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ELEMENTARY EGYPTIAN GRAMMAR

ELEMENTARY
EGYPTIAN GRAMMAR

BY

MARGARET A. MURRAY

FOURTH EDITION

LONDON

BERNARD QUARITCH

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INTRODUCTION.



THIS little Grammar is intended only for absolute beginners, who wish to obtain some knowledge of the Egyptian language without any intention of doing any original work in it. To those who wish to take up the language thoroughly and scientifically, there is always Prof. Erman's *Egyptian Grammar*, which contains all that a student can require. My aim has been to produce a book which shall be to Egyptian what the ordinary school elementary Greek grammar is to Greek. I am told that by doing so I shall lower the standard of scholarship in Egyptian, but I confess that I fail to see the force of the argument. It has never been found that elementary Greek grammars, or instructing little boys in the elements of Greek, has lowered the scholarship in Greek, and why should it do so in Egyptian? On the contrary, I think that an elementary Egyptian grammar will increase the interest in the Egyptian language and literature by increasing that small section of the public who have felt the charm and fascination of that most ancient civilization, by showing them the firm foundation on which our knowledge of the language is built, and by letting them see the difficulties which have to be overcome, and the ease

with which the great masters of the language surmount the obstacles.

In the study of all ancient languages there are always two classes of people ; the large majority who know enough to follow a translation, appreciating the difficulties and enjoying the beauties ; and the small minority, to whom a new grammatical form, or a newly found exception to an established rule, is an absolute joy.

My Grammar is not intended for the latter class, but only for those who, knowing nothing, wish to know a little, in order to appreciate better the work of the great hieroglyphic scholars of our time. It contains nothing original, being founded entirely on Prof Erman's Grammar ; even the examples he gives in illustration of grammatical rules are copied, as being the best that could be found for that purpose. The twelve years' experience which I have had as a teacher of elementary hieroglyphs has shown me that a grammar of this kind is needed, and this is my only reason for publishing it.



My sincere thanks are due to Dr. Walker, for suggestions and help in the Grammar ; to Mr. and Mrs. Hayter, for much assistance in simplifying the arrangement of the book ; and to Prof. Flinders Petrie, for the kind and generous help which he has given me in this, as well as in all my other Egyptological work.

CHAPTER I.

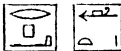







THE HIEROGLYPHIC SIGNS.



EGYPTIAN Hieroglyphs were in use from B.C. 5000, or even earlier, to A.D. 300, in all for nearly 5500 years. The origin of the writing was the same as that of all primitive nations, namely pictures, but unlike other nations the original forms were kept up for all sculptured monuments, until the very end. Side by side with the hieroglyphs, however, there was evolved a running hand used for ordinary writing, in which the picture signs were abbreviated and reduced till they lost almost all likeness to the originals from which they were derived. This running script is called Hieratic. It developed later on into the writing which is known as Demotic or Enchorial; and finally in the Ptolemaic period, when the Greek influence was at its height in Egypt, and the ancient knowledge and understanding of the hieroglyphs was dying out, it became the custom to write Egyptian in Greek letters, thus retaining the ancient language in a modern writing. This hybrid was called Coptic, and died out as a spoken language only in the 17th

century, though it is used in the liturgy of the Coptic churches in Egypt to this day.




Ex.	Hieroglyphic.	Coptic.	
		ΠΝΟΥΤΕ	= God.
	<i>Pa neter</i>	<i>Pnoute</i>	
		ΑΝΟΚ	= I.
	<i>ynek</i>	<i>anok</i>	

The hieroglyphic signs are pictures of human figures, animals, birds, and the common objects of daily life among the people, and in their early forms they throw great light on the civilisation of that distant time. The writing is usually from right to left (this is invariably the case in hieratic and demotic), but sometimes for decorative reasons the hieroglyphs are written from left to right. They can also be written in vertical columns. The rule is to read towards the faces of the animals and birds. For convenience sake, hieroglyphs are always printed from left to right. The words are written as much as possible in square groups for the sake of symmetry ;

ex.  For this reason many signs can be written either vertically or horizontally; ex.  or ,  or  Many sounds also have two signs, one vertical and one horizontal; ex.  or  or  *m*. Occasionally the spelling is sacrificed to

symmetry; ex.  *Khetef* instead of  *Kheft*, as the former makes the neater group.

The reading of the hieroglyphs was first deciphered by Champollion in 1822 from a study of the Rosetta Stone. He then discovered that the words which he was able to transliterate had their equivalents in Coptic, and that the language which had baffled so many scholars was the ancient form of a language well known to Orientalists. The foundation then of our reading of hieroglyphs is the knowledge of Coptic.

There are no vowels in Egyptian. The signs , , , are properly consonants; they are here transliterated *a*, *y*, *ā* and *u*, as the scientific transliteration is often a great stumbling-block to beginners. Groups of consonants like *sdm*, *ntr*, *htp*, are made pronounceable by the insertion of a short *ē* between the letters, *sedem*, *neter*, *hetep*, but it must be remembered that this *ē* is quite conventional, and is not indicated in the hieroglyphs. The student is strongly advised to adopt Prof. Erman's transliteration as soon as he becomes a little familiar with the Egyptian script.

Hieroglyphs are divided into four classes:—

1. Alphabetic.
2. Syllabic.
3. Word-signs.
4. Determinatives.

NOTE.—Mr. Griffith gives the name Phonograms to 1 and 2. The alphabetic signs are Unilateral Phonograms; the syllables are Biliteral or Triliteral Phonograms, according to the number of letters which they contain.

1. An *alphabetic* sign represents only one sound. They are used as in all languages for spelling out words. No true vowels are known, for Egyptian was written, like Hebrew and other Oriental languages, in consonants.

Hiero- glyph.	Transliteration.	Erman.	Hiero- glyph.	Transliteration.	Erman.
*	<i>a</i> (<i>aleph</i>)	;		<i>kh</i>	<i>ḫ</i>
	<i>y</i> (<i>yod</i>)	<i>j</i>		<i>kh</i>	<i>ḫ</i>
*	<i>ā</i> (<i>ayin</i>)	‘		<i>s</i>	<i>s</i>
* or	<i>u</i>	<i>w</i>		<i>s</i>	<i>š</i>
	<i>b</i>	<i>b</i>		<i>sh</i>	<i>š</i>
	<i>p</i>	<i>p</i>		<i>q</i>	<i>ḳ</i>
	<i>f</i>	<i>f</i>		<i>k</i>	<i>k</i>
	<i>m</i>	<i>m</i>		<i>g</i>	<i>g</i>
or	<i>n</i>	<i>n</i>		<i>t</i>	<i>t</i>
or	<i>r</i>	<i>r</i>		<i>th</i>	<i>ṯ</i>
	<i>h</i>	<i>h</i>		<i>d</i>	<i>d</i>
	<i>ḥ</i>	<i>ḥ</i>		<i>z</i> (as in azure)	<i>ḏ</i>
				<i>y</i>	<i>y</i>
				<i>i</i>	<i>i</i>







NOTE.—Words beginning with are often written without that letter, e.g. for .

2. A *syllabic* sign represents two or more consonantal sounds:—




Ex. *men*. *per*, *kheper*, *nezem*.



* These letters are transliterated with a vowel, but they should properly be consonants. Aleph and ayin are shown by the Coptic to be aspirates, and the U is a W.

Complement shows which value is to be used ; thus :





  *sekhem*,   *kherp*,   *āba*. Sometimes

the letter used for the Phonetic Complement is not the last, but is the most characteristic of the word ; e.g.

  *uz*, To command, where the first letter  *u* is






the Phonetic Complement ;  *heqa*, Ruler, where the middle letter  *q* is the Phonetic Complement.




Sometimes, in order to make a symmetrical group, the two last letters of a trilateral syllable are written

out ; e.g.   *kherp*, To lead ;   *nefer*,

Beautiful.








Syllabic signs originated as pictures of the object, and were afterwards used merely to represent the combination of letters of which they are formed.



Ex.  *her* means in the first instance a Face, and is often used in that sense, but it is also used as a syllabic sign where the combination *h* and *r* are required, as in   *heryt*, Terror. So also  *khet*, which originally meant a Branch, is used as a syllable where *kh* and *t* are needed, as in  *neklit* (lit. *n-kht-kh-t*), Strength.

3. A *word-sign* is the picture of an object used as the word for that object ; e.g.  the picture of a child means Child,  the picture of the sun means Sun,  the plan of a house means House. Word-




signs are difficult to distinguish at first, as a sign is often used as a syllable or as a determinative, as well as a word-sign. As a rule, however, a single sign which represents a whole word is followed by an upright stroke | (see below).

4. A *determinative* is a picture of the object which follows a word. It is not pronounced, and is written merely as a guide to the reader that he may distinguish the meaning of a word at a glance.




Ex.   *thesem*, "Dog," is followed by the picture of a dog.   *hesfau*, "Snake," is followed by the picture of a snake.  *pes*, "To cook," is followed by the picture of fire. There are, however, a great many words which cannot be expressed pictorially; these are followed by the picture of a roll of papyrus,  or , which is the sign of the Abstract, and which shows that the word can be expressed in writing though not in a picture. Ex.




 *reh*, "To know."  *yp*, "To reckon."

The upright stroke, which follows word-signs and all words written with one sign only, is a special kind of determinative, and is merely a guide to the reader that the preceding sign represents the entire word.

Ex.  *du*, "Hill;"  *re*, "Mouth;"  *sa*, "Back."





The stroke is often used with a picture determinative.

Ex.  *mer*, "Canal;"  *hen*, "Slave;"  *se*, "Man." The feminine ending *t* (see p. 22) was

lost very early in pronunciation, but was continued in the written language; therefore many feminine words take the upright stroke, as the *t* was not considered a part of the word. Ex.  *khasi*, "Foreign country;"  *renpet*, "Year;"  *net*, "City." The stroke is sometimes used to emphasize a determinative.

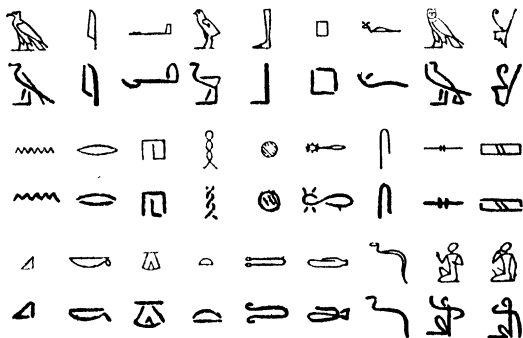
For the determinative of the plural, see p. 24.

A few words take no determinative.

Ex.  *yu*, "It is;"  *yr*, "To do;" 
ur, "Great;"  *zed*, "To say."

THE WRITING OF THE SIGNS.

A simple form is used for writing the hieroglyphs, especially the human figures and birds. The alphabet and some of the commonest of the syllables and determinatives are given here.





The signs must be kept quite upright, and should be written with a rather thick pen. When proficient the student should then practise writing them in the opposite direction, from right to left, thus :—




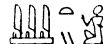




CHAPTER II.

FORMATION OF SENTENCES.

THERE are three forms of sentence in Egyptian :

- (1) The Verbal Sentence.
- (2) The Simple Nominal Sentence.
- (3) The Compound Nominal Sentence.

(1) **The Verbal Sentence.** The name *Verbal* is given to this kind of sentence, as in it the verb occupies the principal position at the beginning of the sentence, preceding the subject. The order of words is as follows :—

1. Verb.	2. Subject.	3. Object.
Ex : VERB.  <i>sedem</i> Hears	SUBJECT.  <i>sekhti</i> the peasant	OBJECT.  <i>kheru</i> a voice.
 <i>mern</i> Loved	 <i>ef</i> he	 <i>su</i> him.

VERB.	SUBJECT.	OBJECT.
<i>khem</i>	<i>ek</i>	<i>sa-ek</i>
Bend	thou	back thy.

(2) **The Simple Nominal Sentence.** In Egyptian, as in many Oriental languages, a sentence is often formed without any verb, but is complete in itself. This is not possible in English, though a secondary clause may sometimes be formed as a Simple Nominal sentence to avoid the repetition of a verb; e.g. "I am from the town, you from the country," "A. is a rich man, B. a poor man." In these two instances the second clauses, "You from the country," and "B. a poor man," are Nominal Sentences. The name *Nominal* is given to this kind of sentence because the subject is always a Noun or an Absolute Pronoun (pp. 17, 18).

In Egyptian the missing verb is always some form of the verb To be.




