

FIRST STEPS IN EGYPTIAN HIEROGLYPHICS

A BOOK FOR BEGINNERS

E. A. WALLIS BUDGE

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EGYPTIAN
HIEROGLYPHICS

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I DEDICATE THIS LITTLE BOOK

TO

SIR FRANCIS W. GRENFELL, K.C.B., G. C. M. G.,

SOLDIER AND ARCHAEOLOGIST,

AS A MARK OF SINCERE GRATITUDE

AND ESTEEM.

PREFACE.

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

The following pages have been drawn up with the view of helping the beginner to take his first steps in Egyptian. In brief, they contain a sketch of the commonest and most useful facts connected with the writing and grammar, short lists of the signs and determinatives which occur most frequently, a short vocabulary of about five hundred common words, a series of thirty-one texts and extracts, with interlinear transliteration and word for word translation, which belong to the period that lies between B.C. 4200 and 200, and a few untransliterated and untranslated texts, with glossary, to be worked out independently. The Introduction is intended to enable the beginner to use with advantage and with little loss of time any of the grammars which he will find in English, French and German, and it is hoped that the frequent examples of words in it will make him familiar with the use of the alphabetic and syllabic signs and determinatives. The hieroglyphic texts which follow the Introduction include

examples of the chief divisions of Egyptian literature, historical, funeral, religious, moral, mythological, etc., and the aim has been to give passages which are at once interesting and complete in themselves. The translations have been made as literal as possible.

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

E. A. WALLIS BUDGE.

London, August 31, 1895.

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

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INTRODUCTION.

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

Egyptian decipherment

The inventors of the Egyptian system of picture writing are unknown and it is impossible either to assign a date to the period when it was introduced into Egypt, or to say what people first made use of it; that it belongs to a remote antiquity is certain. It is a remarkable fact that, whereas the ancient inhabitants of Mesopotamia, who wrote their inscriptions in cuneiform characters which were originally pictures like the Egyptian signs,⁵ modified them in such a way that their original forms had disappeared some thousands of years before Christ, the Egyptians preserved the original forms of their picture signs from the time of the first historical king Menā to the period of the rule of the Roman Emperors, that is to say for a space of about five thousand years.

Great antiquity of picture writing.

Permanence of hieroglyphic characters.

Egyptian writing exists in three forms to which the names Hieroglyphic, Hieratic and Demotic have been given. **Hieroglyphic**⁶ or picture writing is the earliest form known, and it remained in constant use in all periods of Egyptian history; it was employed chiefly for monumental purposes, *i e.*, for inscriptions

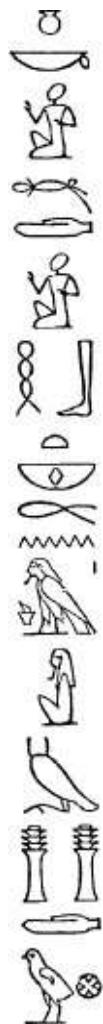
upon tombs of all kinds, temples, stelae, *etc.* The oldest hieroglyphic inscriptions are probably those which are found in the *masyaba* tomb of Seker-khā-baiu, which MM. Mariette and Maspero believe to belong to the period of the first dynasty or earlier. **Hieratic** is a form of writing in which only the most salient features of the hieroglyphics or pictures are preserved.⁷ It originated, no doubt, in the hastily written memoranda and drafts of inscriptions with which the scribes supplied the masons or sculptors who cut hieroglyphics in stone, and subsequently it was much used in making copies of literary compositions on papyrus, and for letters, *etc.* **Demotic**⁸ is an abbreviated form of hieratic writing which was much used in legal documents from about B.C. 650 to the Roman period.

Various kinds of hieroglyphic writing.

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

Egyptian palaeography:— Hieroglyphic inscriptions.

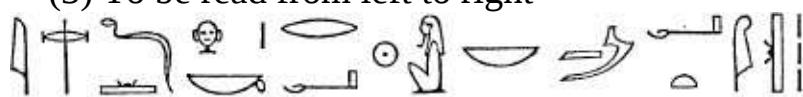
(1) To be read from left to right



(2) To be read from right to left



(3) To be read from left to right



(4) To be read from right to left.



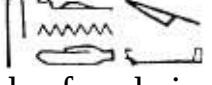
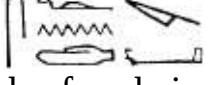
Direction in which hieroglyphics are to be read.

Hieratic and Demotic.

Hieroglyphics as ideographs and phonetics.

- (1) *nuk sexset hebet en ba em Tettefu*
- (2) *un-ā henā Heru em net' qāh pui abi*
- (3) *ānet' hrā-k Rā neb maāt āmen karā-f neb neteru*
- (4) *χepe rā heri-āb ut'a-f utu me fu χepe r neteru tememu.*

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

Every hieroglyphic could be used either to express an idea, in which case it is called an ideograph, or as a character which represented a sound, in which case it is called a phonetic; phonetic characters may be either alphabetic or syllabic. Thus , *reθ* (for *remθ* represents a man, , *maa* an eye, , *mentasu*, a lizard, , *ma*, a lion, , *māxait*, a pair of scales, , *sa*, a goose, and so on; these are examples of ideographs. But  is the letter *p*,  is the letter *f*,  is the letter *r*,  is the letter *t*, and so on. The signs , , , and  represent a door, a worm or snake of some kind, a mouth, and a hand, and, originally, when used as ideographs, would probably be pronounced *ptaḥ* (?), *fen*, *re* and *tet*; at a very early period, however, these, together with about twenty other ideographs, were set apart to represent alphabetic sounds. These sounds seem to have been obtained in the following way : the sound of the first letter in the name of an object was given to signs. the picture or character which represented it, and henceforward the character bore that phonetic value. Thus  is the picture of a door made up of a number of boards fastened together by three cross-pieces at the back, and there is no doubt that the word for door was connected with the root *ptḥ* “to open”, and that it was pronounced something like *ptaḥ* (compare the Hebrew  *pət̫haḥ*); the sound of the first letter of *ptaḥ* is *p*, and henceforward the phonetic value of  was *p*. Similarly to the signs ,  and , the initial sounds of the words for which were *f*, *r*, and *t*, were assigned the alphabetic values of *f*, *r*, and *t*. Signs having alphabetic values are used to form words without any reference to their ideographic meanings. Thus the group of signs   *sfnt* forms the word for “knife”. The first  is the picture of the back of a chair,  as we have seen is the picture for a

snake,  is the picture of the wavy surface of water, and  as we have seen, of a hand; the last two signs are *determinative* characters which will be discussed presently. Now in the word *sfn*^t all these signs are used to express sounds only, and their original ideographic meanings of chair-back, snake, water, and hand are not considered. The Egyptians must have found at a very early date that when they needed to write the name of some foreign country or king, they were obliged to use their ideographic signs to express alphabetic sounds only, or perhaps they found it necessary to preserve words by writing them alphabetically. Be this as it may, the use of alphabetic signs in Egypt is very ancient, for in the oldest inscriptions they appear side by side with signs used ideo-graphically. Why the Egyptians did not go a step farther and abolish all signs which were not used alphabetically cannot be said; we owe them much, however, for our English alphabet is derived from the cursive hieratic forms of certain hieroglyphics through the Phoenician and Greek alphabets.⁹ The Egyptian alphabetic characters are as follows :—

Origin of alphabetic signs.

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

Egyptian alphabetic signs.



a



1



\bar{a}



or w

2



or @

74



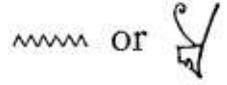
3



4



or m



14



or r and l



12

	<i>h</i>
	<i>χ (kh)</i>
	<i>s</i>
	<i>š (sh)</i>
	<i>k</i>
	<i>q</i>
	<i>k</i>
	<i>t</i>
	<i>t̄</i>
	<i>θ (th)</i>
	<i>τ̄ (tch)</i>

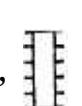
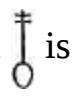
Affinity of Egyptian and Semitic alphabets.

The values given above are those of one of the many systems of transliteration which have been proposed since the decipherment of the Egyptian hieroglyphics, and though it is probable that a few of them will eventually be modified, they are sufficiently simple and accurate to be retained for some time. It is evident from the above signs that we are dealing with an alphabet which resembles that of Phoenician or Hebrew, Syriac, Arabic, and the like, and it is equally clear that only the consonants which constitute the pith and substance of the language were set down as real letters, whilst, of the vowel-sounds, only the fuller ones, and even those not always, were represented by certain consonants. The pronunciation of Egyptian words was, of course, known to the educated in all periods, but curiously enough the Egyptians never invented a system of marks like the "points" in Arabic, Hebrew, and Syriac, whereby the correct vocalisation of every word was preserved. Speaking generally, the three primary vowel

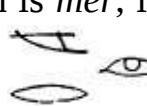
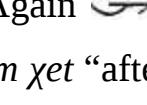
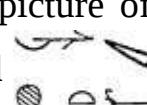
sounds A, I, U, were represented by , , and , and these are practically equivalent to the Hebrew letters , , and ; for the other signs  may be transcribed in Hebrew by ,  by ,  by ,  by ,  by ,  by ,  by ,  by  ( by (?),  by ,  by ,  by ,  by  (i.e., ,  by ,  and  by ,  by  and  by ).¹⁰ From what has been said above it will be understood that the vowel sounds with which the Egyptian pronounced many of their words are unknown, and where this is the case a short *e* is usually inserted to make the transliteration pronounceable; thus  *nfr* “good” is usually transcribed *nefer*,  *ntr* “God” by *neter*, and so on.

