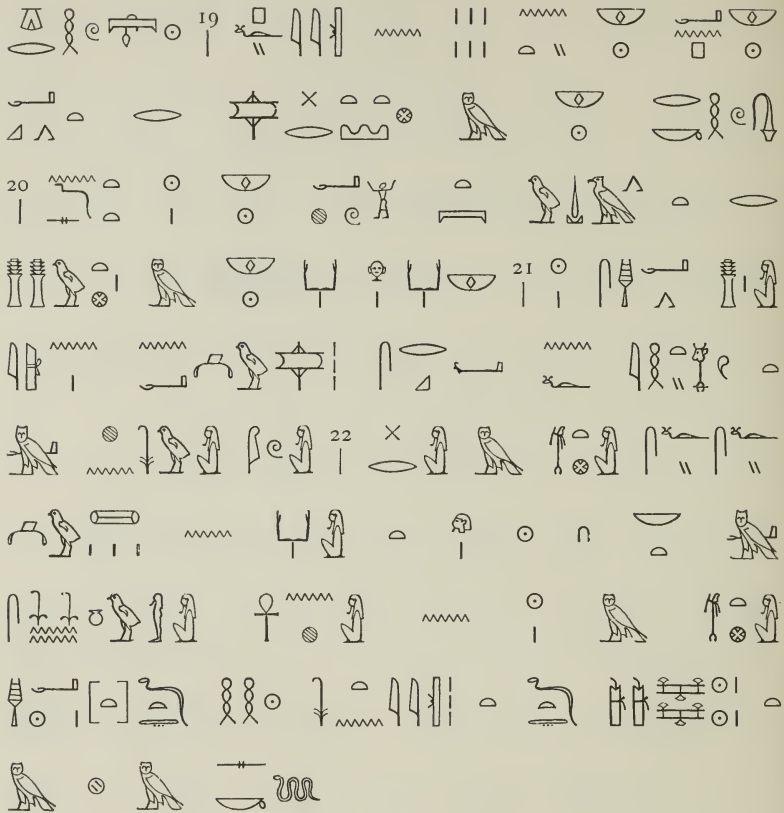
Inscriptions of the scribe Pai.





Address to the lady Ta-Ḳert-Ḳ-uru-ābtu.





Stele of Ṭāṭāu.



GLOSSARY.

A



Ani a proper name

agesau to cut off

atet moment

Ā

|

ā I, me



ā I, me



ā O



ā O



āau old age



āau praise, adoration



āās to cry out



āu to be



āuχemu those who do not



Āusār Osiris



Āusct Isis







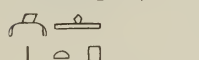

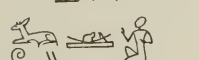

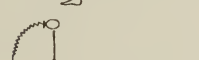
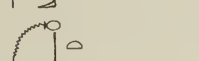


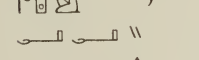

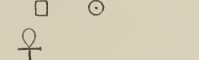
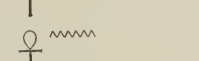

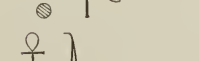

	<i>äuset</i>	place
	<i>äb</i>	heart
	<i>äbu</i>	hearts
	<i>äbi</i>	thirsty man
	<i>Äb̄tu</i>	nome of Abydos
	<i>Äb̄tu</i>	city of Abydos
	<i>Äbtet</i>	funeral mountain of Abydos
	<i>Äbtet</i>	the lady of Abydos
	<i>äbeṭ</i>	monthly festival
	<i>äpi</i>	to decree, judge
	<i>äpt</i>	judgment
	<i>äpui</i>	messengers, openers
	<i>äpu</i>	those
	<i>Äp-uat</i>	"opener of ways" <i>i. e.</i> , the name of a god
	<i>äm</i>	in, on, among, from, out of
	<i>ämi</i>	the one in
	<i>ämiu</i>	those dwelling in
	<i>ämu</i>	
	<i>ämtu</i>	in
	<i>äm</i>	gracious
	<i>äm</i>	delights





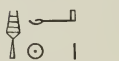
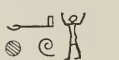
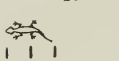