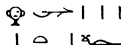
The order of words is :

1. Subject.
2. Predicate.

The subject is either a *Noun* or an *Absolute pronoun* (see pp. 17, 18); the predicate may be a *Substantive*, an *Adjective*, or a *Prepositional phrase*.

Ex.	SUBJECT.	PREDICATE.
	<i>Ynuk</i>	<i>neb ymat</i>


I [am] the lord of graciousness.

SUBJECT.		PREDICATE.
		
<i>ren - ek</i>		<i>nefer</i>
Name thy	[is]	beautiful.
		
<i>Deqer</i>	<i>neb</i>	<i>her khetu-ef</i>
Fruits	all [are].	upon its trees.



(3) **The Compound Nominal Sentence.** The Compound Nominal Sentence is so called because it is formed upon the model of the Simple Nominal Sentence (i.e. with the subject preceding), but with a verb inserted. The order of the words is :

1. Subject.
2. Verb.

The forms of the verb used are :

- (a) with intransitives and passives, the pseudo-participle (p. 57).
- (b) with transitives,  *her* with infinitive.

INTRANSITIVE VERBS.

SUBJECT.	VERB.
	
<i>yau</i>	<i>hau</i>
Old age	advances.

SUBJECT.

*yb-ef*

Heart his

VERB.

*au*

is glad.

TRANSITIVE VERBS.

SUBJECT.

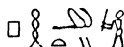
*yhu*

Childishness

VERB.

*her**mau*

upon renewing (i.e. is renewed).

*pehti*

Strength

*her aq*

upon diminishing

(i e. Strength diminishes).

The difference in the formation of sentences adds variety to the style in a long piece of prose or in a poem, and prevents monotony.

THE ORDER OF WORDS.

The sentence is divided into two parts.

- a. The first part contains verb, subject, direct and indirect object.
- β. The second part contains specifications of time and space.

In the first part of a Verbal sentence the order of words is as follows :

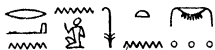
1. Verb.
2. Subject.
3. Direct object.
4. Indirect object.

Ex.  *erdyn nī-sut neb en byk-ef* The King gave gold to his servant.


When the object, either direct or indirect, is a pronoun, it will precede the subject, if the subject is a substantive.


Rule 1. A pronoun, whether subject or object, is always put next to the verb.

Rule 2. The pronominal suffix always precedes the absolute pronoun (p. 17).

Ex.  *erdyn n-y nī-sut neb* The King gave me gold.


 *erdyn su nī-sut en byk-ef* The King gave it to his servant.


 *erdyn n-y su nī-sut* The King gave it to me.



 *erdyn-ef n-y su* He gave it to me.


EMPHASIS.

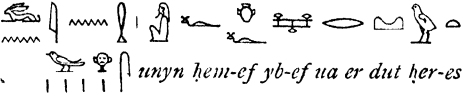
Emphasis consists in placing before the sentence a word to which it is desired to attract attention; the word is afterwards resumed by a pronoun in the sentence. This is very frequently done contrary to our general usage, the word King, for instance, being constantly emphasized in this way.

Ex.  *hest-y peh-es pet*
My praise, it reached heaven.


khast nebt rutn-y er-es,
yu yrn-y hed ym-es Every country to
which I went (lit. I went to it), I was a
hero in it.

The auxiliary verbs  *āhān* and  *un*
sometimes stand before the emphasized word.

Ex.  *āhān hem*
en nī-sut byt menyn-ef Then the majesty
of the King of Upper and Lower Egypt,
he died.


unyn hem-ef yb-ef ua er dut her-es
Then his majesty, his heart was sad con-
cerning it.

CHAPTER III.

PRONOUNS.















Personal.

There are two kinds of personal pronouns :


1. The suffixed.
2. The absolute.

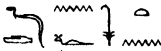
1. *Suffixes.*

These pronouns are suffixed to the verb or the noun to which they belong, and are written after the determinative. They are employed as subject, as possessive, or in cases governed by a preposition.

Singular.	Translitera- tion.	Meaning.		Governed by prep.
		Subject.	Possessive.	
1 per. mas.  or 	<i>y</i>	I	my	[to] me
fem. 	<i>y</i>	I	my	[to] me
2 per. mas. 	<i>ck</i>	thou	thy	[to] thee
fem. 	<i>eth</i>	thou	thy	[to] thee
3 per. mas. 	<i>ef</i>	he	his	[to] him
fem.  or 	<i>es</i>	she	her	[to] her
Plural.				
1 per. mas.  and fem.	<i>en</i>	we	our	[to] us
2 per. mas.  and fem.  	<i>then</i>	you	your	[to] you
3 per. mas.  and fem.  or  	<i>sen</i>	they	their	[to] them

Ex. As subject,  *mer-ef* He loves.

As possessive,  *yb-ef* His heart.





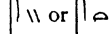
Governed by prep.,  *zed en-ef*
nī-sut (seten) The King speaks to him
 (lit. speaks to him the King).

2. Absolute.



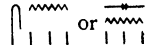
(a) The absolute pronoun stands alone as in English.



Ex. "His mother took him to the play," where "him" stands quite alone. It is usually employed as the object of the sentence, though on rare occasions it is found as the subject.


Singular.

		Transliteration.	Meaning.
1st pers. masc. and fem.		<i>uy</i>	me
2nd pers. masc.		<i>thu</i>	thee
fem.		<i>then</i>	thee
3rd pers. masc.		<i>su</i>	him
fem.		<i>sī or set</i>	her

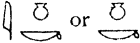




Plural.

1st pers. masc. and fem.		<i>en</i>	us
2nd pers. masc. and fem.		<i>then</i>	you
3rd pers. masc. and fem.		<i>sen</i>	them



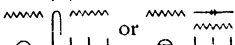
Ex.  *gemn-ef uy* He found me.
 *erdy-ek su* Thou gavest it.


(b) Another and later form of the absolute pronoun is used for emphasis. It is always the subject of the sentence and occurs only in the Simple and Compound Nominal Sentences. With the exceptions of the first person singular and plural, it is regularly formed by the syllable  *ent* followed by the possessive suffixes.

Singular.

1st pers. masc. and fem.		<i>ynut</i>	I
2nd pers. masc.		<i>entek</i>	thou
fem.		<i>enteth</i>	thou
3rd pers. masc.		<i>entef</i>	he
fem.		<i>entes</i>	she

Plural.

1st pers. masc. and fem.		<i>ynen</i>	we
2nd pers. masc. and fem.		<i>entthen</i>	you
3rd pers. masc. and fem.		<i>entsen</i>	they

NOTE.—Each of these pronouns has in it an inherent ; see "Emphatic Particles."

Ex.  *entsen seshem neter aa* They lead the great god.

3. *Reflexive.*

The reflexive is formed as in English by the combination of the word for "self" with the possessive pronouns.

Singular.

1st pers. masc.			<i>zesy</i>	myself
fem.			<i>zesy</i>	myself
2nd pers. masc.			<i>zesek</i>	thyself
fem.			<i>zeseth</i>	thyself
3rd pers. masc.			<i>zesef</i>	himself
fem.			<i>zeses</i>	herself





Plural.

1st pers. masc. and fem.			<i>zesen</i>	ourselves
2nd pers. masc. and fem.			<i>zesthen</i>	yourselves
3rd pers. masc. and fem.			<i>zessen</i>	themselves



Ex. I [am] the great god who creates (lit. creating) himself.









Demonstratives.



A.	Singular.		Plural.			
masc.		<i>pen</i>	} this		<i>yphen</i>	} these
fem.		<i>ten</i>			<i>ypten</i>	

A.		Singular.		Plural.	
masc.		<i>pef</i>	} that		} <i>nefa</i> those
fem.		<i>tef</i>			

These forms follow their substantive.




Ex.   *mer pen* This canal.

Instead of   *ypen* and   *ypten*, the forms   *nen* or   *nen en* are used (see D).

B   *pu* (lit. This) (see p. 60).






It always follows its substantive and is indeclinable. It is used—

1. in sentences in which no verb occurs, where it is translated as "It is" or "That is."

Ex.    *Rā pu* It is Ra (lit. Ra this).

2. occasionally after the *sedem-ef* form of the verb (p. 55), to denote a condition attained.










Ex. [When you find this or that in him]

     *senb-ef pu* then he is well.




3. as a vocative in ceremonial address.





Ex.     *Pepy pu* O Pepy.




















4. in apposition.

Ex.          *Amuīnshy heqa pu en Tenu* Amuīnshy, prince of Tenu.

C. Another demonstrative pronoun, which occurs in the later period of the language, is always placed before the substantive, and is almost equivalent to our definite article.

Singular.		Plural (rare).	
masc.	 <i>pa</i>	} this, the	 <i>pau</i> these the
fem.	 <i>ta</i>		

D.  *nen*,  *nu*, and  *na*, are used as demonstrative pronouns. They precede the noun, with which they are connected by the possessive particle  *en*.


- Ex.      *nen en sekhti* These
peasants (lit. This of peasants).
-       | *nu en neteru* These
gods.
-         | *na en gemhut*
These wicks.



CHAPTER IV.

SUBSTANTIVES.

Gender.

Substantives are either masculine or feminine.





A. Masculine nouns are occasionally distinguished by an ending  *u*; usually, however, there is no distinguishing mark.

Ex.  *mer* Canal.
 *neb* Lord.





Those with the ending *u* are—





1. Proper names.

Ex.    *Ynpu* Anubis.



    *Khufu* Khufu.

2. Nouns derived from verbs and adjectives.

Ex.     *huru* A pauper, from *hur*,
 Poor.






    *shemsu* A follower, from *shems*,
 To follow.




B. Feminine nouns invariably end in *o t*.

Ex.   *hemt* Woman.

   *merhet* Ointment.





They can be divided into five classes :

1. The naturally feminine ; ex.  *hemt* Woman.
2. Various inanimate objects which are conceived as feminine ; ex.  *nest* Throne,  *uat* Road
3. Collectives ; ex.  *āshat* Multitude.
4. Neuter expressions like  *entet* That which.
5. Abstract conceptions.

NOTE.—A few masculine nouns end in , e.g.  *y* Father. The  in this word appears to be a kind of determinative.


Number.


The Egyptians recognized a singular, dual, and plural.

The DUAL, which is rarely used, is formed by an ending $\text{\\ } i$ joined to the masc.  *u* ( $\text{\\ } ui$), or the fem.  *t* ( $\text{\\ } ti$). It is not always written out, but is to be read notwithstanding.



There are two methods by which the dual is indicated :


1. By repetition of the sign. This occurs solely with words written with a word-sign.

Ex.  *tau* Two lands.


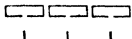
 *merti* Two eyes.

2. By repetition of the determinative :

Ex.  *tekhenui* Two obelisks.
 *āti* Two limbs.





The PLURAL has an ending  *u* attached to the substantive. It is not always written out, but can be indicated in four different ways.




1. By repeating* three times a word written with a word-sign.

Ex.  *neteru* Gods.
 *peru* Houses.

2. By repeating the determinative three times.

Ex.  *neteru* Gods.

3. By the plural determinative , , , or  following the word-sign standing alone.

Ex.  *neteru* Gods.
 *peru* Houses.
 *perut* Fruits.

4. By the plural determinative following the determinative of the word.

Ex.    *seru* Princes.

* The method of indicating the plural by the repetition of a sign is used in English in certain abbreviations, e.g. MS. = a manuscript, MSS. = manuscripts; p. = page, pp. = pages.

In feminine words the plural sign is written after the *t* ($\overset{\circ}{\text{III}}$), but is pronounced before it (*ut*).

Ex.  *nehebut* Necks.
 *renput* Years.

NOTE 1. *Collective nouns* have a feminine termination, and take the adjective and verb in the singular.

NOTE 2. *Abstract nouns* are often in the plural.



Ex.  *hau* Time.
 *tau* Heat.

CHAPTER V.

THE GENITIVE.


THERE are two ways of expressing the genitive; these are called the Direct Genitive and the Indirect Genitive

A. The DIRECT GENITIVE is expressed simply by the position of the substantives without any connecting word, the governing word standing before the governed.

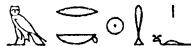
Ex.  *per Ymen* House [of] Amen.
 *mer sekhtiu* Over-
 seer of peasants.

The Direct Genitive is generally used—





1. after general designations of locality.



Ex.  *dut Hor* Rock [of] Horus.




2. after general designations of time.




Ex.  *em rek hem-ef* In the
 time [of] His Majesty.

3. after certain frequently recurring words, such as


  *mer* Overseer;  *neb* Lord;  *per*
House.