Consonants used for vowels.

Direct and symbolic meanings of ideographs.

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

Phonetic values of ideographs.

The phonetic values of ideographic signs were employed in the spelling of words without any reference to the original ideographic meaning. Thus , the picture of a digging tool, the phonetic value of which is *mer*, is found in the words  *mer* “to love”,  *meri* “tree”,  *mer* “eye”, simply because it has the syllabic value of *mer*. Again , the picture of a branch of a tree, is found in the words  *em xet* “after”, and 

χet “to engrave”, etc., but only as a syllabic value. In theory every hieroglyphic could be used both as an ideograph and as a syllable. Some ideographs have more than one phonetic value, in which case they are called **polyphones**, and many different ideographs have similar values, in which case they are called **homophones**. The following signs and their values should be learnt by heart:—

Polyphones and homophones.

List of signs with their phonetic values.

	<i>ur</i>		<i>heh</i>		<i>uṭa</i>		<i>ka</i>
	<i>ser</i>		<i>šeps</i>		<i>tat</i>		<i>zen</i>
	<i>qa</i>		<i>āmen</i>		<i>ān</i>		<i>ān, at</i>
	<i>qet</i>		<i>χer</i>		<i>ari</i>		<i>mā</i>
	<i>ār</i>		<i>tep</i>		<i>hu</i>		<i>next</i>
	<i>fa</i>		<i>hrā, her</i>		<i>sept</i>		<i>ṭā</i>

List of signs with their phonetic values.

	<i>xu</i>		<i>ḥā</i>		<i>qem</i>		<i>bener</i>
	<i>feser</i>		<i>at</i>		<i>ti</i>		<i>nefem</i>
	<i>χen</i>		<i>šef</i>		<i>pa</i>		<i>uat</i>
	<i>tebā</i>		<i>usr</i>		<i>ten</i>		<i>χa</i>
	<i>ka, met</i>		<i>χen</i>		<i>rexit</i>		<i>meh</i>
	<i>sem</i>		<i>χent</i>		<i>ta</i>		<i>ha</i>
	<i>seb</i>		<i>fent</i>		<i>sent</i>		<i>neheb</i>
	<i>šem</i>		<i>mester</i>		<i>meh</i>		<i>enen</i>
	<i>ān</i>		<i>āten</i>		<i>tenh</i>		<i>su</i>
	<i>šes (šems)</i>		<i>āp</i>		<i>ār, sa</i>		<i>res</i>
	<i>θet</i>		<i>āau</i>		<i>ān</i>		<i>gemā</i>
	<i>ret, uār</i>		<i>āb</i>		<i>χa</i>		<i>renp</i>
	<i>āu</i>		<i>χepes</i>		<i>sebek</i>		<i>tra</i>
	<i>ser</i>		<i>peh</i>		<i>hefen</i>		<i>sa</i>
	<i>sāb</i>		<i>uhem, nem</i>		<i>serq</i>		<i>sexet</i>
	<i>set</i>		<i>heru, bak</i>		<i>qem</i>		<i>mes</i>
	<i>nefer</i>		<i>ba</i>		<i>net, bat</i>		<i>het</i>
	<i>āu</i>		<i>χu</i>		<i>χeper</i>		<i>sen</i>
	<i>ka</i>		<i>āq</i>		<i>ām</i>		<i>šen</i>
	<i>āua</i>		<i>serā</i>		<i>χet</i>		<i>hen</i>
	<i>āb</i>		<i>ur</i>		<i>hen</i>		<i>ut</i>
	<i>ba</i>		<i>ba</i>		<i>un</i>		<i>as</i>
	<i>māu</i>		<i>sa</i>		<i>uah</i>		<i>ter</i>
	<i>peh</i>		<i>neh</i>		<i>sek</i>		<i>pet</i>

List of signs with their phonetic values.

	<i>kerh</i>		<i>usext</i>		<i>set, seiset</i>		<i>uša</i>
	<i>āat</i>		<i>seh</i>		<i>χu</i>		<i>mer</i>
	<i>θehen</i>		<i>heb</i>		<i>tem</i>		<i>nefer</i>
	<i>rā</i>		<i>āneb</i>		<i>heq</i>		<i>hes</i>
	<i>χu, aχu (?)</i>		<i>āa</i>		<i>āu, āam</i>		<i>seχem</i>
	<i>hem</i>		<i>ān</i>		<i>qem, us</i>		<i>men</i>
	<i>χā</i>		<i>tet</i>		<i>seχem</i>		<i>maā</i>
	<i>āāh</i>		<i>āuset</i>		<i>χerp</i>		<i>sa</i>
	<i>sba</i>		<i>stér</i>		<i>men, āmen</i>		<i>het</i>
	<i>ta</i>		<i>teba</i>		<i>āb, mer</i>		<i>net or bat</i>
	<i>set (sem)</i>		<i>neter</i>		<i>seteb</i>		<i>meh</i>
	<i>tu</i>		<i>tes</i>		<i>met</i>		<i>su</i>
	<i>sept</i>		<i>sem</i>		<i>ta</i>		<i>seχet</i>
	<i>āteb</i>		<i>nemmat</i>		<i>θes, res</i>		<i>atf</i>
	<i>āner</i>		<i>segh (?)</i>		<i>ges</i>		<i>kes</i>
	<i>mu</i>		<i>tep</i>		<i>sah</i>		<i>sen</i>
	<i>mer</i>		<i>āa</i>		<i>net</i>		<i>ret</i>
	<i>āa</i>		<i>uā</i>		<i>hemt</i>		<i>menχ</i>
	<i>āb</i>		<i>pet</i>		<i>āba</i>		<i>ut, heseb</i>
	<i>nu</i>		<i>śemer, pet</i>		<i>menχ</i>		<i>sta</i>
	<i>per</i>		<i>āba</i>		<i>χa</i>		<i>ua</i>
	<i>per χeru</i>		<i>qet</i>		<i>sa</i>		<i>net, sefaut (?)</i>
	<i>het</i>		<i>ma</i>		<i>sam</i>		<i>mer</i>
	<i>āhā</i>		<i>meh</i>		<i>setep</i>		<i>nes</i>

List of signs with their phonetic values.