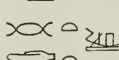

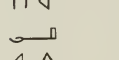


	<i>âmemmem</i>	to weep
	<i>âmen</i>	hidden
	<i>Âmenta</i>	the hidden place, the West
	<i>Âmentaiu</i>	those in the West
	<i>Âmentet</i>	the funeral mountain or city on the west bank of the Nile
	<i>âmax</i>	venerated
	<i>Âmsu</i>	name of a god or star
	<i>ân</i>	not, without, destitute of
	<i>ân</i>	by
	<i>ân</i>	to bring, carry
	<i>Ân</i>	name of a god
	<i>Ânnu</i>	Heliopolis
	<i>Ânpu</i>	Anubis
	<i>ânnu</i>	skin, colour
	<i>âner</i>	stone
	<i>Ânt</i>	name of a female
	<i>Ân-tes</i>	a mythological place
	<i>ânel' hrâ</i>	homage to thee!
	<i>âr</i>	then
	<i>âri</i>	to make, maker, to do

	<i>arit</i>	work
	<i>aritu</i>	made
	<i>aru</i>	forms
	<i>aref</i>	therefore
	<i>ah̄ti</i>	throat
	<i>ās</i>	tomb
	<i>āst</i>	tomb
	<i>āsiu</i>	those who are rewarded with something
	<i>ās̄fet</i>	sins, faults
	<i>āsn</i>	breath of air
	<i>āten</i>	disk
	<i>ātebui</i>	the two banks of the celestial Nile
	<i>āqer</i>	to be perfect
	<i>āqert</i>	a perfect thing
	<i>āqeru</i>	perfected divine beings
	<i>Ākertet</i>	} a name of the underworld
	<i>Ākert</i>	

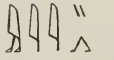

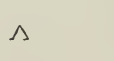

Ā

	<i>ā</i>	hand, power
	<i>āāui</i>	the two hands
	<i>āa</i>	great

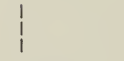
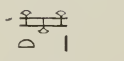
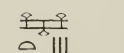
	}	<i>āāt</i>	great, mighty
		<i>āā</i>	mighty one
	}	<i>āu</i>	dilatation
		<i>āut āb</i>	joy, pleasure
		<i>āu hetep</i>	plenitude of peace
		<i>āu</i>	food, cakes
		<i>āui</i>	shipwrecked man
		<i>āb</i>	to meet
	}	<i>āb</i>	pure
		<i>ābt</i>	
		<i>āmam</i>	to eat
	}	<i>ān</i>	scribe
		<i>ānāni</i>	to break into
		<i>ānp</i>	name of a festival
		<i>ānχ</i>	to live, live!, life
	}	<i>ānχ</i>	to live
		<i>ānχu</i>	
	}	<i>ānχ-θ</i>	living
		<i>ānχi</i>	

	<i>ānχu</i>	} living beings
	<i>ānχiu</i>	
	<i>ānχ</i>	land of life
	<i>āhā</i>	to stand
	<i>āhā</i>	period of existence
	<i>āχu</i>	to lift up, to support
	<i>ās</i>	many
	<i>āat</i>	a kind of stone
	<i>āt̄tet</i>	name of a boat of the sun
	<i>āq</i>	just, true, equal
	} <i>āq</i>	to enter, to go in
		
	<i>āqu</i>	food


















I

	} <i>i</i>	to come
		
	} <i>iu</i>	to come
		





U

	<i>u</i>	they, them
	<i>uat</i>	way, road, path
	<i>uat</i>	roads

	<i>uahî</i>	to be permanent
	<i>Uast</i>	Thebes
	<i>Uatet</i>	name of a goddess
	<i>uâ</i>	I, me
	<i>uâa</i>	boat
	<i>uâ</i>	one
	<i>uât</i>	one
	<i>uben</i>	to rise (of the sun)
	<i>uben</i>	to rise (of the sun)
	<i>un</i>	to be, to exist
	<i>unen</i>	to be, is
	<i>unenet</i>	things which are
	<i>un</i>	to open
	<i>uniu</i>	openers
	<i>Un-nefer</i>	a name of Osiris
	<i>Unti</i>	a name of a god
	<i>ur</i>	great, great one
	<i>uru</i>	chiefs
	<i>Ur</i>	name of a god
	<i>urt</i>	name of a crown
	<i>urî</i>	those who rest