Ex.   *neb taui* Lord [of] the two lands.

4. when   *nī-sut* King, and  *neter* God, are the governed words.

Ex.    *hemt nī-sut* Wife [of] the king.

NOTE.—*Nī-sut* (*suten*) and *neter* being sacred words are always written first, though pronounced last.




The INDIRECT GENITIVE is formed by means of an adjective  *nī*, which means "Belonging to." This adjective agrees in gender and number with the noun which precedes it and to which it belongs.

	Singular.	Plural.
masc.	 <i>ni</i> or <i>en</i>	 <i>nu</i>
fem.	  <i>net</i>	  <i>nūt</i>




Nūt is rarely used, *nu* or *net* generally taking its place.

(a) The Indirect Genitive is always used—

1. to designate a part.

Ex.    *tepi en shemu-ef* The first
of his harvest.

2. to designate material.

Ex.    *hetep en shest* An offering-
table of alabaster.

3. by way of further definition.

Ex. *demy en Qebtiu*
The City of Coptos.

se en usert A man of
strength.

(b) It is **generally** used—

1. to designate the possessor.

Ex. *het neter net*
Unnefer The temple of Unnefer.

2. to express the idea of belonging to, or being derived from a place.

Ex. *shens en Uauat*
Acacia-wood of Nubia.

CHAPTER VI.

ADJECTIVES.

THE adjective agrees with its noun in number and gender, and is written after the noun.

Ex. *heqt nezemt* Sweet beer.

bekhentü urtü Two great towers.

Exception. The adjective *ky* (masc.), *ket* (fern.), "Another," always precedes the noun to which it refers.

















Occasionally the possessive suffix is repeated with the adjective, probably for emphasis.

Ex. *sa-ef ur-ef* His great (i.e. eldest) son (lit. His son, his great one).

Nisbe Form.





There are many adjectives derived from prepositions. These govern a following noun or suffix, like a preposition, but are declinable like other adjectives,

	<i>ymü</i>	He who is in	Derived from		<i>m</i>	In
	<i>yri</i>	He who is at	" "			At













		<i>heri</i>	He who is upon	Derived from		<i>her</i>	Upon
		<i>tepi</i>	He who is upon	" "		<i>tep</i>	Upon
		<i>khers</i>	He who is under	" "		<i>kher</i>	Under
		<i>khenti</i>	He who is before	" "		<i>khent</i>	Before, in front
		<i>nyuti</i>	He who is not	" "		?	
		<i>myti</i>	He who is like	" "		<i>my</i>	Like
		<i>ni</i>	Belonging to	" "		<i>en</i>	To
		<i>nchti</i>	Northern	" "		<i>ncht</i>	North






Declension :

Singular.


masc.   || *ymi* He who is in.fem.   *ymt* She who is in.


Plural.


masc.   | *ymiū* They who are in.Ex.     *ymt yb-ef* She who is in his heart.    *heriū sha* Those who are on the sand.  *myti-ey* He who is like him.

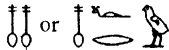
*    *ni-sut*, generally written   , "He who belongs to the reed," is the title of the King of Upper Egypt.

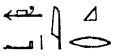
Degrees of Comparison.

The *comparative* is formed by placing the preposition  *er* after the adjective.

Ex.  *nefer er ykhhet nebt*
 More beautiful than anything (lit. Beautiful more than all things).

There is no true *superlative*. It is expressed by an adjective in the dual, or by  *uā* One, placed before an adjective.

Ex.  *neferu* Most beautiful
 (lit. Twice beautiful).



 *uā yker* Most excellent (lit. The one excellent).

CHAPTER VII.


NUMERALS.

A. Cardinal Numbers.








The numbers are written thus :







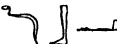

units	 thousands
∩ tens	tens of thousands
@ hundreds	 hundreds of thousands

The numerals are used like the Roman numerals, and the greater number precedes the less, as in English

Ex. |  @ @ ∩ ∩ IIII II,347.
 @ ∩ ∩ III

The transliteration of the numerals is as follows :

	<i>uā</i>	One
	<i>sen</i>	Two
	<i>khemt</i>	Three
	<i>fedu</i>	Four
	<i>dua</i>	Five
	<i>sys</i>	Six
	<i>sefekh</i>	Seven


	<i>khemem</i>	Eight
	<i>peses</i>	Nine
	<i>met</i>	Ten
	<i>māba</i>	Thirty
	<i>shet</i>	Hundred
	<i>kha</i>	Thousand
	<i>zebā</i>	Ten thousand
	<i>hefen</i>	Hundred thousand

NOTE —The transliteration of the other numerals is still conjectural. Numbers are given by the numerals, and not by the transliteration.

The noun precedes the number and is in the plural.


Exceptions.—The noun is in the singular

1. With the numeral 2

Ex.  || *uya sen* Two ships.

2. In accounts and in specifications of time and measure.

Ex. $\left\{ \begin{array}{l} \text{a} \\ | \\ \text{10} \end{array} \right\} \text{renpet}$ 110 One hundred [and] ten years.

 || *meh fedu* Four cubits.

$\leftarrow \begin{array}{l} \text{1} \\ | \end{array} \right\} \text{uā}$ One, is treated as an adjective and agrees with its noun in gender.

B. Ordinal Numbers.

The ordinals are formed by adding $\text{O } nu$ to the cardinals.

Ex. $\begin{matrix} \text{||} \\ \text{O} \end{matrix} senu$ Second.


They may precede or follow the noun.





Exception. $\begin{matrix} \square \\ \text{O} \end{matrix}$ or $\begin{matrix} \text{O} \\ \square \end{matrix}$ *tepi* First, always *follows* the noun.


CHAPTER VIII.




ADVERBS.

THERE is no special adverbial form, but adverbs can be expressed as follows :

1. By adjectives, either masculine or feminine, preceded by the preposition  *er*.

Ex.   *er menkh* Excellently.
  *er aat* Very.

2. By adjectives used absolutely. The feminine  *urt* Great, is used to intensify the adverb.

Ex.    *yu-ef qas-ef aasha* He vomits often (*aasha*, lit. Numerous).


He wept   *au urt*
 Very greatly.


NOTE.—For the absolute use of adjectives there is an exact parallel in German; cf. e.g. “*schon*,” which means either “*fine*” (adjective) or “*finely*” (adverb).


3. By derivation from prepositions.


 *ym* Therein, thereof, therewith, therefrom.


 *kheft* In front.


 *em-bah* Before.

 *zer-bah* } Formerly.

 *kher-hat* }

 *em-khet* }

 *em sa* }

 *her sa* } Afterward.

 *er sa* }

 *en sa* }

CHAPTER IX.

PREPOSITIONS.

THERE are two classes of prepositions—Simple and Compound.


I. *Simple.**en*

1. For.
2. To (of motion to persons only).
3. Because of.
4. In (of time).

*em*

1. In (of time and place).
2. At. From. With.
3. Into. Out of (of place).
4. Among. To. Of.
5. As. Like. According to.
6. Into (after the verbs To be or To make).
7. By means of.
8. Occasionally to introduce direct discourse, when it remains untranslated.

*er*

1. At. By.
2. To (motion to a thing). Into (inexact for  *em*).

3. As far as.
4. [Hostile] toward.
5. Distributively of time; e.g.
Per day, Every four days.



- her*
1. Of indefinite time and space :
e.g. *At* the time of. *In* the north.
 2. Down. In addition to.
 3. [To pass] by. [To deviate] from.
 4. Distributively: e.g. *Upon* each one.
 5. [Anointing or cooking] with.
 6. Because of. On account of.



- kher*
1. Under.
- Also used of being laden, because the bearer is *under* the burden, and therefore often means *carrying* or *possessing*.



- kher*
1. With.
 2. To [receive] from.
 3. Under (in the sense of "in the reign of").



- em ā*
1. In the possession of.
 2. [To take] from. [To receive] from.
 3. [To be done] by (living agent).
 4. Because of

	<i>kheft</i>	1. In front of. 2. According to. 3. Corresponding to. 4. Simultaneously with.
	<i>ymitu</i>	1. Between. 2. In the midst of.
	<i>yn</i>	Used only to express the subject with the passive.
	<i>my</i>	1. Like. 2. As.
	<i>ha</i>	1. Behind. 2. Around.
	<i>henā</i>	Together with.
	<i>khent</i>	Before.
	<i>tep</i>	Upon.
	<i>zer</i>	1. When. 2. Since

II. *Compound.*

These are simple prepositions compounded with substantives.

	<i>em-ysu</i>	As reward for
	<i>em-balḥ</i>	{ 1. Before. 2. In front of. 3. In the presence of.
contracted to		

	<i>em-em</i>	Among.
	<i>em-hat</i>	1. At the summit. 2. In front of.
	<i>em-her</i>	In front of.
	<i>em-her-yb</i>	In the midst of.
	<i>em-khenu</i>	In the inside of.
	<i>em-khet</i>	1. Behind. 2. After.
	<i>em-qab</i>	In the midst of.
	<i>em-dy</i>	Together with.
	<i>en-merut</i>	In order that.
	<i>neferyt-er</i>	As far as.
	<i>er-āqa</i>	Opposite.
	<i>er-ges</i>	At the side.
	<i>er-zeru</i>	As far as.
	<i>er-sa</i>	1. Behind. 2. After.
	<i>her-sa</i>	1. Behind. 2. After.
	<i>her-saza</i>	Upon.



heru-er Apart from.



kheft-her In front of.



kher-hat At the summit.



tcp-em 1. Before.
2. In front of.
3. Straight up to,
 towards.

CHAPTER X.


CONJUNCTIONS.

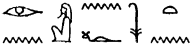
CONJUNCTIONS are used—


I *Enclitically*, being joined to the first word of the sentence.



II. *Absolutely*, as in English.

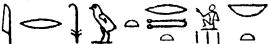
I. *Enclitic*.


 *ys* like "Namely" introduces an explanatory addition.



Ex.  *yrn-y en ef ni-sut ys* I made it for him [namely, I] the king.


 *en ys* But not.

 *sut* But } expresses the opposite to preceding clauses.
 *hem* But }

Ex.  *yr sut remtket nebt*
 But all men [who preserve this tomb].

 *gert* 1. But.
 2. Moreover.

 *yref* } are used for emphasis following the emphasized word.
 *ref* }

Ex.  *sesek yref* Thou thyself.

sedem yref then Hear ye.

II. *Absolute.*

ysth 1. Behold
2. However
3. When } specifies the circumstances under which anything happens.

Ex. *ysth uy em sab* Behold me in [the position of] judge.

ysth ref seden sekhti pen This peasant said however.

ysk, like *ysth*, can be translated *When*.

Ex. *ysk su em khered* When he was a child.

ykher 1. And.
2. Now.

Introduces new paragraphs of a narrative, and especially precedes a temporal clause.

Ex. *ykher em khet heru sua her nen* Now after the days had passed by this.

ka.

Is used in promises, threats, and directions, to strengthen what is stated.



Ex. *ka erdy-y kheper mu* Surely I will cause water to be.

CHAPTER XI.











PARTICLES.





EMPHATIC, Interrogative, Negative, Relative, and Conditional particles.

I. *Emphatic.*






  *yr.*



Is used with every kind of sentence, and may be translated "Verily." It generally begins the sentence.

Ex.           *yr entet*
nebt em sesh sedem set Verily all that is in
writing, hear it.







  or   *yref* or *ref* (see Conjunctions).

Follows the word to be emphasized, and is not translated.

Ex.      *hez en ref ta* The earth
became light.

  *yn.*

Often emphasizes the subject of a sentence, but is not translated.

Ex.       *yn hem-ef erdy yrt-ef*
His majesty caused that it be made.

II. *Interrogative.*

yn or ynyu.

Used when a sentence expresses a rhetorical question.

Ex. *yn. āuaātu-y ref em yat-ef* Shall I be robbed upon his land?

mā or em.

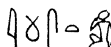
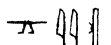
The commonest interrogative particle, occurs at the end of a sentence.

Ex. *pehen-ek nen her mā* Why hast thou reached this? (lit. Hast reached thou this on account of what?).


yrtu nen my mā Like what is this done? (lit. Is done this like what?).


When *em* begins a sentence and has the meaning "Who?" it is generally emphasized by *yn.*


Ex. *yn em zed su* Who says it?

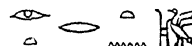
 *yshest* }
 *ysy* } Who? What?



Ex.  *yshest pu* Who is it? What is it?

 *ysy pu* Who is it?


 *ysnu* When? (lit. What of time?).