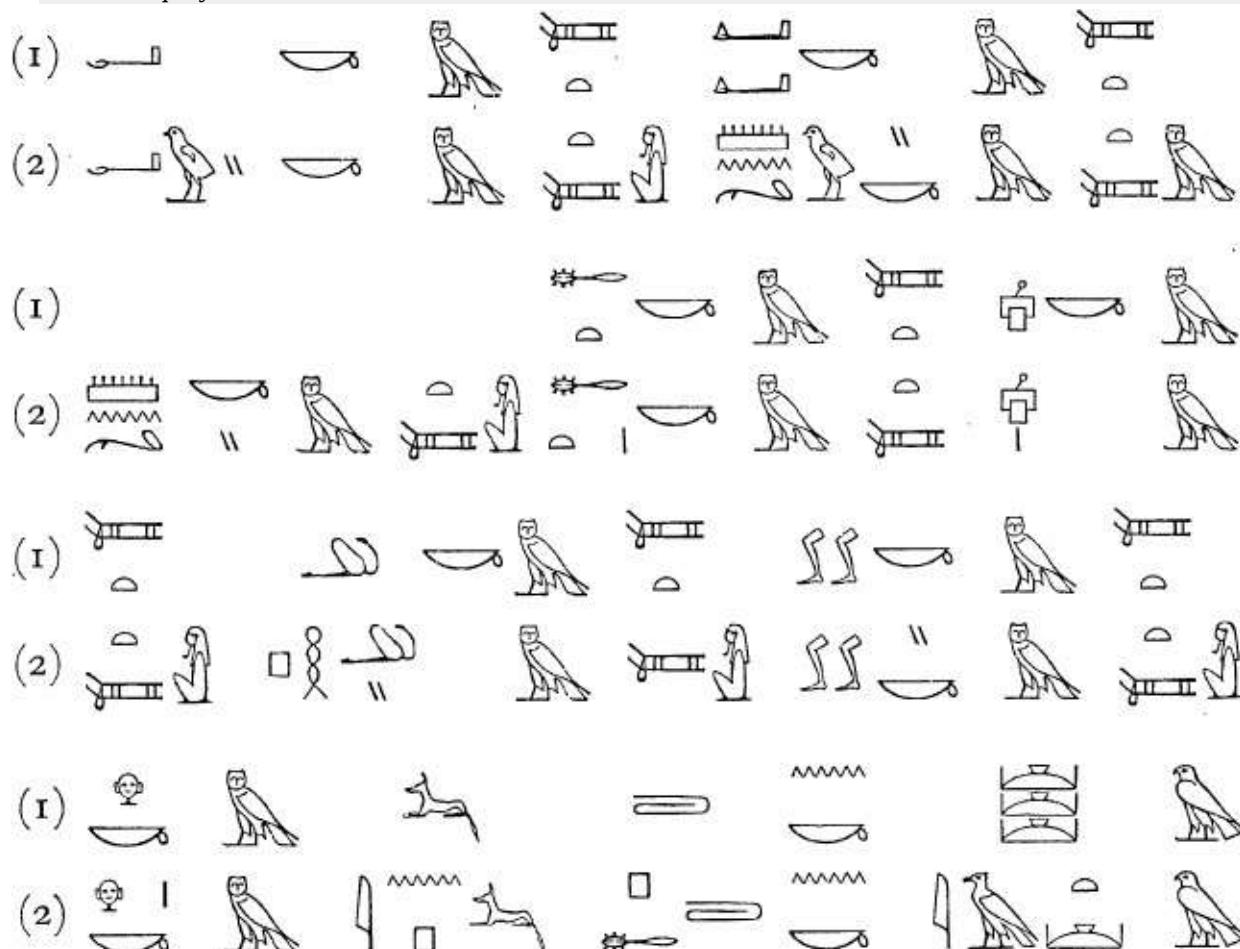
	<i>āt</i>		<i>tā</i>		<i>hes</i>		<i>ḥent</i>
	<i>ḥes</i>		<i>ḥap</i>		<i>ḥent</i>		<i>ām</i>
	<i>net</i>		<i>uu, ur, ses</i>		<i>qebh</i>		<i>uā, uhā</i>
	<i>sa</i>		<i>mer</i>		<i>hen</i>		<i>ḥer</i>
	<i>āper</i>		<i>rer</i>		<i>mā</i>		<i>hem</i>
	<i>nub</i>		<i>teben</i>		<i>āb, useḥ</i>		<i>nef</i>
	<i>het</i>		<i>ren</i>		<i>ba</i>		<i>āḥā</i>
	<i>smu, usm</i>		<i>tenā, peḥ</i>		<i>ta</i>		<i>ḥent</i>
	<i>ḥaker</i>		<i>her</i>		<i>ta</i>		<i>seṣep</i>
	<i>šen</i>		<i>tet</i>		<i>hetep</i>		<i>āu</i>
	<i>šen</i>		<i>gen, tātā</i>		<i>āia</i>		<i>her, uat, māten</i>
	<i>ānχ</i>		<i>amsu, min</i>		<i>ḥer</i>		<i>tem</i>
	<i>sep</i>		<i>ap</i>		<i>neb</i>		<i>āmax</i>
	<i>paут</i>		<i>nu</i>		<i>heb</i>		<i>ām</i>
	<i>ḥemt</i>		<i>ḥnem</i>		<i>ān</i>		<i>ḥesef</i>
	<i>sept</i>		<i>ab</i>		<i>nem</i>		<i>seχet</i>

DETERMINATIVES.

As long as the Egyptians used picture writing pure and simple their meaning

was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs which had no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which we call **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all hieroglyphic inscriptions known contain them, and it would seem that they originated in prehistoric times. It is, however, clear that they occur less frequently in the texts of the earlier than of the later dynasties. The following example will show how determinatives were added, and how ideographs were spelled out in alphabetic signs, and what alterations were made when ancient texts were copied by scribes.

Great antiquity of the use of determinatives.



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

Meanings of words indicated by determinatives.

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

General and specific determinatives.

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

Common determinatives.

Character	Determinative of
1.	to call
2.	man
3.	to eat, to think, to speak, and whatever is done with the mouth
4.	inertness
5.	woman
6. or	god, what is divine

7.  goddess
8.  tree
9.  plant, flower
10.  earth, land
11.  road, to travel
12.  foreign land
13.  nome
14.  water
15.  house
16.  to cut, slay
17.  fire, to burn
18.  odour
19.  to overthrow
20.  strength
21.  actions performed with the legs
22.  flesh
23.  animal
24.  bird
25.  evil, little
26.  fish
27.  rain, strom-cloud, thunder
28.  time

29.  town, city, village

30.  stone

31.  or  metal

32.  wood

33.  wind, air

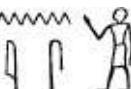
34.  foreigner

35.  liquid, unguent

36.  abstract idea.

The following words will show how the above are used.

Examples of words with common determinatives.

1.  *nās* to call

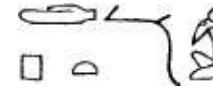
2.  *āb* a priest

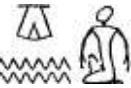
3.  *ām* to eat

 *surā* to drink

 *sexā* to remember

 *ker* to be silent

 *tept* to taste

4.  *kēnen* to be exhausted

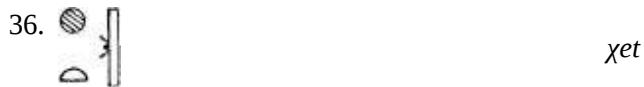
5.  *sat* daughter

6.		<i>xepera</i>	the god Khepera
7.		<i>Mer-seker</i>	the god Merseker
8.		<i>as</i>	cedar, persea tree
9.		<i>anx</i>	flower
10.		<i>sexet</i>	field
11.		<i>seuau</i>	to make to depart
12.		<i>Reθennu</i>	Northern Syria
13.		<i>Herui</i>	the nome of two gods
14.		<i>qebh</i>	cold water
15.		<i>bexennu</i>	house
16.		<i>sma</i>	to slay
17.		<i>ta</i>	to burn
18.		<i>xefut</i>	putrid sore
19.		<i>sexer</i>	to throw down
20.		<i>āt'au</i>	violence
21.		<i>āḥā</i>	to stand
		<i>peh</i>	to arrive

		<i>hab</i>	to send
		<i>xen</i>	to step
		<i>sper</i>	to come
22.		<i>hāu</i>	members
23.		<i>pennu</i>	mouse
24.		<i>ap</i>	duck
25.		<i>ātu</i>	the destitute
26.		<i>nāru</i>	the nāru fish
27.		<i>xenrā</i>	tempest
28.		<i>rek</i>	time
		<i>hru</i>	day
29.		<i>Ab</i> <i>tu</i>	Abydos
30.		<i>re</i>	sandstone
31.		<i>t'eh</i>	lead
32.		<i>ses</i>	bolt
33.		<i>me</i>	air, wind
		<i>Āamu</i>	Asiatics



merhet unguent



yet thing.

Plurality of determinatives.

Many words have more than one determinative. Thus

“to be exhausted” is determined by

qebh “cold water” is determined by

(the phonetic value of which is *qebh*) “water flowing from the top of a vase”, and

“a thing which contains water”;

xat “to slay” is determined by

“something which is hacked to pieces”,

, and

“a knife”, and

“strength”;

fa māhani “carrier of milk” is determined by

,

, and

rexit “rational beings” is determined by

, the phonetic value of which is *rexit*,

“man”, and

, “woman”, and

, the sign of the plural.

Words having no determinative.

A large number of words are written without any determinative, e. g.,

henā “with”,

am “in”,

māk “verily”, etc.; these and similar common words were probably thought to need no determinative.

Use of syllabic with alphabetic characters.

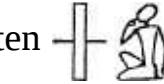
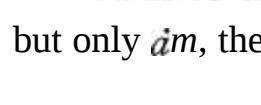
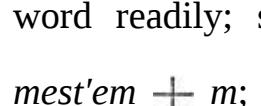
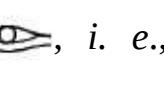
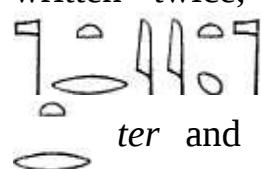
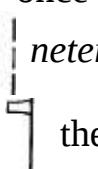
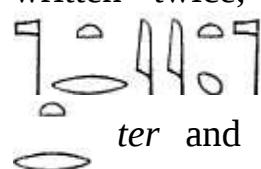
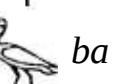
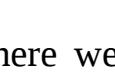
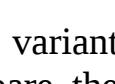
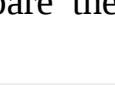
Many words are spelt wholly with alphabetic characters, e. g.,

sexeni “lily”,

aner “stone”,

semehi “left side”,

eqt “beer”, etc.; but the greater number are written with a mixture of alphabetic and syllabic signs, which, though eventually helpful in showing the correct

reading of the words, are at first confusing. Thus  “to eat” is written  and  i.e.,  +  does not mean that we are to read the word *amm*, but only *am*, the  was only added to help the reader to give the sound of the word readily; similarly *mest'em* “eye-paint” is written  , i. e., *mest'em* + ; and *merer* “to love” is written    *mer* +  +  etc. For convenience' sake we may call such alphabetic helps to the reading of words “phonetic complements”. Many examples occur of words which are practically written twice, once in alphabetic and once in syllabic signs, e. g.,   *neterit* “goddesses”, wherein to  *neter* are added the signs  and  the determinative of divinity;  “courtyard of a temple” wherein we have the signs   +   +    *Tem* “the god Tmu”, where we have  +  +    *nefer* “good”, where we have  +  +                   *sta* “to bring”, where we have  +  +  +  +                      *xeper* “to come into being”, where we have  +  +          *xeper* +  etc.