	<i>usu</i>	weak, feeble
	<i>usm</i>	electrum (?)
	<i>user</i>	to be strong
	<i>user</i>	power
	<i>Usertsen</i>	a king's name
	<i>usext</i>	a hall
	<i>usextet maätet</i>	hall of double right and truth
		
	<i>utit</i>	mummy bandages
	<i>utu</i>	to decree
	<i>utut</i>	decree
	<i>ut̄het</i>	altar of offerings
	<i>ut̄a</i>	to go forth, set out
		
	<i>ut̄ut</i>	the eye of the Sun
	<i>uṯ</i>	to shoot out
	<i>uṯet̄et̄</i>	commands

B

	<i>ba</i>	soul
		
	<i>ba</i>	divine soul
	<i>baiu</i>	souls



baiu divine souls



ba ram



Bai the divine Ram



Baba proper name



Baabi name of a god



bāh to overflow, inundate to flood



bāt wonders, marvels



bāt a kind of stone



bān evil, wicked



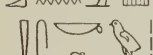
benerāt graciousness



beḫenti pylons



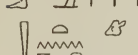
beḫennu a kind of stone



beseku intestines



betu to abominate



betennu oppression

P



p the



pa the



Pai proper name



pai to fly



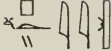






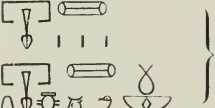
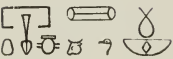






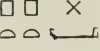


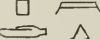


paut company, cycle



pautti the double company of the gods

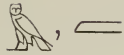
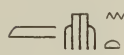
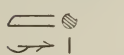
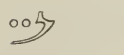
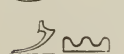
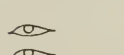


	<i>pu</i>	is
	<i>pui</i>	this
	<i>pfi</i>	that
	<i>pen</i>	this
	<i>per</i>	house
	<i>per</i>	} to come forth
	<i>peru</i>	
	<i>perert</i>	thing which is brought forth
	<i>pert</i>	appearance, manifestation
	<i>perxeru</i>	} sepulchral meals of bread, beer, oxen, fowl, linen bandages, etc.
		
	<i>peh</i>	to arrive at, attain to
	<i>pehreru</i>	runner
	<i>pest</i>	back
	<i>pest</i>	to shine
	<i>pet</i>	} heaven
		
	<i>petpet</i>	to break open
	<i>Ptah</i>	name of a god
	<i>Ptah-Sekeri-Tem</i>	the triad of Ptah, Socharis, and Tmu
	<i>pe</i>	to stretch out, extend


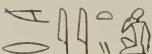




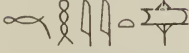








F

*f* he, his*fent* nose


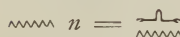
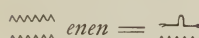
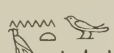

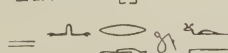
M



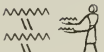




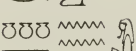
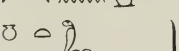




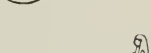


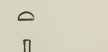
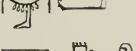


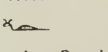

*em* in, among, upon, when,
as, with*emm* in*embah* in the presence of, before*emmā* with, from*em rex* knowingly*em xenti* among*em xet* following*emxetu* followers*em sent* round about, following*em sati* in front of*maa* to see*maati* the two eyes*manu* the mountain of the
setting sun*maär* to be strong, mighty




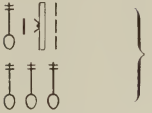



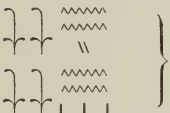












	<i>māt</i>	to be right and true, right and truth
	<i>Maāt</i>	the goddess of right and truth
	<i>Maāti</i>	twofold right and truth
	<i>mā-χeru</i>	one whose word is right and true
	<i>māū</i>	winds
	<i>mā</i>	like, as
	<i>māti</i>	like, as
	<i>mán</i>	daily
	<i>māχen</i>	boat
	<i>māket</i>	strength, protection
	<i>mātennu</i>	ways, paths
	<i>mu</i>	water
	<i>mut</i>	mother
	<i>men</i>	to stablish
	<i>men</i>	monuments
	<i>menχu</i>	beneficent, perfect
	<i>ment</i>	pain, sickness
	<i>ment</i>	daily
	<i>mcr</i>	to love, be loved