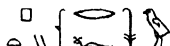
 *ten* Where?

Ex.  *yrt er ten* Whither goest thou (fem.)? (lit. Makest thou towards where?).

 *petry* or  *pety*.

Always stands at the beginning of a sentence.

Ex.  *pety ahet ef* What [is] his field?

 *pety ref su* What is it? (with emphasis).

 *teru*.

Always follows the first word of the sentence.

Ex.  *yu teru sekhan-ek* Didst thou remember?

III. *Negative.*

en or *nen.*

en is used—

1. With the sedem-ef form of the verb (see p. 55) when it is not future in meaning.

Ex. *en rekhy su* I
know him not

2. With the sedemn-ef form of the verb (see p. 55).

Ex. *en pern ef ym*
He will not come out therefrom.

3. Before a nominal sentence; and in this case, when the subject is a pronoun, the absolute pronouns are used.


Ex. *en entef*
pu em maat It is not he in truth.

4. With following sedemt-ef it has the meaning "Before" or "Without."

Ex. *en khepert Yst* Before
Isis existed.

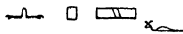
5. With *sp* Time. *en sep* Never
(lit. Not a time).

Ex. *en sep ha myt-ef her khast ten zer*
rek neter One like him never came upon this land since the time of the god.

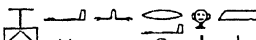
 *nen* is used—



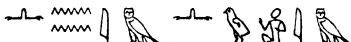
1. With the *sedem-ef* form of the verb (p. 55) when it has a future meaning.



Ex.  *nen pesesh-ef* He
will not divide.

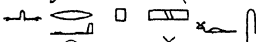
2. Before an absolute infinitive.




Ex.  *usa nen erdyt*
her ges Judging, not putting on one
side (i.e. not being partisan).

3. With a following noun or absolute pronoun, when it means "Not to be."

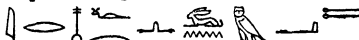
Ex.  *nen*
nu ym, nen uy ym No water is there,
I am not there.

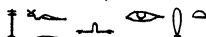
4. With  *erdyt* To give or cause. 
nen erdyt Without (lit. Not causing that).


Ex.  *nen erdyt*
pesesh-ef set Without his dividing it.

  or  *nefer en.*






An emphatic negative.




Ex.  *yr nefer-en*
unen mā then If it is not in your posses-
sion (lit. in your hand).

 *nefer-en yrt mytet* Never
was the like done.






  *ym.*

Is used when the verb is optative, or final in meaning.

Ex.       *ym-ek yr ykhetu er-es*
Do not do anything for it.






 *em* (shortened form of the verb  ).


Is used to negative imperatives, optatives, and relatives.











Ex.      *em āa yb-ek* Let not thy heart be proud (lit. Great).


 *tem.**



Often used in conditional sentences.

Ex.           *tem-kher-es kheper em hesbut* If it does not become worms.


When compounded with  *erdy* it means To prevent (lit. Not to cause).


Ex.           *ket net tem erdy per. hefau* Another [remedy] for (lit. of) preventing snakes from going forth.

NOTE.—For the use of   and   with relative sentences, see p. 66.

*   is really a verb.

It is often used as a substantive with the meaning "He who."

Ex.  *entiu em shems-ef* Those who are in his following.

 *entet nebt em sesh* All that was in writing.

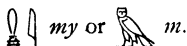
This particle can be translated by the relative pronoun. For other methods of expressing the relative, see p. 66.

V. Conditional.


 *yr.*

Is used only with the *sedem-ef* form, and always begins a sentence.

Ex.  *yr gem-ek zaysu* If thou findest a wise man.

 *my* or *m.*

This is a rare form.

Ex.  *my sed n-ek* If it is said to thee.

CHAPTER XII.


VERBS.

VERBS are divided into classes according to the number of letters in the root. The principal classes are :

1. *Bilateral* (abbreviated to ii lit.)





have two letters.


Ex.   *meh* To fill.

Generally written  , the syllable *meh* and the abstract determinative.

2. *Secundae geminatae* (ii ae gem.).

In these verbs the second and third consonants are the same, the division between them being visible only in certain forms ; in all other cases the two letters come together and give the verb the form of a bilateral.

Ex.   *un* To be. In the full form  
unen.



Generally written  , the syllable *un* and the phonetic complement *n* ; the full form is






3. *Trilateral* (iii lit.)


have three letters in the root. This is the largest class of all.


Ex.  *sedem* To hear.

Generally written , the word-sign *sedem*
and the phonetic complement 

4. *Tertiae infirmae* (iii ae inf.).


This is also a large class, in which the root was originally trilateral; the third letter,  or , drops out in most forms, giving the verb the appearance of a biliteral, though the conjugation of the iii ae inf. verbs is not the same as that of the ii lit.


Ex.  *mery* To love.

Generally written , the syllable *mer* and the phonetic complement *r*.

5. *Irregular*.

The irregular verbs are two.

 *yu* To go.

 *erdy* To give.

6. *Other classes*.

The *Tertiae geminatae* (iii ae gem.), *quartae infirmae* (iv ae inf.), *quadrilateral* (iv lit.), and *quinque-*

literal (v lit.) are rare, and need not be further noticed here.

NOTE.—The student must remember that the F in the transliteration is not to be counted among the root-letters. In the trilateral verb *sedem*, for instance, the root-letters are S D M.

CONJUGATION.

The conjugation of Egyptian verbs is entirely different from that of any European language, and is Semitic in character.

The verb *sedem*, To hear, is here taken as the type; and the forms of the verb are called, as in Semitic grammars, after the third person singular masculine, the F being the pronoun of the third person singular masculine suffixed to the verb.


The forms of the verb (the use of which is explained below) are:


- | | |
|------------------------------------|---|
| 1. Sedem-ef. | } Used in verbal sentences (see p. 10). |
| 2. Sedemn-ef. | |
| 3. Sedemyn-ef. | |
| 4. Sedemkher-ef. | |
| 5. The Pseudo-Participle. | Used in Compound Nominal sentences (see p. 12). |
| 6. Compounds with auxiliary verbs. | |
| 7. The Infinitive. | |
| 8. Sedemt-ef. | |
| 9. The Passive. | |
| 10. The Participles. | |
| 11. Relative Form. | |
| 12. Verbal Adjective. | |
| 13. Impersonal Form. | |
| 14. Causative Form. | |
| 15. Future. | |

I. SEDEM-EF.


In the form *sedem-ef* the subject follows the verb without any connective between. The subject may be either a noun or a pronoun. The pronoun is always suffixed to the verb, but the noun-subject may be quite at the end of the sentence and separated from the verb by other words.

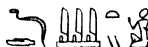
Ex. a) With pronoun-subject :

 *sedem-ef* He hears.

 *zed-y* I speak.

b) With noun-subject :

 *uz hem-ef* His majesty com-
manded.

 *zed sekhti* The peasant said.

The *sedem-ef* form is generally used as—

1. the *indicative*, either present or past,
2. the *subjunctive* (after *erdy*)
3. the *optative*.

The tense by which to translate the *sedem-ef* form must be judged by the context.

2. SEDEMNEF.

In the *sedemnef* form the verb receives an ending *n*, which is written after the determinative, but it is really added to the stem of the verb. This form can usually be correctly translated by the past instead of the present. It denotes the completed action, and is generally used in narrative.

As in the *sedemef* form the subject, whether noun or pronoun, follows the verb.

Ex. a) with pronoun-subject :

sedemnef He heard.

yrn-y menu I made monuments.

b) with noun-subject :

sedemen hem-ef His majesty heard.

sedn-ef nen He said this.

3. SEDEMYNEF.

In this form the verb receives an ending *yn*, which is written after the determinative. It was originally ceremonial, and is used especially when the subject is a person to whom respect is due.

Ex. a) with pronoun-subject :

sedemynef He heard.

b) with noun-subject :

erdy-yn hem-ef His majesty gave.

Exceptions. With the verbs *zed* To speak, *yu* To go, *yn* To bring, *yr* To do, the *sedemynef* form is constantly used with any subject.

It is also used in directions and advice :

Ex. *surry yn se* The man should drink [it].

4. SEDEMKHEREF.

A rare form, occasionally used in descriptions and as a mild imperative.

Ex. *sedkherek er es* Say
thou to her.

NOTE.—*Sedemnef, sedemynef, sedemkheref* are all formed in the same way, by inserting a particle (*en, yn, or kher*) between the root of the verb and the subject.

5. THE PSEUDO-PARTICIPLE.

The pseudo-participle is the ancient inflexion of the verb, but it was superseded by the *sedemef* forms. Its use is confined to the Compound Nominal sentence, where the subject precedes the verb, but only when the verb is intransitive or passive. There is no equivalent form in English, for it is often used where we should employ a participle, and it can also be translated by the indicative, present or past.

The following verbs take the pseudo-participle when the subject precedes the verb (Compound Nominal sentence, sec p. 12).

1. Passives.

Ex. *fend zebau* The nose is
stopped up.

2. Intransitives.

Ex. *yan hau* Old
age advances.

3. Verbs of Condition when they denote the continuation of the condition (*meh* To be full).

Ex. *er-khemt-y her-y yu-y mehky* A third of me [added] to me, then I am full.

4. *kheper* in all its meanings.

Ex. *teny kheper* Old age comes to pass.

Exception. The verb *rekh* To know, is in the pseudo-participle form with both active and passive meanings. This is one of the few verbs in which the pseudo-participle has an active-transitive meaning.

Ex. *yu-y rekhy*
It is that I know.

6. COMPOUNDS WITH AUXILIARY VERBS.

Yu sedemef.

The verb *yu* is used with either the Sedem-ef or Sedem-n-ef forms. It may be translated, "It is that." It is generally used at the beginning of a paragraph.

Ex. *yu sedem-ef* It is that he hears.

yu sedem neter It is that the god hears (cf. the French "C'est que j'entends").

(1) *Yu-ef sedemef.*

When the pronoun is added to the auxiliary verb as well as to the verb, it gives the meaning of "accustomed to."

Ex. *yu-y sedem-y* I am accustomed to hear.

(2) The verb *un* To be, is used in the same manner as *yu*, and with the same meaning.


(3) The verb *āhān*, which means literally To stand or arise, precedes the verb. It can be translated "Then." The active voice of transitive verbs follows *āhān* in the *sedemn-ef* form; intransitives take the pseudo-participle, while passives follow in the uninflected passive form (see p. 65, 9. I.).


Ex. *āhān sedemen ḥatī-ā*
Then the prince heard.


āhān ḥem-ef usa em ḥetep Then His Majesty went in peace.


If the subject of the sentence is a pronoun, it is attached to *āhān*.

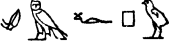
Ex. *āhān-y khent kuy* Then I sailed up.

(4) The auxiliaries  *yun*,  *peren*, are employed like  *āhān*.

(5) The verb  *yr* To do or Make, takes the infinitive after it.

Ex.  *yry shemt* I went (lit. I made a going).


(6)  *pu*, which is in reality the demonstrative pronoun "This," is compounded with the verb as an auxiliary. It invariably follows the verb, and may be translated by "It is," or "It is that."

Ex.  *sedem-ef pu* It is he who hears, or, It is that he hears.

7. THE INFINITIVE.

The infinitive is sometimes masculine, sometimes feminine. The masculine form has no special ending, the feminine form ends in \triangle .

Ex., masc.  *sedem* To hear.

 *kheper* To exist.

fem.  *pert* To go out.

 *sement* To make firm.

a. Masculine forms are :

ii lit.


ii ae gem.


iii lit.

- iv lit.
- v lit.
- caus ii ae gem.
- caus. iii lit.

b. Feminine forms are :

- iii ae inf.
- iv ae inf.
- caus. ii lit.

The irregular verbs  *erdyt* To give,

 *yrt* To go.



c. Forms either masculine or feminine are :

- v ae inf.
- caus. iii ae inf.

Uses of the Infinitive.


I. As a substantive (cf. use of infinitive with article in German and Greek).

a. As subject—

Ex.  *neht-y pu yrt en ef set* It was my wish to make it for him. Here  *yrt* To make, is the subject of the sentence.

b. As object—

1) After verbs of willing or commanding.

Ex.  *udetu en ef deba set* He was commanded to pay it.

- 2) Of kindred meaning (called the Complementary Infinitive, cf. Cognate Accusative).

Ex. *khenen-sen khent* They rowed (lit. They rowed a rowing).

en muten ys *Tety mutet* But Teta dies not (lit. Dies not dying).

mest of mesut He is born (lit. He is born a birth).