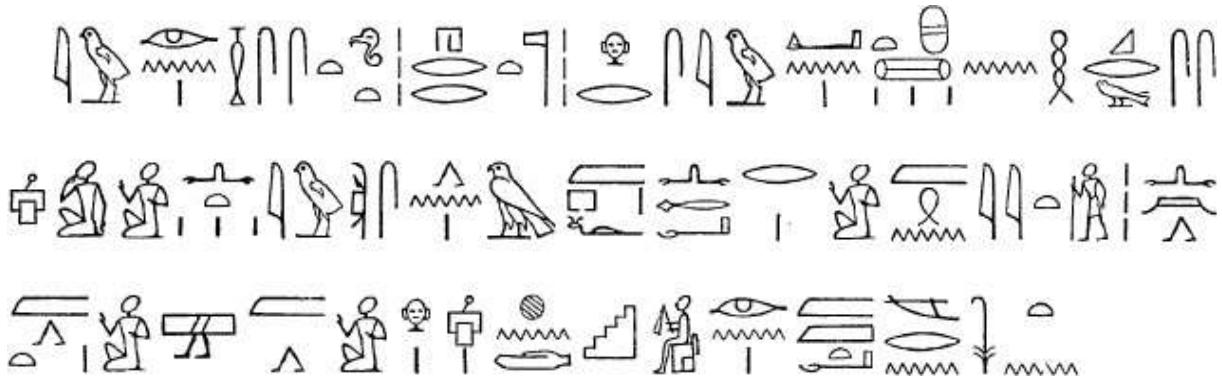
The values of many characters have been ascertained by means of the variant readings which are found in different copies of the same text; compare the following:—

Importance of variant readings.

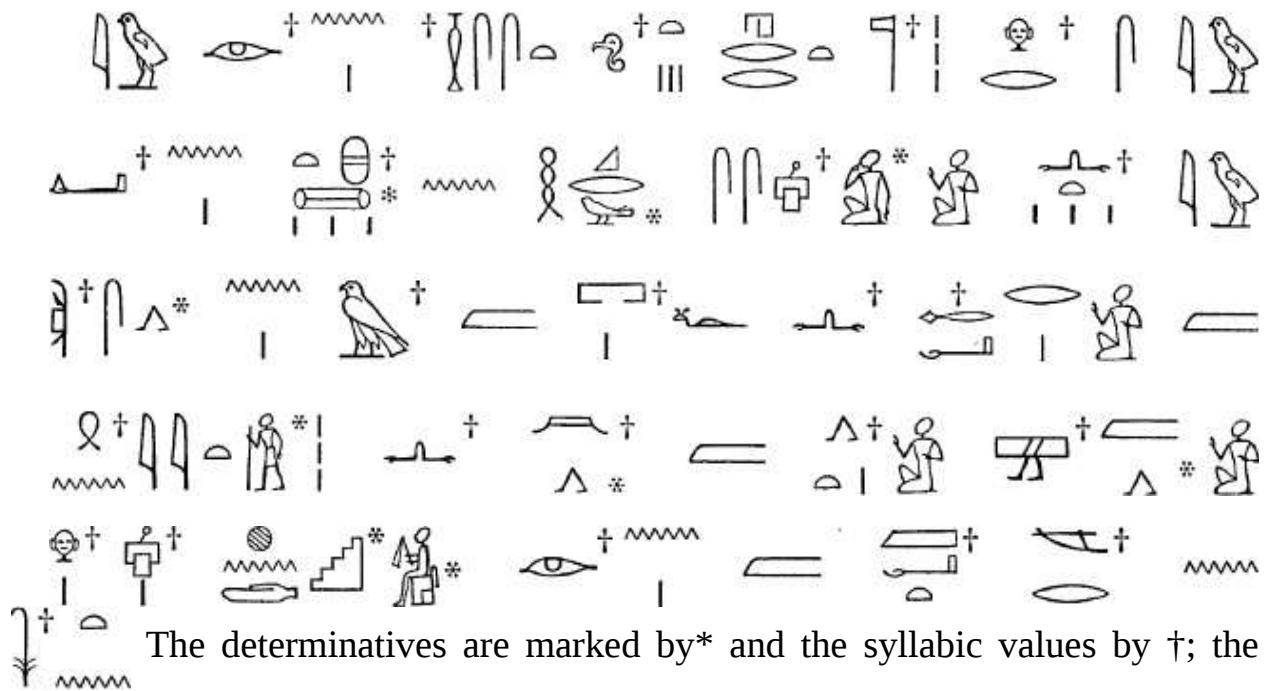
	=		<i>neferu</i>
	=		<i>ari</i>
	=		<i>rexil</i>
	=		<i>ua</i>
	=		<i>ulat</i>
	=		<i>ermenui</i>
	=		<i>hru</i>
	=		<i>aaabet</i>
	=		<i>seba</i>
	=		<i>xepes</i>
	=		<i>ba</i>
	=		<i>xepera</i>

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

Extract from a text analysed.



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



The determinatives are marked by* and the syllabic values by †; the remaining signs are alphabetic. The passage may be transliterated:— *du ari-na ḥ
eseset reθ hereret neteru her-s du tā-na tau en heqer sesa-ā at du χes-na heru
em per-f ān āā re-ā em χenit ān pe t em nemmat-ā χem-ā her-sa χent ari-na em
maāt mer en suten*, and read:—

“I have done (*du ari-na*) what is pleasing (*heseset*) to men (*reθ*), and what is gratifying (*hereret*) unto the gods (*neteru*); because of it (*her-s*) I have given (*du tu tā na*) cakes (*tau*) to (*en*) the hungry (*heqer*), I have satisfied (*sesa-ā*) the poor and needy (*at*), I have followed (*du χes-na*) Horus (*Heru*) in (*em*) his house (*per-f*), not (*ān*) magnifying (*āā*) my mouth (*re-ā*) against (*em*) nobles (*χenit*), not (*ān*) making long (*pe t*) in (*em*) my stride (*nemmat-ā*), I walked (*χem-*

*a) according (*her-sa*) to the step of measure (*xent*), I wrought (*ari-na*) according to (*em*) what was right and true (*maāt*), which was beloved (*mer*) by (*en*) the king (*suten*)."*

Difficulty of finding the meanings of words.

It has been shown on p. 17 how variant readings supply the correct values of many syllabic signs, and it is self-evident that the probable meaning of many words can be at once known by the determinatives which follow them, but there remains a large number of words the exact meaning of which cannot be exactly stated by the help of the hieroglyphics only. The early decipherers of the cuneiform inscriptions, when once they had obtained the alphabetic and syllabic values of the signs, relied largely on their knowledge of the languages cognate to that which they were studying for help in determining verbal forms, and for a supply of roots which, having made allowances for change in letters, etc., they believed would give them a clue to the meanings which they sought. Thus Sir Henry Rawlinson relied upon Zend and Sanskrit in his immortal work on the Behistun Inscription, and Norris and others succeeded in deciphering Babylonian and Assyrian inscriptions by the help of Hebrew and other Semitic dialects. Now although Egyptian is, in many particulars, similar to the great family of Semitic languages, yet among them all there is none which is as valuable in explaining its words and grammar as are Zend and Sanskrit to the Persian cuneiform inscriptions, and as are Hebrew, Syriac, and Chaldee to the cuneiform inscriptions which are written in the Semitic dialects of the ancient dwellers in the land which lay between the Tigris and Euphrates. We must, then, look elsewhere for help in determining the meaning of Egyptian words, and we find it in the language called Coptic, *i. e.*, the Egyptian language of the Graeco-Roman period which is written in Greek letters, and has been preserved for us chiefly by the ecclesiastical literature of the Egyptian Christians. Early in the first quarter of this century Champollion found it of the greatest value in deciphering the hieroglyphic inscriptions, indeed it is most probable that without the great knowledge of Coptic which he possessed his labours would never have been crowned with such brilliant success; the value of the study of this language remains undiminished for the purposes of Egyptian philology, and every student of hieroglyphics should make himself acquainted with as much of it as possible.¹¹

Great value of Coptic.

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

Ancient Egyptian words preserved in Coptic.

It is not possible to say when the Egyptian language was first written in Greek

letters; some believe the Bible to have been translated into Coptic in the second and others in the eighth century of our era. Be that as it may, it is a fact that Coptic has preserved a large number of the words which are found in ancient hieroglyphic inscriptions, and when an allowance has been made for phonetic decay and for the changes of letters which occur in all dialects of cognate languages, it is found that the meanings of words suggested by their determinatives are confirmed, that new ones are supplied, that many grammatical forms, etc., can be identified, and that the vowels which are added to the words in Coptic indicate the correct vocalization. Where there exists no Coptic equivalent of a word, the meaning of which cannot be decided by its determinative, the sense of that word can only be guessed at. The following examples show the close connection of Egyptian and Coptic words.

Egyptian and Coptic words compared.