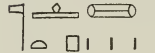
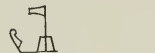

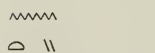
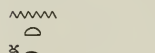
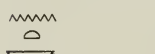

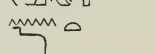
	<i>meri</i>	loving
	<i>meriti</i>	belo ^v ed
	<i>meru</i>	} will, wish
	<i>mert</i>	
	<i>mer</i>	superintendent
	<i>Mer-teses</i>	a mythological locality
	<i>mehit</i>	north wind
	<i>mehita</i>	dwellers in the north
	<i>mestu</i>	what is born
	<i>mestu</i>	children
	<i>mestet</i>	a kind of stone
	<i>met</i>	ten
	<i>meteru</i>	to bear [false] witness
	<i>me^u</i>	} words, speech
	<i>me^t</i>	

N

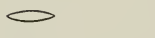




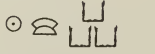

	<i>n</i>	of, to, before, by, with
	<i>an</i>	not, without
	<i>an</i>	not, without
	<i>nat</i>	without
	<i>Na^a-ru^t</i>	} a mythological locality,
	<i>An-ru^t-f</i>	
<i>i. e.</i> , "nothing grows in it"		

	<i>nā</i>	I, me
	<i>nās</i>	to call, invoke, proclaim
	<i>nini</i>	to do homage
	<i>nāāu</i>	winds
	<i>Nārt</i>	name of a god
	<i>nuā</i>	I, me
	<i>nuk</i>	I
	<i>Nu</i>	name of a god
	<i>Nut</i>	name of a goddess
	<i>Nut</i>	name of a goddess
	<i>nut</i>	city
	<i>nuti</i>	citizens
	<i>neb</i>	every, all
	<i>neb</i>	lord
	<i>nebu</i>	lords, all
	<i>nebt</i>	all, every, lord, lady
	<i>nub</i>	to form, to mould
	<i>Neb-er-ter</i>	name of a god
	<i>nept</i>	inundated land
	<i>nef</i>	him, to him
	<i>nefu</i>	winds
	<i>Nef-urtet</i>	a mythological locality

	<i>nefer</i>	to be good, or beautiful, a good thing
	<i>nefer-θ</i>	good
	<i>nefert</i>	a good thing
	<i>neferu</i>	beauties
	<i>nemā</i>	to stride
	<i>nemmāt</i>	step
	<i>nemeh</i>	feeble, weak
	<i>eneniu</i>	things which, those which
	<i>nehi</i>	suppliant
	<i>nehem</i>	to deliver
	<i>Nexen</i>	name of a city
	<i>nes</i>	her, it
	<i>nes</i>	tongue
	<i>nes</i>	to enter
	<i>nešemet</i>	boat
	<i>nek</i>	thee
	<i>ent</i>	of, which
	<i>net</i>	thou
	<i>netcr</i>	god, divine
	<i>neteru</i>	gods

	}	<i>neteru</i>	gods
			
		<i>neteru henu</i>	priests
		<i>neteru het</i>	temple
		<i>neteru hetepu</i>	divine offerings
	}	<i>Neteru-χert</i>	the underworld
			
		<i>enti</i>	of, who, which
		<i>entef</i>	he, him
		<i>entek</i>	thou
		<i>netem</i>	sweet, pleasant
		<i>netesetet</i>	little

R

	<i>er</i>	for, from, against, more than, to	
	<i>er hert</i>	upwards	
	}	<i>Rā</i>	the Sungod
			
	<i>Rā-Heru-χuti</i>	Rā-Harmachis	
	<i>Rā-χā-kau</i>	prenomen of Usertsen III.	
	<i>Rā-χeper-ka</i>	prenomen of Usertsen I.	