- c. As possessive—

Ex. *heru en set teka em het-neter* The day of lamp-lighting in the temple.

- II. Governed by an adjective.


Ex. *nefer medu* Excellent [in] speaking.

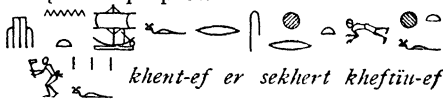
- III. Governed by a preposition.


When used with certain prepositions it gives them a special meaning.


- 1) *em* with the infinitive denotes time.

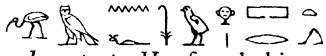
Ex. [They were astonished] *em yyt* when they came.



- 2)  *er* expresses purpose.

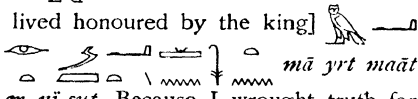
Ex. 
khent-ef er sekhert kheftiu-ef
 He sailed up to overthrow his enemies.


Exception.  *er sed*, which means, literally, In order to say, is simply the beginning of direct discourse.


- 3)  *her* expresses simultaneousness.

Ex. 
her pert He found him as he was going out (lit. Upon going out).

- 4)  *en* and  *mā* express cause.

Ex. [I lived honoured by the king] 
mā yrt maāt en nī-sut Because I wrought truth for the king.

- 5)  *henā* connects the infinitive with the preceding verb, the infinitive being then translated as if co-ordinate.

Ex. 
yu-ef her unem ta 500 henā sury heqt des 100 He eats 500 loaves and drinks 100 jars of beer (lit. Together with drinking).

IV. Absolutely, as an explanatory clause to a sentence.

Ex. *yrt-es em menu-es en yt-es Ymen*
yrt en ef tekhenui urui She made [it]
 as her monument for her father Amen,
 making for him two great obelisks.

8. SEDEMT-EF.

This is so called because it consists of a form ending in $\ominus t$, followed by its subject, and it can also govern an object.

Ex. *khepert meny* The death
 took place (lit. The happening of the
 death).

my udet then Hor As
 Horus placed thee (fem.).

It is used in a dependent clause when the subject is different from the subject of the preceding clause.

Ex. "They were astonished when they came;" the subjects of both clauses being the same, the infinitive is used, *em yyt* "when they came." But in the sentence, "I was astonished when they came," the two clauses having different subjects, the *sedemt-ef* form is used, *em yyt-sen* "when they came."

relative clause when the relative is in the nominative, i.e. Who, Which.

The participles are used—

1. Like adjectives.

Ex. *dut yryut er ef* The wrong done against him.

2. Like substantives.

Ex. *mest thay* One (fem) who has borne a boy.

sedemyu The listeners.

II. RELATIVE FORMS.*

Masc.	Fem.
Sedemu-ef.	Sedemt-ef.
Sedemun-ef.	Sedemtn-ef.

The N-form is here used for the past.

These forms are used indifferently according to the gender required; therefore *sedemu-ef* or *sedemun-ef* denote persons, and *sedemt-ef* or *sedemtn-ef* denote things, the feminine being used for the neuter.

These forms are used in relative sentences where the relative is not a nominative. They are employed as:—

1. Subject.
2. Object.

* The verbs (and) are used in the relative form to negative a relative sentence; they then take after them a special form known as the "predicative form" For both genders it is the simple stem of the verb, with sometimes added.

3. In the genitive.
4. After a preposition.

Ex. *nefer yrert-y en-ek*
That which I do to thee is good.

mer ynent hâp Over-
seer of that which the Nile brings.

kheft sedeten-ef ym
According to that which he had said
about it.

Sedemuf denotes persons.

Ex. *hesesu neb-ef* He who is
praised of his lord.

unenu
sendef khet khasut He whose fear [is
upon] those who walk the deserts.

12. VERBAL ADJECTIVE.

The verbal adjective is employed both as adjective and substantive.

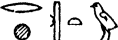
Ex. *sa-y neb se-rudetifi tash pen* Every son of
mine who shall make this boundary increase.

em yakhet en se-
demtifi As a splendid thing for him who
will hear it.

13. IMPERSONAL FORM.


The verb used impersonally, i.e. without a subject, is not infrequent. It can be translated in the same way as the French "On," or the German "Man."




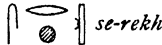
The passives are usually employed in this sense.



Ex.  *rhtw* It is known.



This impersonal is often a respectful designation of the King.

14. CAUSATIVE FORM.



The causative is formed by adding the prefix  *s* to the root of the verb.

Ex.  *menkh* To be excellent;  *se-menkh* To cause to be excellent;
 *rekh* To know;  *se-rekh*
 To cause to know.

In verbs beginning with  *u*, the  *u* is sometimes omitted in the causative form.

Ex.  *usekh* To be broad;  *se-sekh*
 To cause to be broad.

15. FUTURE.

The future can be formed by the auxiliary  followed by  and the infinitive.

Ex.  *yu-ef er sedem* He
 will hear.

CHAPTER XIII.




NOTES ON SYNTAX.


A FEW notes on the syntax of the substantive are given here.



I. *The Absolute Substantive.*

When the substantive stands alone without a verb or a preposition it is said to be "absolute." This is the case—



1. In designations of time.

Ex.  {   *try en* At the time of (lit. Time of).

 ¹ *rā neb* Every day (lit. Every sun).



 *ybd 4* In the fourth month (lit. Month 4). The absolute substantive is known in English and is used in dates, as when we begin a letter or document "the 21st day of October."

2 In designations of place.

Ex.   *khent* In front.



 *meht* North.

3. In expressions with ⑤ *sep* Time.

Ex.  *sep* 4 Four times.

4. When following an adjective, and limiting its application.

Ex.  *yqer sekheru* Excellent [in] plans


 *maā kheru* True [of] voice.

II. *Apposition and Co-ordination.*


The substantive explaining stands after the one explained.

The following peculiar cases are important—

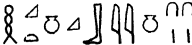
1. When specifying material, the quality and nature stand first, the noun or object comes second.

Ex.  *yner hez qres* A sarcophagus of white stone (lit. White stone, a sarcophagus).

2. When specifying locality.

Ex.  *Ta-ur Abdu* Abydos [of the nome] of Thisis (lit. Thisis, Abydos).

3. When specifying number and measure.

Ex.  *heget qeby* 22 Twenty-two jars of beer (lit. Beer, jars 22).

Co-ordinated words are generally left unconnected.

Ex. *shemā meht* South and North.

If the things are closely connected they are united by the preposition *her*.

Ex. *sā her huyt* Storm and wind (lit. Storm upon wind).

The preposition *henā* permits each of the connected words to stand forth individually, each being of equal importance, like our "as well as."

Ex. *yt-ef henā mutef* His father as well as his mother.





















III. *Emphasis.*

When the subject of the simple sentence with a verbal predicate is emphatic, it is usual to employ the form of sentence with followed by a substantive, after which comes a participle as predicate. If the subject is fem. or plur., the participle does not always agree in gender or number. When the subject is a pronoun, the later absolute pronoun (, &c.) is used. *hem-ka en se s-rud khetu-ef* It is the Ka-servant of a man who perpetuates his offerings.

EXERCISES.














I.

Write in alphabetic signs—

 āa	 pa	 ka	 ua
 nu	 shu	 su	 nefer
 per	 yb	 ḥer	 kheper
 ḥetep	 ur	 yn	 mes
 user	 āḥā	 āḥa	 neter

II.

Write with the phonetic complement—

 kem	 sha	 su	 men
 ānkh	 khā	 my	 un
 kha	 pekher	 ma	 neḥ
 nezem	 ḥem	 seba	 sedem
 shems	 gem	 za	 zeser

III.

Sometimes the phonetic complement is the first or the middle consonant.

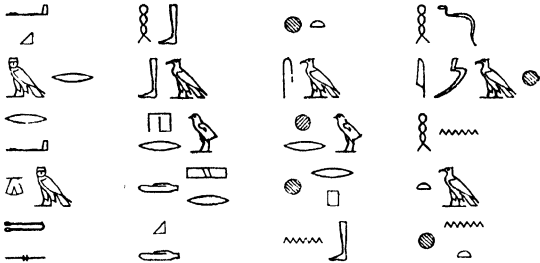
 ḥeqa

 uz

 resy

IV.

Give the transliteration and syllabic forms of—



V.

Put the correct determinatives to—

	<i>tu</i> , Land.		<i>neter</i> , A god.
	<i>āq</i> , To enter.		<i>snof</i> , Blood.
	<i>khed</i> , To travel.		<i>nehebt</i> , Neck.
	<i>yneb</i> , Wall.		<i>Hāp</i> , Nile.
	<i>shu</i> , Free from.		<i>netert</i> , Goddess.
	<i>remth</i> , People.		<i>khered</i> , Child.
	<i>per</i> , To go out.		<i>mut</i> , Mother.
	<i>hemt</i> , Woman.		<i>kem</i> , Black.
	<i>merhet</i> , Oil.		<i>shu</i> , Dry.
	<i>mer</i> , Pyramid.		<i>ser</i> , Prince.

of [the]-King-of-Upper-and-Lower-Egypt (*nī-sut byt*).
Water of (plu.) natron. I heard voices [and the]
lowing of cattle.

IX.

Adjectives—

² His ³ eldest ¹ daughter. It-is ³ [a] ² good ¹ land. All
taste departs. [The] strong bull. [The] two great
doors.

X.

Numerals—

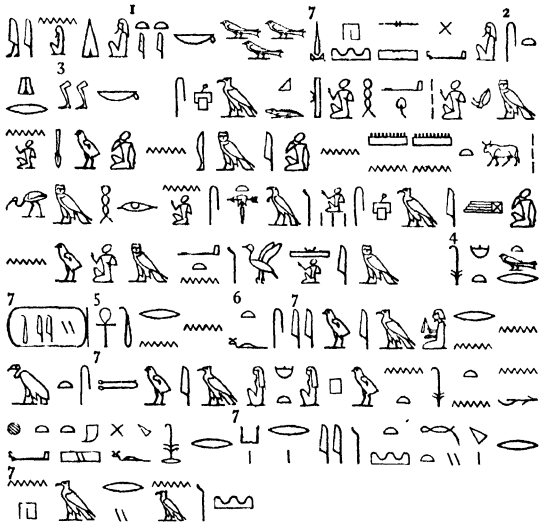
Five years. [The] first day. One hundred [and]
fifty thousand six hundred [and] fourteen. Ten men.
Twelve bulls. One thousand [and] three. [The]
third child.
ka
khert


XI.

Under [the] majesty of [the]-King-of-the-South-
and-North. He sailed upon it. I speak unto you.
He said he would-fight with me. He ³ [shall] ¹ not
² come-forth therefrom. Anoint therewith. [The]
gods rejoiced (lit. under joy) in my time (Nominal
sentence). Living for-ever unto eternity. Behold,
I [am] before thee. After he had-found it stopped-
up with stones. I did-more (lit. went-beyond) that-
which-was-done formerly. Lay [it] upon [the] place
of this hair after it has-been-taken-out. It was-
brought immediately. After it-had-become evening.

name is read Menkheper-Ra. 4. Sedemt-ef form. 5. Pseudo-participle. 6. The preposition *her* takes the phonetic complement before a suffixed pronoun. 7. This word should be *kheftiu*, from *kheft*, "Opposite," *khefti*, "He who is opposite," *kheftiu*, "Those who are opposite," i.e. adversaries.


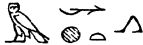







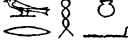



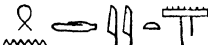
XIV.

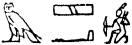


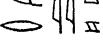








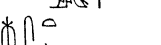







Notes.—1. *Sedemef* used as subjunctive after *erdy*.
 2. Fem. sing. after a collective noun. 3. Dual. 4. Inverted order of words; direct genitive. 5. Pseudo-participle. 6. For  7. Proper name.












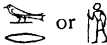






VOCABULARY.

English-Egyptian.