Egyptian			Coptic
	<i>hra</i>	face	ꝝപꝑ ¹
	<i>χat</i>	body	ꝝHT
	<i>ren</i>	name	ꝝAH
	<i>pet</i>	heaven	ꝝE
	<i>χatur</i>	ichneumon	ꝝAθoꝑꝑ
	<i>nehet</i>	sycamore	ꝝOTꝑ
	<i>bā en pet</i>	iron	ꝝENIPe
	<i>χeper</i>	to be	ꝝWAPI
	<i>erṭeb</i>	because of	ꝝEBE
	<i>fa</i>	to carry	ꝝAI
	<i>remθ</i>	man	ꝝWM
	<i>re</i>	mouth	ꝝW
	<i>qend</i>	bosom	ꝝOTH
	<i>atf</i>	father	ꝝIWOT

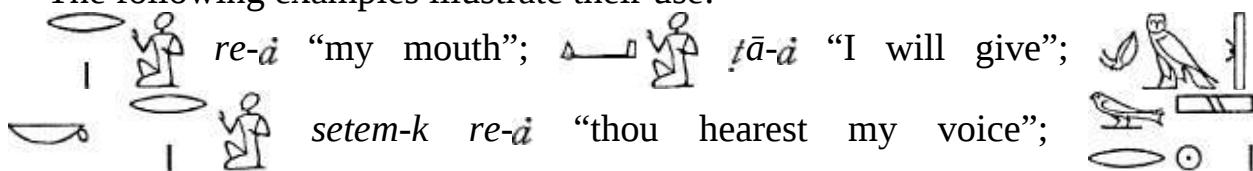
	<i>mau</i>	lion	መorraine
	<i>bener</i>	date palm	በኝነ
	<i>yemt</i>	copper	ዶሙት
	<i>at</i>	back	ወጥ
	<i>nehem</i>	to deliver	ክወደሙ
	<i>heger</i>	to hunger	ዶሮ
	<i>sura</i>	to drink	ሙ
	<i>erper</i>	temple	ኤርፏይ

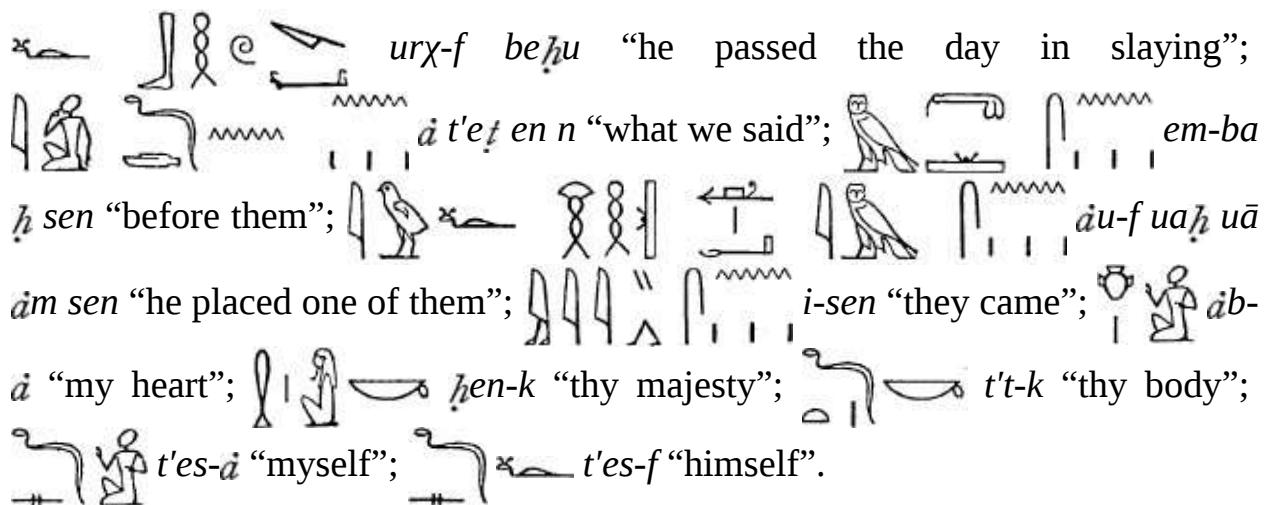
PRONOUNS.

The **personal** pronominal suffixes are:

Sing. 1.																												
" 2 m.																												
" 2 f.																												
" 3 m.																												
" 3 f.																												

The following examples illustrate their use:—





The forms of the pronouns are: —

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

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

Plur. 1. (wanting)

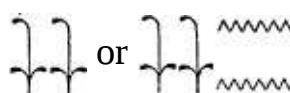
" 2.			<i>ent-ten, entu-ten</i>
" 3.			<i>ent-sen, entu-sen</i>

The **demonstrative** pronouns are:

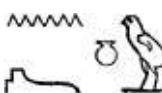
Sing. m.		<i>pen</i>	this
" f.		<i>ten</i>	this
" m.		<i>pef, pefa</i>	that
" f.		<i>tef, tefa</i>	that
" m.		<i>pa</i>	this
" f.		<i>ta</i>	this

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

Other words for this are

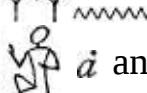


enen, and



ennu.

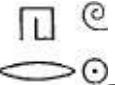
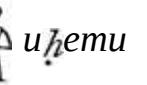
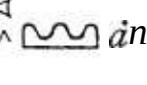
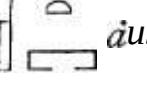
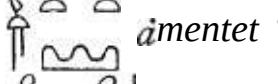
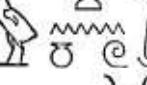
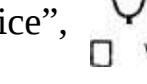
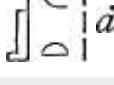
The **relative** pronouns are:—



entet.

NOUNS.

Nouns in the Singular.

Masculine nouns end in *u*, though this characteristic letter is usually omitted by the scribe: *e. g.*,  *hru* “day”,  *ānu* “scribe”,  *uhemu* “herald”,  *ta* “earth”,  *sen* “brother”, *etc.* Feminine nouns end in *t*, *e.g.*,  *reiat* “side”,  *ānt* “valley”,  *austet* “place”,  *amentet* “west”, *etc.* Masc. nouns in the plural end in *u* or *iu*; *e.g.*,  *seru* “princes”,  *utennu* “offerings”,  *māt'aiu* “police”,  *apiu* “envoys”,  *traiu* “seasons”. Fem. nouns in the plural end in *ut*, but often the *t* only is written; *e.g.*,  *austut* “places”, *etc.*

Nouns in the Plural.

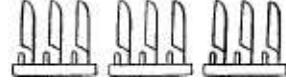
The oldest way of expressing the plural is by writing the ideograph or picture sign three times:—



gesu bones



dat regions, zones



seket fields

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

These examples are taken from the pyramid texts of the Vth and VIth dynasties; in the same texts we find also *xu* “intelligences”, and

uru “chiefs”, i.e., an ideograph written once and also thrice followed by which afterwards, when modified into | or ||, became the common sign of the plural. Words spelt in full with alphabetic signs are also followed, at times, in these texts by ; e.g., *at* “fathers”, *reθ* “men” *at* “wheat” *betet* “barley”, *huuat* “humours”, *hunut* “young women”, *sextet* “fields”, *uraiu* “great ones”, *xerru* “little ones”.

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

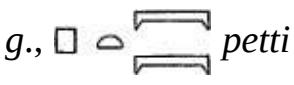
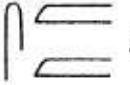
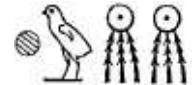
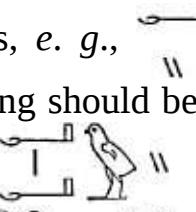
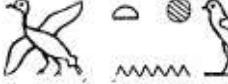
	<i>neterut</i>	goddesses
	<i>unnut</i>	hours
	<i>meru</i>	lakes
	<i>aru</i>	divine guardians
	<i>apt</i>	registers
	<i>sesat</i>	darknesses
	<i>aarut</i>	uraei
	<i>henu</i>	coffins
	<i>tamu</i>	sceptres
	<i>sept</i>	nomes
	<i>pet</i>	heavens.

Other examples of ways of writing the plural are:—

	<i>xenut</i>	"granaries",		<i>xāt</i>	"sand",		<i>āhu</i>	"oxen",
	<i>neteru</i>	"gods",		<i>henu</i>	"priests",		<i>hent</i>	"priestesses".
	<i>tuau</i>	"praises",			<i>θenre</i>	"mighty deeds",		
	<i>daaut</i>	<i>em</i>		<i>hefnu</i>	"animals in hundreds of thousands", etc.			

The dual.

In the oldest inscriptions the dual is usually expressed by doubling the

ideograph; e. g.,  *mest'erui* “two ears”,  *xuti* “two horizons”,  *baui neterui* “two sols divine”, etc. Frequently the word is spelt alphabetically or syllabically and is determined by the double ideograph; e. g.,  *petti* “two heavens”,  *kesui* “two sides”,  *xui* “two lights”,  *θebut* “two soles of the feet”, etc. Sometimes  is the mark of the dual in the early texts, e. g.,  *āāui-k* “thy two hands”, and this sign, which strictly speaking should be written , indicated the dual to the latest times; compare   *āāui-k* “two hands”,   *retui* “feet”,   *pa texenui urui* “the two great obelisks” (also written in the same inscription  etc.

In Egyptian the noun is undeclined.