Rā-Tem-χeperā a triad of gods



re mouth



re-per temple



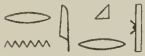
re-peru temples



eref therefore



ren name



Ren-āqer a proper name



renpit year



renput years



reχ to know



reχit intelligent beings



rekḥ name of a festival



rekḥu heat

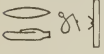


ret



reθ

men and women

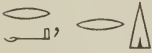


ruṭ

to grow



erṭāt



erṭā

to give

H



hai

O






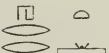
haker

name of a festival



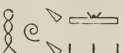
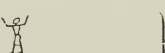

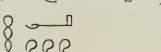


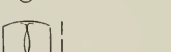





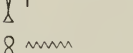










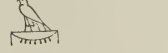
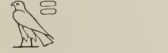



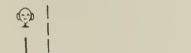




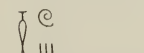

hamemet








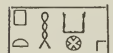





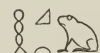
human beings

	<i>hennu</i>	to praise
	<i>hennu</i>	praises
	<i>hru</i>	day
	<i>hereret</i>	what is pleasing



H

	<i>haiu</i>	naked man
	<i>hatu</i>	foul, filth
	<i>hu</i>	food
	<i>hāāu</i>	to rejoice
	<i>hā</i>	limbs, members
	<i>Hāpi</i>	the Nile
	<i>heb</i>	festival
	<i>hebu</i>	festivals
	<i>hebsu</i>	clothing
	<i>hept</i>	to embrace
	<i>hems</i>	to sit
	<i>hemt</i>	wife
	<i>hen</i>	Majesty, priest
	<i>henā</i>	and, with
	<i>henti</i>	two periods of 60 years each















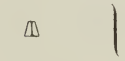




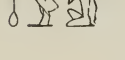
	<i>hent</i>	mistress, lady
	<i>her</i>	to, for, on, upon, by
	<i>her-ab</i>	} within
	<i>heri-ab</i>	
	<i>her entet</i>	because
	<i>her-s</i>	thereat
	<i>Heru</i>	Horus
	<i>Heru nub</i>	golden Horus
	<i>Heru-χuti</i>	} Harpocrates
	<i>Heru-χuti</i>	
	<i>Heru-χuti</i>	
	<i>hra</i>	face
	<i>hrau</i>	faces
	<i>heru</i>	terrors
	<i>hert</i>	celestial regions
	<i>hch</i>	eternity
	<i>hesu</i>	to be pleased
	<i>hesu</i>	} favours
	<i>hestu</i>	
	<i>hesui</i>	favoured ones

	<i>hēteḫ</i>	to rest, to repose, to be at peace, to set down, peace, to set (of the sun)
	<i>hēteḫ</i>	offering
	<i>hēteḫiu</i>	those who give peace
	<i>hēteḫpu</i>	offerings
	<i>hēteḫpet</i>	offerings
	<i>hētra</i>	to pay something due
	<i>Ḥet-ḫert</i>	Hathor
	<i>Ḥet-Plah-ka</i>	Memphis
	<i>het</i>	white
	<i>hetnut</i>	light
	<i>heq</i>	to rule
	<i>heq</i>	beer, ale
	<i>heqert</i>	hungry
	<i>Heqt</i>	name of a goddess

χ

	<i>χaut</i>	table, altar
	<i>χawit</i>	altar

	<i>χabesu</i>	stars
	<i>χat</i>	dead body
	<i>χat</i>	body, bodies
	<i>χā</i>	to be crowned
	<i>χā-θā</i>	crowned
	<i>χā</i>	crown
	<i>χu</i>	a spiritual part of a man
	<i>χu</i>	to glorify, be glorified, to protect
	<i>χu</i>	rays of light
	<i>χu</i>	shining, spiritual beings
	<i>χul</i>	horizon
	<i>χebent</i>	sin, wickedness
	<i>χeper</i>	to come into being
	<i>χeperu</i>	product, what exists
	<i>χeperu</i>	transformations, forms of existence
	<i>χeperā</i>	a god of creation

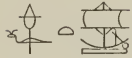
	}	<i>χeft</i>	towards, opposite, in face of
			