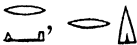

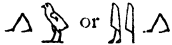








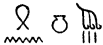





Abydos		<i>Abdu</i>
After		<i>em-khet</i>
Age, Old		<i>yaut</i>
Ale		<i>ḥeqt</i>
All		<i>neb</i>
Altar		<i>khaut</i>
Amen (a god)		<i>Ymen</i>
And		<i>ḥenā</i>
Anher (a god)		<i>Anḥer</i>
Anoint		<i>ureḥ</i>
Another		<i>ky</i>
Answer		<i>usheb</i>
Appear		<i>khā</i>
Apron		<i>shendyt</i>


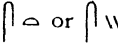







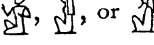

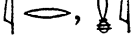



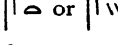

Army		<i>meshā</i>
As		<i>em</i>
Back		<i>sa</i>
Bank		<i>meryt</i>
Be, To	 	<i>un</i>
” ”		<i>kheper</i>
Beautiful		<i>nefer</i>
Become, To		<i>kheper</i>
Bedaween		<i>heriu shā</i>
Before		<i>em-balḥ</i>
Behold		<i>mā</i>
Bend		<i>khems</i>
Birth		<i>mest</i>
Black		<i>kem</i>
Blood		<i>snef</i>
Boat		<i>aept</i>
Body		<i>khet</i>

Born, To be		<i>mes</i>
Bread		<i>ta</i>
Bring		<i>yn</i>
Bull		<i>ka</i>
Canal		<i>mer</i>
Cattle		<i>menment</i>
Cause, To		<i>erdy</i>
Chief		<i>ħery zaza</i>
”		<i>ħati-ā</i>
Child		<i>khered</i>
Circumference		<i>qed</i>
Come, To		<i>yu</i>
” ”		<i>ha</i>
Come forth, To		<i>per</i>
Command, To		<i>uz</i>
Cut to pieces, To		<i>ba</i>
Daughter		<i>sat</i>



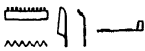
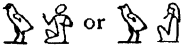







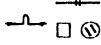
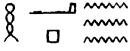



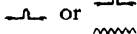
Day		<i>neru</i>
„		<i>sesu</i> (in dates)
„		<i>rā</i>
Day-break		<i>hez en ta</i>
Depart, To		<i>shem</i>
Desert		<i>khast</i>
Dig, To		<i>shad</i>
Do, To		<i>yr</i>
Doors (dual)		<i>rutī</i>
Dry		<i>shu</i>
Eight		<i>khemen</i>
Eldest		<i>ur, semsu</i>
Electrum		<i>zam</i>
Empty		<i>shu</i>
Enemy		<i>khejtū</i>
Enter		<i>āq</i>
Establish		<i>men</i>
Eternity		<i>nchēḥ</i>







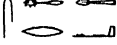




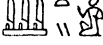



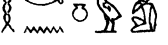

Evening		<i>mesheru</i>
Ever (for ever)		<i>zet</i>
Father		<i>yt</i>
Festival		<i>heb</i>
Fifty		
Fight, To		<i>āha</i>
Find, To		<i>gem</i>
Firm, To be		<i>men</i>
First		<i>tepi</i>
Five		<i>dua</i>
Follow, To		<i>shems</i>
Food		<i>shab</i>
Formerly		<i>zer-bah</i>
Four		<i>fedu</i>
Fourteen		
Free [from]		<i>shu</i>
From		<i>em</i>



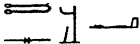





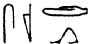








Give, To		<i>erdy</i>
Glad, To be		<i>au yb</i>
Go, To		<i>yu or yy</i>
Go beyond, To		<i>sen</i>
Go out, To		<i>per</i>
God		<i>neter</i>
Gold		<i>neb</i>
Good		<i>nefer</i>
Great		<i>āa</i>
”		<i>ur</i>
Grow		<i>rud</i>
Hair		<i>shenu</i>
Hand		<i>det</i>
Harvest		<i>shemu</i>
He		<i>ef</i>
He		<i>entef</i>
Hear		<i>sedem</i>












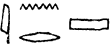




Heart		<i>yb'</i>
Her (acc.)		<i>set or sî</i>
„ (poss.)		<i>es</i>
Him		<i>su</i>
His		<i>ef</i>
Horus (a god)		<i>Her</i>
House		<i>per</i>
„		<i>het</i>
Hundred		<i>shet</i>
I		<i>y</i>
„		<i>ynuk</i>
If		<i>yr, my</i>
Immediately		<i>het-ā</i>
In		<i>em</i>
In front of		<i>khent</i>
It		<i>set or sî</i>
Its		<i>es</i>

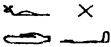
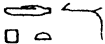













It is that		<i>yu</i>
Joy		<i>reshut</i>
King		<i>nī-sut</i>
„ of Upper Egypt		<i>nī-sut</i>
„ of Lower Egypt		<i>byti</i>
Know, To		<i>rekh</i>
Land		<i>ta</i>
Lay, To		<i>erdy</i>
Lead, To		<i>seshem</i>
Life		<i>ānkh</i>
Light		<i>hez</i>
Like		<i>my or myti</i>
Live, To		<i>ānkh</i>
Lord		<i>neb</i>
Love, To		<i>mer</i>
Lowing .		<i>nemy</i>
Majesty		<i>hem</i>




















Make, To		<i>yr</i>
Man		<i>se</i>
Marry		<i>meny</i>
Me		<i>uy</i>
Milk		<i>yr tet</i>
Monuments		<i>menu</i>
Mother		<i>mut</i>
Mouth	 	<i>re</i>
My		<i>y</i>
Natron		<i>hesmen</i>
Neck		<i>nehebt</i>
Never		<i>en-sep</i>
Nile		<i>Hāp</i>
Nine		<i>pesez</i>
North		<i>meht</i>
Northern		<i>meht</i>
Not		<i>en or nen</i>




















Of		<i>en</i> (decl.)
”		<i>em</i> (indecl.)
Offering		<i>hetep</i>
Oil		<i>merhet</i>
One		<i>uā</i>
Our		<i>en</i>
Overlay, To		<i>se-kher</i>
Overseer		<i>mer</i>
Palace		<i>ahā</i>
Pass, To (of time)		<i>yth</i>
”		<i>yr</i>
Peasant		<i>seklitī</i>
People		<i>remth</i>
Peten (a country)		<i>Peten</i>
Place		<i>set</i>
Praises		<i>heknu</i>
Prince		<i>ser</i>

Pyramid		<i>mer</i>
Ra (a god)		<i>Rā</i>
Raise, To		<i>thes</i>
Reach, To		<i>peh</i>
Red		<i>desh</i>
Remedy		<i>pekhert</i>
Road		<i>uat</i>
Ruler		<i>hega</i>
Sacred		<i>zeser</i>
Sail, To		<i>seqed</i>
Satisfy, To		<i>hetep</i>
Say, To		<i>zed</i>
Second		<i>sennu</i>
Seven		<i>sefekh</i>
She		<i>es</i>
"		<i>entes</i>
Shine		<i>khā</i>

Silent, To be		<i>ger</i>
Six		<i>sys</i>
Slay		<i>sma</i>
Son		<i>sa</i>
Soul		<i>ba</i>
South		<i>shemā</i>
Southern		<i>resi</i>
Speak, To		<i>zed</i>
Sprinkle, To		<i>netesh</i>
Stand, To		<i>āhā</i>
Statue		<i>tut</i>
Stone		<i>yner</i>
Stop up, To		<i>seba</i>
Strength		<i>usert</i>
”		<i>nekht</i>
Strong		<i>user</i> <i>nekht</i>

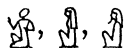








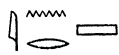


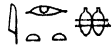

Sweet		<i>nezem</i>
Take out, To		<i>fedy</i>
Taste		<i>dept</i>
Teach		<i>sba</i>
Ten		<i>met</i>
The		<i>pa</i>
Thee		<i>thu</i>
Their		<i>sen</i>
Them		<i>sen</i>
Then		<i>āhā-en</i>
Therefrom		<i>ym</i>
Therewith		<i>ym</i>
These		<i>yphen</i>
„		<i>na-en</i>
They		<i>sen</i>
Things		<i>ykhet</i>


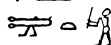





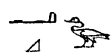





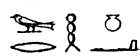
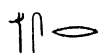
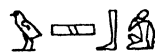

This		<i>pen</i>
Thou		<i>ek</i>
”		<i>entek</i>
Thousand		<i>kha</i>
Three		<i>khemt</i>
Thy		<i>ek</i>
Time		<i>rek</i>
To		<i>en</i>
Together with		<i>henā</i>
Travel north, To		<i>khet</i>
Traverse, To		<i>za</i>
Tree		<i>khet</i>
Truth		<i>maāt</i>
Twelve		
Twenty		
Twice		<i>sep sen</i>
Two		<i>sen'</i>
Under		<i>kher</i>
		<i>kher</i>


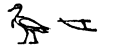
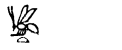

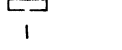
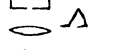

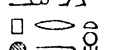
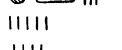
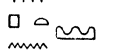
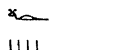
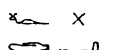

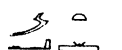

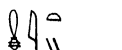


Unto		<i>er</i>
Upon	 	<i>her</i>
Us	 	<i>en</i>
Voice		<i>kheru</i>
Wall		<i>yneb</i>
Water	  	<i>mu</i>
We	 	<i>en</i>
Who	 ◐	<i>enti</i> (decl.)
Wife		<i>hēmt</i>
With (By means of)		<i>em</i>
Woman		<i>hēmt</i>
Worthy		<i>ymakh</i>
Year " in dates }		{ <i>renpet</i> <i>hat sep</i>
You	 	<i>then</i>
"		<i>enthen</i>
Your		<i>then</i>





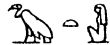









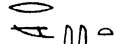
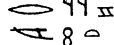
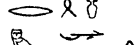

Egyptian-English.

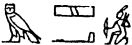
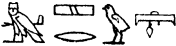











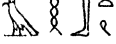






Note.—Words which begin in transliteration with *e* are to be looked for under the first consonant, e.g. *entef* will be found under N, *emkhet* under M.

	<i>y</i>	I, my
	<i>yu</i>	It is that
	<i>yu</i> or <i>yy</i>	To go, come
	<i>yb</i>	Heart
	<i>ymakh</i>	Worthy
	<i>ym</i>	Therefrom, therewith
	<i>yn</i>	To bring
	<i>ynuk</i>	I (emphatic)
	<i>yneb</i>	Wall
	<i>yner</i>	Stone
	<i>yr</i>	To do, to make; to pass (of time)
	<i>yr</i>	If
	<i>yrtet</i>	Milk
	<i>ykhet</i>	Things

	<i>yt</i>	Father
	<i>yth</i>	To pass (of time)
	<i>āa</i>	Great
	<i>ānkh</i>	Life, to live
	<i>āḥa</i>	To fight
	<i>āḥā</i>	To stand
	<i>āḥā</i>	Palace
	<i>āq</i>	To enter
	<i>uat</i>	Road, way
	<i>uy</i>	Me
	<i>uā</i>	One
	<i>un</i>	To be
	<i>ur</i>	Great, eldest
	<i>ureḥ</i>	To anoint
	<i>user</i>	Strong
	<i>usheb</i>	To answer
	<i>uz</i>	To command


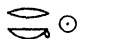

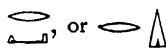


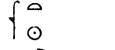
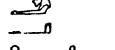
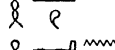


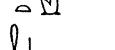
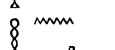


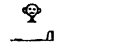


	<i>ba</i>	Soul
	<i>ba</i>	To cut to pieces
	<i>byti</i>	King of Lower Egypt
	<i>pa</i>	The (masc.)
	<i>per</i>	House
	<i>per</i>	To go out, to come forth
	<i>pen</i>	This (masc.)
	<i>peh</i>	To reach
	<i>pekhert</i>	Remedy.
	<i>pesez</i>	Nine
	<i>Peten</i>	Peten (a country)
	<i>f</i>	He, his
	<i>fedu</i>	Four
	<i>fedy</i>	To take out
	<i>em</i>	As, in, to, with
	<i>maât</i>	Truth, righteousness
	<i>my</i>	} Like
	<i>myti</i>	







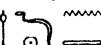











	<i>my</i>	If
	<i>mā</i>	Behold
	<i>māten</i>	Sheikh, chief
	<i>mu</i>	Water
	<i>mut</i>	Mother
	<i>em-bah</i>	Before, in front of
	<i>men</i>	Firm
	<i>meny</i>	To marry
	<i>menu</i>	Monuments
	<i>menment</i>	Cattle
	<i>mer</i>	Overseer
	<i>mer</i>	Canal
	<i>mer</i>	Pyramid
	<i>mer</i>	To love
	<i>meryt</i>	Bank
	<i>merhet</i>	Oil
	<i>em-khet</i>	After
	<i>mes</i>	To be born



















	<i>meshā</i>	Army
	<i>mesheru</i>	Evening
	<i>met</i>	Ten
	<i>en</i>	To
	<i>en</i>	Not
	<i>en</i>	We, us, our
	<i>en</i>	We, us, our
	<i>nī-sut</i>	King
	<i>nu</i>	Of (plur.)
	<i>neb</i>	Lord ; every, all
	<i>neb</i>	Gold
	<i>nefer</i>	Good, beautiful
	<i>nemy</i>	Lowing
	<i>neḥebt</i>	Neck
	<i>neḥeḥ</i>	Eternity
	<i>nekht</i>	Strength, strong, powerful
	<i>en-sep</i>	Never
	<i>entef</i>	He
	<i>enten</i>	We
	<i>entek</i>	Thou (masc.)


