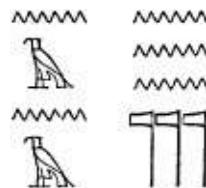
THE ARTICLE.

Definite article

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

EXAMPLES.

	<i>pa ser</i>	the prince
	<i>pa her</i>	the terrorifier
	<i>pa Ra</i>	the Sun
	<i>pa sen</i>	the brother
	<i>pa suten</i>	the king
	<i>ta reaat</i>	the side
	<i>ta hurere</i>	the flower
	<i>ta auset</i>	the place
	<i>na abauti</i>	the strivings
	<i>na reθ</i>	the men
	<i>na sauabu</i>	the persea tree
	<i>na atau</i>	the thieves
	<i>pa neter</i>	the god
	<i>pa sep</i>	the time
	<i>pa aa</i>	the great one
	<i>pa ki</i>	the other
	<i>pa xemti</i>	the coppersmith
	<i>ta ant</i>	the valley
	<i>ta paut neteru</i>	the company of the gods
	<i>ta het</i>	the temple
	<i>na anu</i>	the scribes



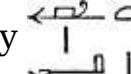
na mu

the water

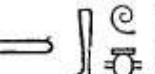
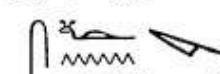
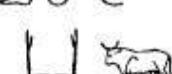
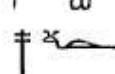
na neteru

the gods.

Indefinite article.

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

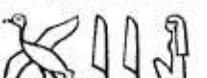
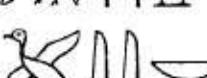
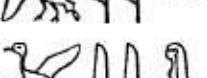
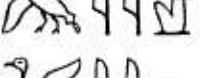
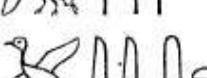
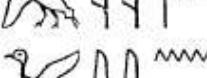
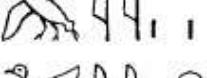
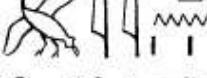
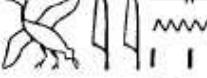
EXAMPLES.

		<i>uā en hennu</i>	a jar
		<i>uā en θebu</i>	a pot
		<i>uā en šauabu</i>	a persea tree
		<i>uā en bān</i>	a bad thing
		<i>uā en sfent</i>	a knife
		<i>uā en bezennu</i>	a house
		<i>uā en ka</i>	a bull
		<i>uā en nefer</i>	a good thing.

Definite article and suffixes.

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

SINGULAR.

			<i>pai-a</i> (masc.)				<i>tai-a</i> (masc.)				
			<i>pai-a</i> (fem.)				<i>tai-a</i> (fem.)				
				<i>pai-k</i> (masc.)			<i>tai-k</i> (masc.)				
				<i>pai-t</i> (fem.)			 (or ) <i>tai-t</i> (fem.)				
							<i>pai-f</i> (masc.)				<i>tai-f</i> (masc.)
							<i>pai-s</i> (fem.)				<i>tai-s</i> (fem.)
							<i>pai-set</i> (fem.)				<i>tai-set</i> (fem.)
							<i>pai-n</i>				<i>tai-n</i>
							<i>pai-ten</i>				<i>tai-ten</i>
							<i>pai-sen</i>				<i>tai-sen</i>
							<i>pai-u</i>				<i>tai-u</i>

PLURAL.

	<i>nai-a</i>	(masc.)		<i>nai-n</i>
	<i>nai-a</i>	(fem.)		
	<i>nai-k</i>	(masc.)		<i>nai-ten</i>
	<i>nai-tho</i>			
	<i>nai-t</i>	{ (fem.)		<i>nai-sen</i>
	<i>nai-f</i>	(masc.)		
	<i>nai-s</i>	(fem.)		<i>nai-u</i>

These are added to words in the following way:—

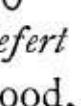
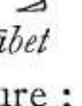
Examples.

		<i>pai-a neb</i>	my lord
		<i>pai-a nebt</i>	my hair
		<i>pai-k sen</i>	thy brother
		<i>pai-f ahait</i>	his stable
		<i>pai-set per</i>	her house
		<i>tai-a hememet</i>	my peoples

	<i>tai-ā māāu</i>	my hair
	<i>tai-k mut</i>	thy mother
	<i>tai-f hemt</i>	his wife
	<i>tai-f suten hemt</i>	his queen
	<i>tai-set auset</i>	her place
	<i>pai-ten ahai</i>	{ your sentence death
	<i>pai-sen hetra</i>	their tribute
	<i>pai-u peh</i>	their arrival
	<i>nai-ā seru</i>	my princes
	<i>nai-k aaaut</i>	thy cattle
	<i>nai-sen uti</i>	their coffins
	<i>nai-u nebu</i>	their lords.

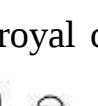
ADJECTIVES.

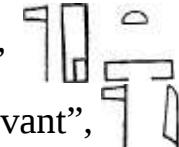
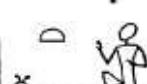
The adjective is, in form, often similar to the noun, with which it agrees in gender and number; with a few exceptions it comes after its noun, *e.g.*,

	<i>hru nefer</i>	a good day
	<i>sa aqer</i>	a wise man
	<i>betau aa</i>	great wickedness
	<i>metet nefert</i>	fine speech
	<i>bant nebt</i>	every evil
	<i>betet nebt</i>	every abominable thing.
	<i>χet</i>	thing
	<i>nebt</i>	every
	<i>nefert</i>	good, pure ;
	<i>abet</i>	
	<i>χet</i>	thing
	<i>nebt</i>	every pleasant, sweet.
	<i>netemet beneret</i>	

	<i>hebsu neferu</i>	beautiful clothes
	<i>seru aaaiu</i>	great chiefs
	<i>nefer neferui</i>	a good thing doubly good
	<i>sti netem</i>	a sweet smell
	<i>ausetut aaaiut</i>	great abodes.

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

	<i>suten an</i>	"royal scribe",
	<i>suten mesu</i>	
	<i>sutem hemt</i>	"royal women" (<i>i. e.</i> , queens),
	<i>suten mut</i>	"royal mothers",
	<i>suten per</i>	"royal house" (<i>i.</i>

e., palace),  *neter ḥet* “divine house” (i. e., temple),  *neter ḥen* “divine servant”,  *neter ḫtf* “divine father”.

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

Methods of comparing adjectives.

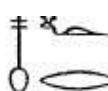
					
<i>pai-t</i>	<i>hai</i>	<i>emmā-ā</i>	<i>em</i>	<i>seyeru</i>	<i>en</i>
Thy	husband	is to me	in	the guise	of

				
<i>atf</i>	<i>χer</i>	<i>pa</i>	<i>āa</i>	<i>er-a</i>

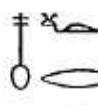
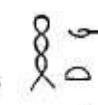
a father, moreover, [he is] the one who is old more than I.

				
<i>χefer</i>	<i>āger - k</i>	<i>er-f</i>	<i>em</i>	<i>ker</i>

Thou wilt be wise more than he in keeping silence.

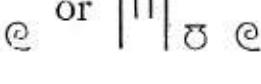
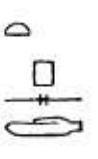
				
<i>nefer</i>	<i>setem</i>	<i>er</i>	<i>entet</i>	<i>neb</i>

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

							
<i>au - set</i>	<i>nefer</i>	<i>em</i>	<i>hāt - set</i>	<i>er</i>	<i>set</i>	<i>hemt</i>	<i>nebt</i>

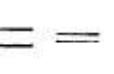
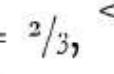
Was she beautiful in her person more than woman any.

NUMBERS.

I	=		uā	=	I
II	=		sen	=	2
III	=		χemet	=	3
IV	=		fū	=	4
II or *	=		tuau	=	5
V	=		sas	=	6
VI	=		sefex	=	7
VII	=	 or 	χemennu	=	8
VIII	=		<i>paut</i> <i>pest</i>	=	9
X	=		met	=	10
XX	=		faut	=	20

	=		<i>māb</i>	=	30
	=		<i>hement</i>	=	40
				=	50
				=	60
	=		<i>sefex</i>	=	70
	=		<i>ḥemennui</i>	=	80
				=	90
	=		<i>šaā</i>	=	100
	=		<i>šetau</i>	=	200
	=		<i>ḥa</i>	=	1,000
	=		<i>ṛab</i>	=	10,000
	=		<i>hefennu</i>	=	100,000
	=		<i>heh</i>	=	1,000,000
	=		<i>šennu</i>	=	10,000,000

FRACTIONS.

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

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

(3)        that is, $\frac{1}{3} \times 400 = 133\frac{1}{3}$.

Numbers are expressed in the following manner:—

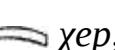
       

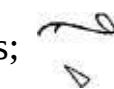
loaves large, 900,000 + 90,000 + 2000 + 700 + 50,
i. e., “992,750 large loaves of bread”.

Ordinal numbers are indicated either by  *meh* placed before the figure, or by  following it; e. g.,  *meh sas* “sixth”,   “fifteenth”, *meh met t uau*,  *sefex* “seventh”, etc.

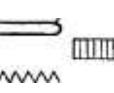
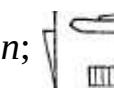
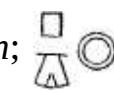
MEASURES.