			
	}	<i>χefta</i>	enemies
			
			
	}	<i>χeml</i>	three
			
			
	}	<i>χeml</i>	copper, bronze
			
			
	}	<i>χnem</i>	to join, to unite
			
			
	}	<i>χnemu</i>	a god of creation
			
			
	}	<i>χen</i>	interior of
			
	}	<i>χen</i>	to alight, to hover over
	}	<i>χennu</i>	to draw out
	}	<i>χenp</i>	to draw out
	}	<i>χenti</i>	before, dwelling at
	}	<i>χensu</i>	name of a god
	}	<i>χer</i>	under, to, with
	}	<i>χer</i>	to cast down, be overthrown
	}	<i>χer-āba</i>	a city near Memphis
	}	<i>χeru</i>	voice, word



χer hebu chief readers



χesef to meet, to repulse



χeseft to sail up the river



χet things



χet to float down the river

S



s she, it, her, sign of the causative



sa son, child



sa Rā son of the Sun



Sa the god of intelligence



sam ta burial



sat earth



salu to shine, rays



sās six



sām to eat



sāmīu devourers



sānχ to vivify








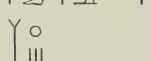
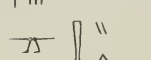
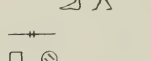
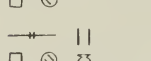
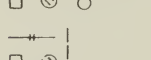
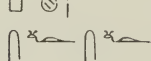
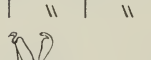




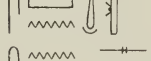
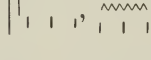
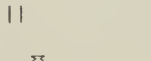
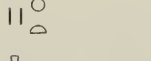
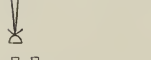
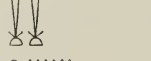
sār to bring forward


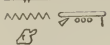
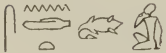














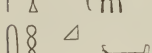

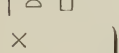



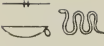
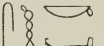

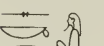
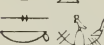
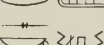

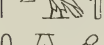
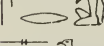
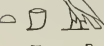

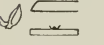

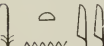

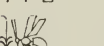
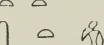


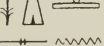
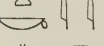
sāhā to make to stand up



sāhu the spiritual body

	<i>su</i>	he, him
	<i>suat</i>	to make to travel
	<i>Seb</i>	the god of the earth
	<i>sebu</i>	doors
	<i>sebâu</i>	fiends
		
	<i>sebi</i>	to pass on
	<i>sep</i>	case, moment, time
	<i>sep sen</i>	twice, duplicity
	<i>scpu</i>	times
	<i>sefisefi</i>	abundance
	<i>smauti</i> (?)	uniter of North and South
	<i>sem</i>	to guide, leader
	<i>smâ</i>	to accuse
	<i>smât</i> (?)	half monthly festival
	<i>smen</i>	to establish
	<i>sen</i>	they, them
	<i>sen</i>	two
	<i>sent</i>	twice
	<i>sen</i>	brother
	<i>sensen</i>	bases of statues
	<i>senb</i>	good health

	<i>sennu</i>	image
	<i>sen ta</i>	adoration
	<i>sençet</i>	to fear, fear
	<i>sençet</i>	timid man
	<i>seru</i>	nobles, chiefs
	<i>serq</i>	to make to breathe
	<i>seça</i>	to remember, remembrance
	<i>seçu</i>	to glorify
	<i>seçeper</i>	to make to come into being
	<i>seçem</i>	shrine
	<i>seçem</i>	strong
	<i>seçeniü</i>	those who make to alight
	<i>seçer</i>	to overthrow
	<i>seçeru</i>	things which go on, affairs, plans, schemes
	<i>seçet</i>	to be overthrown
	<i>seçeru</i>	to drive away
	<i>seçet'</i>	to illuminate
	<i>seçeq</i>	to cut, to sever
	<i>seçetep</i>	to lay to rest, to appease
	<i>seç</i>	to pass, motion
	<i>seçep</i>	to receive

	<i>sek</i>	infinity
	<i>sek</i>	to draw on
	<i>seku</i>	those who set
	<i>Seker</i>	name of a god
	<i>seker</i>	name of sacred boat
	<i>sektet</i>	a boat of the sun
	<i>sega</i>	to exalt
	<i>seker</i>	silence
	<i>sta</i>	to be towed along
	<i>setem</i>	to hear
		
	<i>suten</i>	king, royal
	<i>suteni</i>	sovereignty
	<i>suten an</i>	royal scribe
	<i>suten net</i> (or <i>bat</i>)	King of the North and South
	<i>Suten-henen</i>	Heracleopolis
	<i>suten hetep ta</i>	give a royal offering!
		