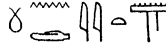














<i>entes</i>	She
<i>entsen</i>	They
<i>neter</i>	God
<i>netert</i>	Goddess
<i>netesh</i>	Sprinkle
<i>enteth</i>	Thou (fem.)
<i>entthen</i>	You
<i>nesem</i>	Sweet
<i>er</i>	To
<i>re</i>	Mouth
<i>Rā</i>	Ra (a god)
<i>rutī</i>	Two doors
<i>rud</i>	To grow
<i>renth</i>	People
<i>ren</i>	Name
{ <i>renpet</i>	Year
{ <i>hat sep</i>	Regnal year
<i>rekl</i>	To know
<i>resy</i>	Southern


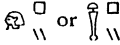

















	<i>reshut</i>	Joy
	<i>rek</i>	Time
	<i>red</i>	Foot
	<i>erdy</i>	To give, cause, lay
	<i>ha</i>	To come, to descend
	<i>heru</i>	Day
	<i>hat sep</i>	Regnal year
	<i>hati-ā</i>	Chief
	<i>hā</i>	Limb
	<i>hāp</i>	Nile
	<i>heb</i>	Festival
	<i>hemt</i>	Woman, wife
	<i>hem</i>	Majesty
	<i>henā</i>	Together with
	<i>her</i>	Upon, because of
	<i>Her</i>	Horus (a god)
	<i>her ā</i>	Immediately
	<i>heriu shā</i>	Bedaween

	<i>her zaza</i>	Chief
	<i>hesmen</i>	Natron
	<i>heqa</i>	Ruler
	<i>heknu</i>	Praises
	<i>hetep</i>	Offering, peace
	<i>hez</i>	Light, bright
	<i>hez en ta</i>	Daybreak
	<i>kha</i>	Thousand
	<i>khast</i>	Desert
	<i>khā</i>	To appear, to be crowned
	<i>kheper</i>	To be, to become
	<i>khems</i>	To bend
	<i>khemen</i>	Eight
	<i>khent</i>	Three
	<i>khent</i>	In front of
	<i>kher</i>	Under
	<i>kher</i>	Under, to possess
	<i>kheru</i>	Voice

	<i>kherp</i>	To lead
	<i>khet</i>	Tree, wood, branch
	<i>khered</i>	Child
	<i>khet</i>	Body
	<i>es</i>	She, her, it, its
	<i>se</i>	Man
	<i>sa</i>	Back
	<i>sa</i>	Protection
	<i>sa</i>	Son
	<i>sat</i>	Daughter
	<i>sya</i>	To recognize
	<i>saq</i>	To pull together
	<i>sys</i>	Six
	<i>su</i>	Him
	<i>seba</i>	To teach
	<i>sefekh</i>	Seven
	<i>sep sen</i>	Twice
	<i>sma</i>	To slay








	<i>sen</i>	They, them, their
	<i>sen</i>	To go beyond
	<i>sen</i>	Two
	<i>snef</i>	Blood
	<i>ser</i>	Prince
	<i>sekher</i>	To overlay
	<i>sekhti</i>	Peasant
	<i>sesh</i>	To stretch out
		
	<i>seshem</i>	To lead
	<i>seqed</i>	To sail
	<i>set</i>	Place
	<i>setyu</i>	Bedaween
	(see <i>nī-sut</i>)	
	<i>sedem</i>	To hear
	<i>shab</i>	Food
	<i>shad</i>	To dig
	<i>shu</i>	Dry
	<i>shu</i>	Free from

	<i>shem</i>	To go, to depart
	<i>shemā</i>	South
	<i>shems</i>	To follow
	<i>shenu</i>	Hair
	<i>shendyt</i>	Apron
	<i>shet</i>	Hundred
	<i>qed</i>	Circumference
	<i>gem</i>	To find
	<i>gemeh</i>	To catch sight of
	<i>ek</i>	Thou
	<i>ka</i>	Ghost, spirit
	<i>ka</i>	Bull
	<i>ky</i>	Other
	<i>kem</i>	Black
	<i>ta</i>	Bread
	<i>ta</i>	Land, country
	<i>tash</i>	Boundary
	<i>tash</i>	Boundary
	<i>tyty</i>	To trample

	<i>tut</i>	Statue
	<i>tepi</i>	First
	<i>thu</i>	Thee (masc.)
	<i>then</i>	Thee (fem.)
	<i>then</i>	You, your
	<i>then</i>	You, your
	<i>thes</i>	To raise
	<i>dua</i>	Five
	<i>dept</i>	Taste
	<i>desher</i>	Red
	<i>desher</i>	Red
	<i>det</i>	Hand
	<i>sa</i>	To traverse to cross
	<i>sam</i>	Electrum
	<i>seba</i>	To stop up
	<i>zer-bah</i>	Formerly
	<i>seser</i>	Sacred
	<i>set</i>	For ever
	<i>sed</i>	To speak, to say

SEDEMEF I AND II (p. 55)	SEDEMYNEF (p. 56)	YU SEDEMEF (p. 58)	FUTURE (p. 63)
<i>men-y</i> I remain <i>men-ek</i> } Thou remainest <i>men-eth</i> } <i>men-ef</i> He remains <i>men-es</i> She remains <i>men-en</i> We remain <i>men-then</i> You remain <i>men-sen</i> They remain	<i>menyu-y</i> I remain <i>menyu-ek</i> } Thou remainest <i>menyu-eth</i> } <i>menyu-ef</i> He remains <i>menyu-es</i> She remains <i>menyu-en</i> We remain <i>menyu-then</i> You remain <i>menyu-sen</i> They remain	<i>yu men-y</i> It is that I remain <i>yu men-ek</i> } It is that thou remainest <i>yu men-eth</i> } <i>yu men-ef</i> It is that he remains <i>yu men-es</i> It is that she remains <i>yu men-en</i> It is that we remain <i>yu men-then</i> It is that you remain <i>yu men-sen</i> It is that they remain	<i>yu-y er men</i> I shall remain <i>yu-ek er men</i> } Thou wilt remain <i>yu-eth er men</i> } <i>yu-ef er men</i> He will remain <i>yu-es er men</i> She will remain <i>yu-en er men</i> We shall remain <i>yu-then er men</i> You will remain <i>yu-sen er men</i> They will remain
<p>SEDEMEF (p. 55)</p> <i>menen-y</i> I remained <i>menen-ek</i> } Thou remainedst <i>menen-eth</i> } <i>menen-ef</i> He remained <i>menen-es</i> She remained <i>menen-en</i> We remained <i>menen-then</i> You remained <i>menen-sen</i> They remained	<p>SEDEMKHEREF (p. 60)</p> <i>mekher-y</i> I remain <i>mekher-ek</i> } Thou remainest <i>mekher-eth</i> } <i>mekher-ef</i> He remains <i>mekher-es</i> She remains <i>mekher-en</i> We remain <i>mekher-then</i> You remain <i>mekher-sen</i> They remain	<p>YU-REF SEDEMEF (p. 59)</p> <i>yu-y men-y</i> I am wont to remain <i>yu-ek men-ek</i> } Thou art wont to remain <i>yu-eth men-eth</i> } <i>yu-ef men-ef</i> He is wont to remain <i>yu-es men-es</i> She is wont to remain <i>yu-en men-en</i> We are wont to remain <i>yu-then men-then</i> You are wont to remain <i>yu-sen men-sen</i> They are wont to remain	<p>RELATIVE FORM (To fill) (p. 66).</p> <i>mehl-y</i> That which I fill <i>mehl-ek</i> } That which thou fillest <i>mehl-eth</i> } <i>mehl-ef</i> That which he fills <i>mehl-es</i> That which she fills <i>mehl-en</i> That which we fill <i>mehl-then</i> That which you fill <i>mehl-sen</i> That which they fill
<p>IMPERATIVE</p> <i>men</i> Remain thou <i>menu</i> Remain ye	<p>PSEUDO-PARTICIPLE (p. 57)</p> <i>menkuy</i> I remain <i>menthy</i> } Thou remainest <i>men</i> } He remains <i>menthy</i> } She remains <i>menuen</i> } We remain <i>mentuini</i> } You remain <i>menu</i> } } They remain <i>menthy</i> } }	<p>PASSIVE <i>meh</i>. TO FILL (p. 36)</p> <i>mektu-y</i> I am filled <i>mektu-ek</i> } Thou art filled <i>mektu-eth</i> } <i>mektu-ef</i> He is filled <i>mektu-es</i> She is filled <i>mektu-en</i> We are filled <i>mektu-then</i> You are filled <i>mektu-sen</i> They are filled	<p>INFINITIVE (p. 60).</p> <i>men</i> To remain <p>CAUSATIVE (p. 68).</p> <i>se-ment</i> To cause to remain <p>PARTICIPLES (To fill) (p. 66).</p> <i>mek</i> Having filled <i>mektu</i> Filling <i>mekh</i> Being filled <i>mekhu</i> Having been filled

SEDEMEF I (p. 55)	SEDEMYNEF (p. 56)	YU-SEDEMEF (p. 58)	FUTURE (p. 68)
qeb-y I am cool	qebyn-y I am cool	yu qeb-y It is that I am cool	yu-y er ma I shall see
qeb-ek } Thou art cool	qebyn-ek } Thou art cool	yu qeb-ek } It is that thou art cool	yu-ek er ma } Thou wilt see
qeb-eth } Thou art cool	qebyn-eth } Thou art cool	yu qeb-eth } It is that thou art cool	yu-eth er ma } Thou wilt see
qeb-ef He is cool	qebyn-ef He is cool	yu qeb-ef It is that he is cool	yu-ef er ma He will see
qeb-es She is cool	qebyn-es She is cool	yu qeb-es It is that she is cool	yu-es er ma She will see
qeb-en We are cool	qebyn-en We are cool	yu qeb-en It is that we are cool	yu-en er ma We shall see
qeb-then You are cool	qebyn-then You are cool	yu qeb-then It is that you are cool	yu-then er ma You will see
qeb-sen They are cool	qebyn-sen They are cool	yu qeb-sen It is that they are cool	yu-sen er ma They will see
SEDEMEF II (p. 55)	SEDEMYHEREF (p. 56)	YUEF-SEDEMEF (p. 59)	RELATIVE FORM (p. 66)
qebel-y I am cool	qebkher-y I am cool	yu-y qebel-y I am wont to be cool	maat-y That which I see
qebel-ek } Thou art cool	qebkher-ek } Thou art cool	yu-ek qebel-ek } Thou art wont to be cool	maat-ek } That which thou seest
qebel-eth } Thou art cool	qebkher-eth } Thou art cool	yu-ek qebel-eth } Thou art wont to be cool	maat-eth } That which thou seest
qebel-ef He is cool	qebkher-ef He is cool	yu-ef qebel-ef He is wont to be cool	maat-ef That which he sees
qebel-es She is cool	qebkher-es She is cool	yu-es qebel-es She is wont to be cool	maat-es That which she sees
qebel-en We are cool	qebkher-en We are cool	yu-en qebel-en We are wont to be cool	maat-en That which we see
qebel-then You are cool	qebkher-then You are cool	yu-then qebel-then You are wont to be cool	maat-then That which you see
qebel-sen They are cool	qebkher-sen They are cool	yu-sen qebel-sen They are wont to be cool	maat-sen That which they see
SEDEMYNEF (p. 55)	PSEUDO-PARTICIPLE (p. 57)	PASSIVE TO BE SEEN (p. 66)	INFINITIVE (p. 60)
qebben-y I was cool	qebky I am cool	maatu-y I am seen	qebeb To be cool
qebben-ek } Thou wert cool	qebthy Thou art cool	maatu-ek } Thou art seen	mat To see
qebben-eth } Thou wert cool	qebu (or qeby) He is cool	maatu-eth } Thou art seen	
qebben-ef He was cool	qebthy She is cool	maatu-ef He is seen	se-qebeb To cause to be cool
qebben-es She was cool	qebnien We are cool	maatu-es She is seen	se-mat To cause to see
qebben-en We were cool	qebfiuni You are cool	maatu-en We are seen	
qebben-then You were cool	qebu } They are cool	maatu-then You are seen	
qebben-sen They were cool	qebthy } They are cool	maatu-sen They are seen	
IMPERATIVE			PARTICIPLES (p. 66)
qelub Be (thou) cool			m. ma } Having seen
qebel-u Be (ye) cool			f. mat } Having seen
			pl. mau } Having seen
			(or) maa (or ma) Seeing
			m. maau } Seen
			f. mat } Seen