(1) Of length:—  *meh* “cubit”;   *suten meh* “royal cubit” of 7 palms or 20 fingers;   *meh net'es* “little cubit” of 6 palms or 24 fingers;   *ermen* “arm” of 20 fingers;   *teser*, of 16 fingers; *xa* “the great *xa*” of 14 fingers; *xa net'es* “the little *xa*” of 12 fingers; *xeplui*, the “double palm” of 8 fingers; *xefā*, the “fist” of 6 fingers;

 *tef*, the “hand” of 5 fingers;  or  *xep*, the “palm” of 4 fingers;  *t'ebā*, the “finger”.

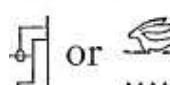
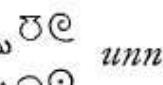
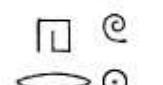
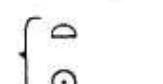
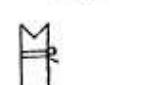
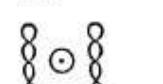
(2) Of superficies:—  *sa ta*, the *arura*, i. e., 100 cubits;  *ermen*, one half of an *arura*;  *hesp*, one quarter of an *arura*;  *sa*, one eighth of an *arura*;  *su*, one sixteenth of an *arura*;  *erma*, one thirty-second part of an *arura*.

(3) Dry measure:—  = 1/4 *hin*;  *hin* = 9/20 of a *litre*;  *enat* = 20 *hin*;  *apt* = 40 *hin*;  *hetep* = 160 *hin*.

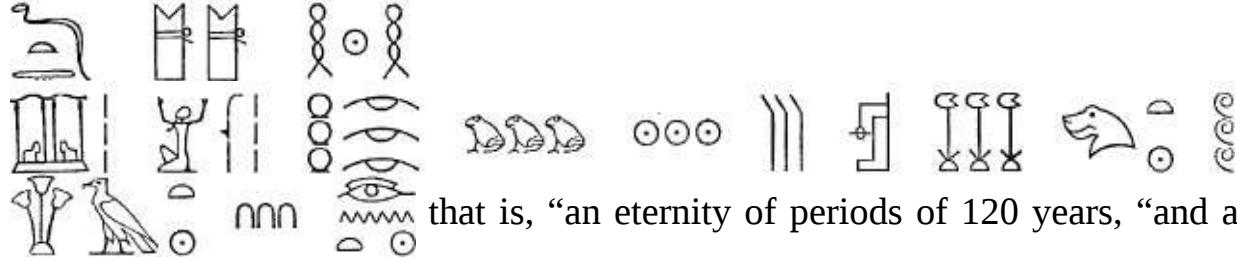
(4) Of weight:—  *θen*;  *qet* = one tenth of a *θen*;  *pek* = 1/128 of a *θen*.

TIME.

The principal divisions of time are:—

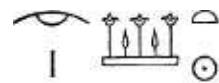
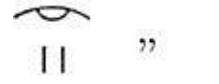
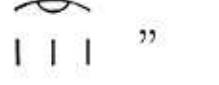
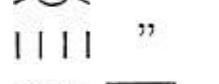
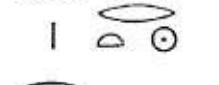
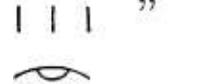
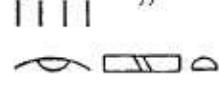
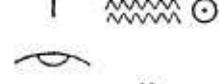
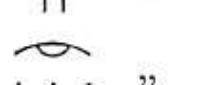
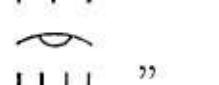
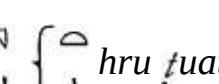
	<i>hat</i>	second		<i>at</i>	minute
 or 	<i>unnut</i>	hour		<i>hru</i>	day
	<i>abet</i>	month		<i>renpit</i>	year
	<i>set</i>	period of 30 years		<i>hen</i>	period of 60 years
	<i>henti</i>	period of 120 years		<i>heh</i>	a long period of time
	<i>tetta</i>	eternity		<i>heh</i>	a million of years.

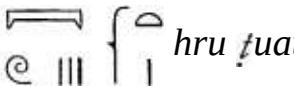
In an interesting inscription quoted by Brugsch (*Thesaurus*, Abth. II., p. 195) the god Thoth, addressing one of the Ptolemies says that he has ordained the sovereignty of the royal house for a period of time equal to:



that is, "an eternity of periods of 120 years, "and an indefinite number of periods of 30 years, and millions "of years, and ten millions of months, and hundreds of thousands "of days, and tens of thousands of hours, and thousands of mi- "nutes, and hundreds of seconds, and tens of third parts of "seconds."

The year, *renpit*, consisted of twelve months of thirty days each (or thirty-six weeks of ten days each), to which were added five additional days to make up 365 days . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each; *xat* = time of inundation and period of sowing *pert* = time of "comig forth" or growing and *xemut* = time harvest and beginning of inundation. The Copts, or Egyptian Christians, have preserved, in a corrupt form, the old Egyptian names of the months, which read:—

	=	θωοȝτ	Thoth
	=	παοπι	Paopi
	=	αθωρ	Hathor
	=	χοιακ	Khoiak
	=	τωϐι	Tobi
	=	μεχιρ	Mekhir
	=	φαμενωθ	Phamen
	=	φαρμωθει	Pharmu
	=	παχωη	Pakhon
	=	παωηι	Paoni
	=	επηι	Epep
	=	μεσωρη	Mesore

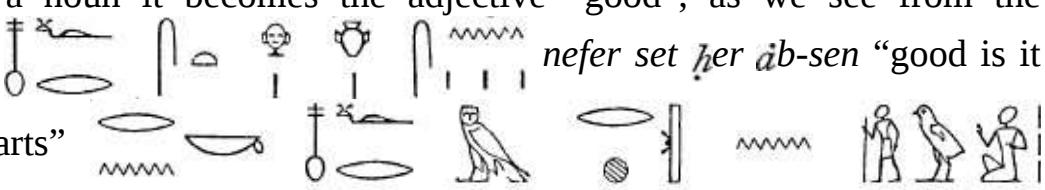
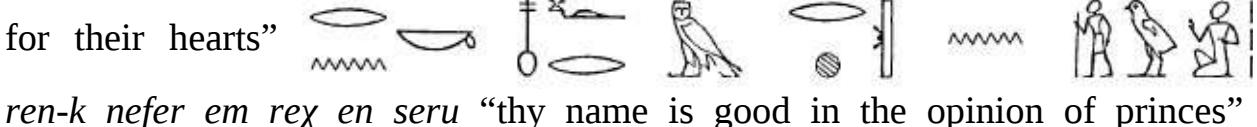
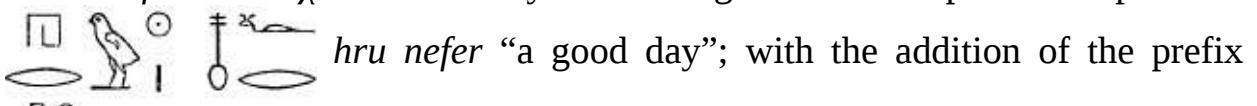
⊖  *hru tuau heru renpit* “the five days over the year”.

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

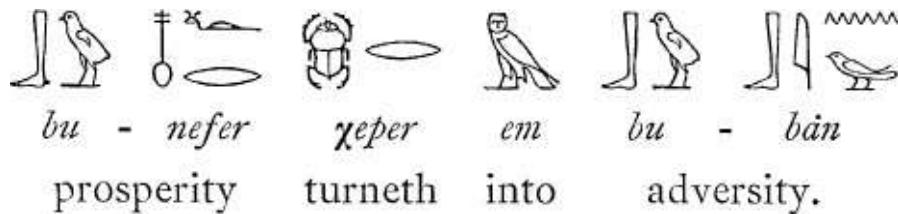
THE VERB.

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

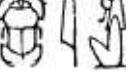
contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but the modern German Egyptologists boldly affirm the relationship of Egyptian to the Semitic family of languages, and the most recent exponent of this view applies the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

The Egyptian stem-word may be indifferently a verb or a noun; thus  *χepeper* means both “to be”, and the “thing which hath come into being”; so likewise  *nefer* may mean “to be good”, and a “thing which is good”, and placed after a noun it becomes the adjective “good”, as we see from the following:—  *nefer set her ab-sen* “good is it for their hearts”  *ren-k nefer em rex en seru* “thy name is good in the opinion of princes”  *hru nefer* “a good day”; with the addition of the prefix  *bu*, *nefer* means “prosperity”, “goodness”, “happiness”, e. g.,

The stem-word.

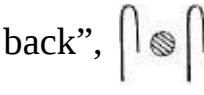
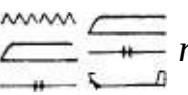


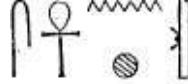
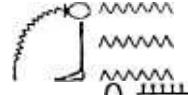
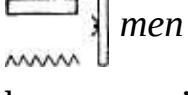
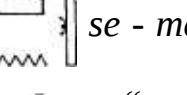
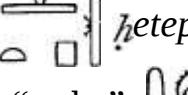
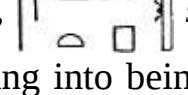
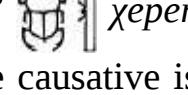
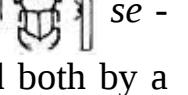
bu - *nefer* *χepeper* *em* *bu* - *ban*
 prosperity turneth into adversity.