	<i>setekeni</i>	those who make to enter
	<i>stert</i>	a lying down
	<i>steri</i>	to lie down

SH

	<i>sāt</i>	slaughter
	<i>Šu</i>	name of a god
	<i>śu</i>	light
	<i>śeps</i>	sacred, holy
	<i>śem</i>	to go
	<i>śen</i>	to curse
	<i>śenār</i>	to repulse, be repulsed
	<i>śenbet</i>	body
	<i>śesi</i>	to follow
	<i>śet Heru</i>	"Lake of Horus", a mythological locality
	<i>śeta</i>	hidden
	<i>śeθit</i>	hidden place







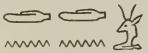






T

	<i>t</i>	thee, thou
	<i>ta</i>	bread, cakes
	<i>ta</i>	land, the earth
	<i>taui</i>	the lands of the North and South, the world
	<i>Ta-merā</i>	a name of Egypt
	<i>Ta-fescretet</i>	the underworld
	<i>tu</i>	thee, mark of the passive



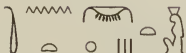

	<i>tepā</i>	to smell
	<i>tephet</i>	storehouse
	<i>tef</i>	father
	<i>Tem</i>	} a god of Heliopolis
	<i>Temu</i>	
	<i>tem āb</i>	strong of heart
	<i>temt</i>	sledge
	<i>ten</i>	ye, you
	<i>ten</i>	how many
	<i>traui</i>	} morning and evening
	<i>teχenui</i>	a pair of obelisks

T







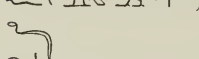




	<i>tā</i>	to give, giver
	<i>tātāiu</i>	givers
	<i>Tātāu</i>	name of a man
	<i>tu</i>	mountains
	<i>tu</i>	} evil, sin
	<i>tu</i>	
	<i>tua</i>	a hymn of praise
	<i>tuau</i>	to praise, adoration

	<i>tuat</i>	the underworld
	<i>tep</i>	head, upon, first
	<i>tept</i>	name of a festival
	<i>tep re</i>	utterance
	<i>temu</i>	to pronounce
	<i>temt</i>	knife
	<i>tenten</i>	confidence, boldness
	<i>tet</i>	the trunk containing the body of Osiris
	<i>tettet</i>	to be stable, firm
	<i>tettetit</i>	duration
	<i>Tettetu</i>	name of a town
	<i>Tettu</i>	
	<i>tekau</i>	to see





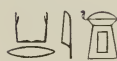


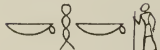
TH

	<i>θ</i>	thou, thee
	<i>θen</i>	ye, you
	<i>θent-nubt</i>	name of a woman
	<i>θest</i>	vertebrae

TCH

	}	<i>ta</i>	to go forth
			
	}	<i>ta</i>	husband
			
	}	<i>tafau</i>	funeral food or meals
			
			
	<i>tet</i>	body	
	<i>tetta</i>	eternity, for ever	
	<i>teṭ</i>	to speak, to declare	
	<i>teṭet</i>	words, things said	

K

	<i>k</i>	thou, thee, thy
	<i>ka</i>	the double of a man
	<i>kau</i>	doubles
	<i>ka</i>	a divine double
	<i>kara</i>	shrine
	<i>kaḥrāka</i>	a festival
	<i>kuā</i>	I, me
	<i>keḥek</i>	old age

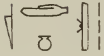
Q



qemāiu those in the south



qereset burial



get dispositions, natures

K



ker silence



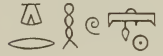
ker wicked, evil



ker to possess



ker-tu furnished



kerhu night



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