SELEWEF I and II (p. 55)	SEDEMYNEF (p. 56)	YU-SEDEMEF (p. 58)	FUTURE (p. 68)
 <p><i>sedem-y</i> I hear <i>sedem-ek</i> } Thou hearest <i>sedem-eth</i> } <i>sedem-ef</i> He hears <i>sedem-es</i> She hears <i>sedem-en</i> We hear <i>sedem-then</i> You hear <i>sedem-sen</i> They hear</p>	 <p><i>sedemyu-y</i> I hear <i>sedemyu-ek</i> } Thou hearest <i>sedemyu-eth</i> } <i>sedemyu-ef</i> He hears <i>sedemyu-es</i> She hears <i>sedemyu-en</i> We hear <i>sedemyu-then</i> You hear <i>sedemyu-sen</i> They hear</p>	 <p><i>yu sedemy</i> It is that I hear <i>yu sedemek</i> } It is that thou hearest <i>yu sedemeth</i> } <i>yu sedemef</i> It is that he hears <i>yu sedemes</i> It is that she hears <i>yu sedemen</i> It is that we hear <i>yu sedemthen</i> It is that you hear <i>yu sedemsen</i> It is that they hear</p>	 <p><i>yu-y er sedem</i> I shall hear <i>yu-ek er sedem</i> } Thou wilt hear <i>yu-eth er sedem</i> } <i>yu-ef er sedem</i> He will hear <i>yu-es er sedem</i> She will hear <i>yu-en er sedem</i> We shall hear <i>yu-then er sedem</i> You will hear <i>yu-sen er sedem</i> They will hear</p>
SEDEMEF (p. 55)	SEDEMEREF (p. 56)	YU-REF SEDEMEF (p. 59)	RELATIVE FORM (p. 66)
 <p><i>sedemy</i> I heard <i>sedem-ek</i> } Thou heardst <i>sedem-eth</i> } <i>sedem-ef</i> He heard <i>sedem-es</i> She heard <i>sedem-en</i> We heard <i>sedem-then</i> You heard <i>sedem-sen</i> They heard</p>	 <p><i>sedemkher-y</i> <i>sedemkher-ek</i> } Hear thou <i>sedemkher-eth</i> } <i>sedemkher-ef</i> Let him hear <i>sedemkher-es</i> Let her hear <i>sedemkher-en</i> <i>sedemkher-then</i> Hear ye <i>sedemkher-sen</i> Let them hear</p>	 <p><i>yu-y sedem-y</i> I am wont to hear <i>yu-ek sedem-ek</i> } Thou art wont to hear <i>yu-eth sedem-eth</i> } <i>yu-ef sedem-ef</i> He is wont to hear <i>yu-es sedem-es</i> She is wont to hear <i>yu-en sedem-en</i> We are wont to hear <i>yu-then sedem-then</i> You are wont to hear <i>yu-sen sedem-sen</i> They are wont to hear</p>	 <p><i>sedem-y</i> That which I hear <i>sedem-ek</i> } That which thou hearest <i>sedem-eth</i> } <i>sedem-ef</i> That which he hears <i>sedem-es</i> That which she hears <i>sedem-en</i> That which we hear <i>sedem-then</i> That which you hear <i>sedem-sen</i> That which they hear</p>
IMPERATIVE	PSEUDO-PARTICIPLE (p. 57)	PASSIVE (p. 66)	INFINITIVE (p. 60)
 <p><i>sedem</i> Hear thou <i>sedem-ef</i> Let him hear <i>sedem-es</i> Let her hear <i>sedem-u</i> Hear ye <i>sedem-sen</i> Let them hear</p>	 <p><i>sedemky</i> I hear <i>sedemthy</i> Thou hearest <i>sedemy</i> He hears <i>sedemthy</i> She hears <i>sedemvien</i> We hear <i>sedemvini</i> You hear <i>sedemu</i> They (m.) hear <i>sedemthy</i> They (f.) hear</p>	 <p><i>sedemtu-y</i> I am heard <i>sedemtu-ek</i> } Thou art heard <i>sedemtu-eth</i> } <i>sedemtu-ef</i> He is heard <i>sedemtu-es</i> She is heard <i>sedemtu-en</i> We are heard <i>sedemtu-then</i> You are heard <i>sedemtu-sen</i> They are heard</p>	 <p><i>sedem</i> To hear</p> <p>CAUSATIVE (p. 68)</p> <p><i>so-sedem</i> To cause to hear</p> <p>PARTICIPLES (p. 66)</p> <p>Sing. m. <i>sedemtu</i> f. <i>sedemtu</i> Hearing Plur. m. <i>sedemyu</i> or <i>sedemyut</i> Heard</p>

SEDEMEF I (p. 55)	SEDEMNEF (p. 56)	YU-SEDEMEF (p. 58)	FUTURE (p. 68)
<i>mer-y</i> I love <i>mer-ek</i> } Thou lovest <i>mer-eth</i> } <i>mer-ef</i> He loves <i>mer-es</i> She loves <i>mer-en</i> We love <i>mer-then</i> You love <i>mer-sen</i> They love	<i>meryn-y</i> I love <i>meryn-ek</i> } Thou lovest <i>meryn-eth</i> } <i>meryn-ef</i> He loves <i>meryn-es</i> She loves <i>meryn-en</i> We love <i>meryn-then</i> You love <i>meryn-sen</i> They love	<i>yu mer-y</i> It is that I love <i>yu mer-ek</i> } It is that thou lovest <i>yu mer-eth</i> } <i>yu mer-ef</i> It is that he loves <i>yu mer-es</i> It is that she loves <i>yu mer-en</i> It is that we love <i>yu mer-then</i> It is that you love <i>yu mer-sen</i> It is that they love	<i>yu y er mert</i> I shall love <i>yu-ek er mert</i> } Thou wilt love <i>yu-eth er mert</i> } <i>yu-ef er mert</i> He will love <i>yu-es er mert</i> She will love <i>yu-en er mert</i> We shall love <i>yu-then er mert</i> You will love <i>yu-sen er mert</i> They will love
SEDEMEF II (p. 55)	SEDEMKHEREF (p. 56)	YU-EF SEDEMEF (p. 59)	RELATIVE FORM (p. 66)
<i>merer-y</i> I love <i>merer-ek</i> } Thou lovest <i>merer-eth</i> } <i>merer-ef</i> He loves <i>merer-es</i> She loves <i>merer-en</i> We love <i>merer-then</i> You love <i>merer-sen</i> They love	<i>merkher-y</i> I love <i>merkher-ek</i> } Thou lovest <i>merkher-eth</i> } <i>merkher-ef</i> He loves <i>merkher-es</i> She loves <i>merkher-en</i> We love <i>merkher-then</i> You love <i>merkher-sen</i> They love.	<i>yu-y mer-y</i> I am wont to love <i>yu-ek mer-ek</i> } Thou art wont to love <i>yu-eth mer-eth</i> } <i>yu-ef mer-ef</i> He is wont to love <i>yu-es mer-es</i> She is wont to love <i>yu-en mer-en</i> We are wont to love <i>yu-then mer-then</i> You are wont to love <i>yu-sen mer-sen</i> They are wont to love	<i>merer-t-y</i> That which I love <i>merer-t-ek</i> } That which thou lovest <i>merer-t-eth</i> } <i>merer-t-ef</i> That which he loves <i>merer-t-es</i> That which she loves <i>merer-t-en</i> That which we love <i>merer-t-then</i> That which you love <i>merer-t-sen</i> That which they love
SEDEMNEF (p. 55)	PSEUDO-PARTICIPLE (p. 57)	PASSIVE (p. 66)	PARTICIPLES (p. 66)
<i>meru-y</i> I loved <i>meru-ek</i> } Thou lovedst <i>meru-eth</i> } <i>meru-ef</i> He loved <i>meru-es</i> She loved <i>meru-en</i> We loved <i>meru-then</i> You loved <i>meru-sen</i> They loved	<i>merkhuy</i> I love <i>merthy</i> Thou lovest <i>mery</i> He loves <i>merth</i> She loves <i>meruieu</i> We love <i>meruani</i> You love <i>meru</i> } They love <i>merthy</i> }	<i>mertu-y</i> I am loved <i>mertu-ek</i> } Thou art loved <i>mertu-eth</i> } <i>mertu-f</i> He is loved <i>mertu-es</i> She is loved <i>mertu-en</i> We are loved <i>mertu-then</i> You are loved <i>mertu-sen</i> They are loved	<i>mer</i> Having loved <i>mereru</i> Loving <i>mery</i> Loved <i>mereru</i> Being loved
			<p>·INFINITIVE (p. 60)</p> <i>mert</i> To love
			<p>CAUSATIVE (p. 68)</p> <i>se-mert</i> To cause to love
IMPERATIVE			
<i>mer</i> Love thou <i>meru</i> Love ye			

SEDEMEF I (p. 55)	SEDEMYNEF (p. 56)	YU SEDEMEF (p. 58)	FUTURE (p. 68)
dy-y I give	erdy-y-y I give	yu dy-y It is that I give	yu-y er erdyt I shall give
dy-ek } Thou givest	erdy-yn-ek } Thou givest	yu dy-ek } It is that thou givest	yu-ek er erdyt } Thou wilt give
dy-eth } Thou givest	erdy-yn-eth } Thou givest	yu dy-eth } It is that thou givest	yu-eth er erdyt } Thou wilt give
dy-ef He gives	erdy-yn-ef He gives	yu dy-ef It is that he gives	yu-ef er erdyt He will give
dy-es She gives	erdy yn-es She gives	yu dy-es It is that she gives	yu-es er erdyt She will give
dy-en We give	erdy-yn-en We give	yu dy-en It is that we give	yu-en er erdyt We shall give
dy-the-n You give	erdy-yn-the-n You give	yu dy-the-n It is that you give	yu-the-n er erdyt You will give
dy-sen They give	erdy-yn-sen They give	yu dy-sen It is that they give	yu-sen er erdyt They will give
SEDEMEF II (p. 55)	SEDEMEHEFEF (p. 56)	YU-EF SEDEMEF (p. 59)	RELATIVE FORM (p. 66)
dydy-y I give	Not known	yu-y dy-y I am wont to give	dydyt-y That which I give
dydy-ek } Thou givest		yu-ek dy-ek } Thou art wont to give	dydyt-ek } That which thou givest
dydy-eth } Thou givest		yu-eth dy-eth } Thou art wont to give	dydyt-eth } That which thou givest
dydy-ef He gives		yu-ef dy-ef He is wont to give	dydyt-ef That which he gives
dydy-es She gives		yu-es dy-es She is wont to give	dydyt-es That which she gives
dydy-en We give		yu-en dy-en We are wont to give	dydyt-en That which we give
dydy-the-n You give		yu-the-n dy-the-n You are wont to give	dydyt-the-n That which you give
dydy-sen They give		yu-sen dy-sen They are wont to give	dydyt-sen That which they give
SEDEMEF (p. 55)	PSEUDO-PARTICLE (p. 57)	PASSIVE (p. 66)	INFINITIVE (p. 60)
erdy-y I gave	dythy I give	dytu-y I am given	$\triangle \rightarrow$ erdyt To give
erdyn-ek } Thou gavest	dythy Thou givest	dytn-ek } Thou art given	PARTICIPLES (p. 66)
erdyn-eth } Thou gavest	dy (or dyy) He gives	dytu-eth } Thou art given	
erdyn-ef He gave	dythy She gives	dytu-ef He is given	\triangle (or \triangle) erdy (or dy) Having given
erdyn-es She gave	dytuen We give	dytu-es She is given	$\triangle \triangle$ dydy Giving
erdyn-en We gave	dytueni You give	dytu-en We are given	$\triangle \triangle$ erdy Being given
erdyn-the-n You gave	dythy } They give	dytu-the-n You are given	$\triangle \triangle$ dydy Given
erdyn-sen They gave		dytu-sen They are given	
IMPERATIVE			
ymy Give (thou)			
ymy Give (ye)			

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