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

The stem-word with additions.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects,

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

There is in Egyptian a derivative formation of the word-stem or verb, and which is made by the addition of  or  to the simple form of the verb, and which has a causative signification; e. g.,  *ānχ* “to live”,  *se-ānχ* “to vivify”;  *āb* “to wash”,  *se - āb* “to purify”;  *men* “to abide”,  *se - men* “to perpetuate”;  *hetep* “to rest, be at peace”,  *se - hetep* “to pacify”  *xeper* “to be”,  *se - xeper* “to bring into being”, etc. In Coptic the causative is expressed both by a prefixed *s* and *t* (see Stern, *Koptische Gram.*, § 328, p. 157; Steindorff, *Koptische Grammatik*, § 230, p. 103 f.).

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

Sing. 1 com.		<i>rekh-a</i>
" 2 m.		<i>nehem-k</i>
" 2 f.		<i>tet-t</i>
" 3 m.		<i>sat-f</i>
" 3 f.		<i>gem-s</i>
Plur. 1		<i>ari-n</i>
" 2 com.		<i>mit-ten</i>
" 3 com.		<i>χepe-sen</i>

The commonest auxiliary verbs are *āḥā* "to stand", *un* "to be", *du* "to be", *āri* "to do", *fā* "to give"; examples of their use are:-

(1) *āḥā* *en* *se-āḥā* *hen* *en* *suten* *net* *Seneferu*
 Stood up made to arise the majesty of the king of the North and South
 i. e., when king Huni was dead Seneferu set himself up as king of all Egypt.

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

ruti

a state of ruin.

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

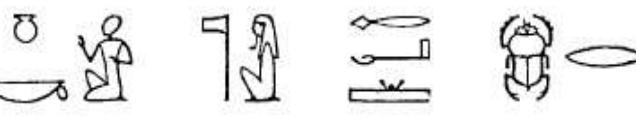
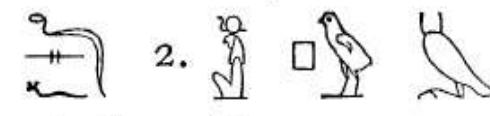
(4) 
em ari meh ab - k axetu kai
Do not make to fill thy heart [with] the wealth of another.

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

nai-a χu
my glorious works.

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

I.

1. 
nuk neter āā χepeR tēsef
2. 
Ra pu em

I am the god great the creator of himself. Rā it is when

uben - f 3. nuk sef rex - kuā tuau
he riseth. I am yesterday, I know to-morrow.

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

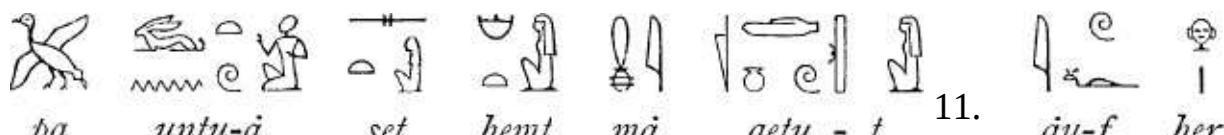
6. heb en hen-f mā hru neb em tet 7. àu
Sent his majesty day every saying :— He
seyanen - nef sebtet uhen - nef nut-f
breached the wall, he overthrew the town.

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

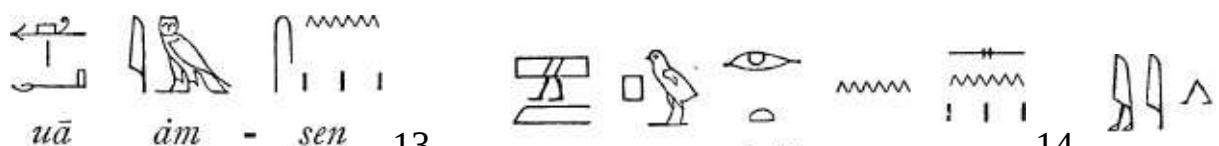
en sen ári matet 10. em ári per er
They did so. Do not make a going


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

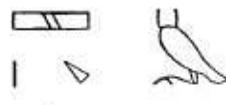

ḥer ān au-ā rex-ā nehemu - t emmā-f
for not do I know I [how] to deliver thee from it,


pa untu-ā set hemt mā qetu - t 11. au-f her
because I am a woman like unto thee. He was to


ḥeper mā un-nef 12. un ān uā genāu
become as he had been. Did one embrace
(i. e., they em-


uā ām - sen 13. sem pu arit en sen 14. ī -
one of them. A going forth they made. I have
braced each other)

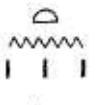

nā er maa neteru 15. fa - k[uā] er
come to see the gods. I have sailed on


se *em*
 the lake in


nešemet

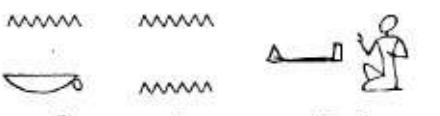
16.

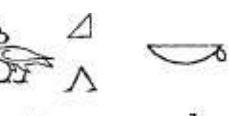

nehem

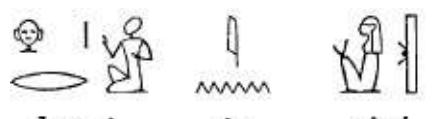

ten

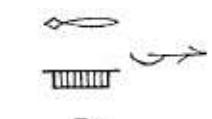

ua
 me.


ān *un* - *ā* *nek*


ān *tā-ā* *āq*

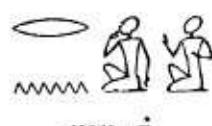

k
 Not will I open to thee, not will I let


her-ā *ān* *āri*

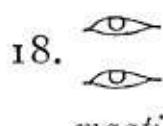

āā *en*


sba *pen*
 over me, saith the guard of the step (?) of door this,

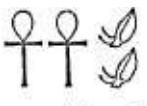

ānas *tet* - *nek*

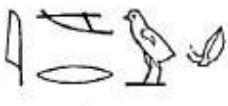

ren-ā
 except thou tellest my name.

18.

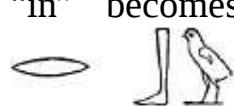
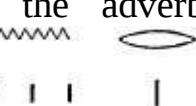
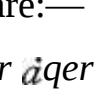

maati

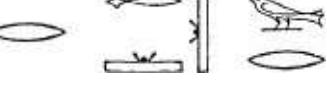

nešesu
 The two eyes fail,


mesterui


āmeru
 the two ears become stopped.

ADVERBS.

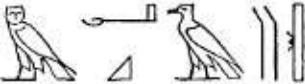
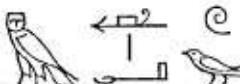
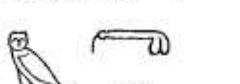
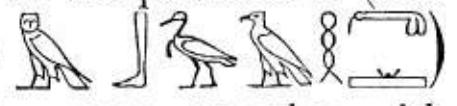
In Egyptian the prepositions and certain substantives and adjectives to which  *er* is prefixed take the place of adverbs; *e. g.*, the preposition  *ām* "in" becomes the adverb "there". Other examples of adverbs are—
  *er bunre* "outside";   *er aqer*

“very much”, “exceedingly”,  er āa ur “very much indeed”, “exceedingly”.

PREPOSITIONS.

Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are:—  *en* for, to, in, because;  *em* from, out of, in, into, on, of, among, as, conformably to, as, with, in the state of, if, when, and *em* sometimes introduces a quotation;  *er* to, into, against, by, at, from, every, each, until;  *her* upon, in, besides, from, for, at, by reason of;  *tep* upon;  *xer* under, with;  *xer* from, with, under, during;  *mā* of, from, by;  *henā* with;  *xefi* in the face of, before, at the time of;  *xent* in front of;   *ha* behind;  *mi* like;  *dī* among;  *t'er* since;  *an* a particle placed between the verb and the subject.

Some compound prepositions are:-

	<i>em asu</i>	in recompense for, in consequence of
	<i>em aqa</i>	in the midst, opposite (?)
	<i>em ab</i>	opposite, against
	<i>em uau</i>	alone
	<i>em uah her</i>	in addition to
	<i>em bah</i>	before, in the presence of (also written 
	<i>emem</i>	in, with, among, together with

	<i>emma</i>	in, with, among, together with
	<i>em matet</i>	likewise
	<i>em-rā</i>	in the condition of
	<i>em rer</i>	about, around
	<i>em hau</i>	moreover, besides
	<i>em hät</i>	in front, before
	<i>em her</i>	opposite, in front of
	<i>em her ab</i>	in the middle of
	<i>em χem</i>	without
	<i>em χennu</i>	within
	<i>em χer</i>	with
	<i>em χet</i>	after, with
	<i>em sa</i>	behind, after, at the back of
	<i>em geb</i>	among, amidst
	<i>em qet</i>	around, in the circuit of
	<i>em tef</i>	upon
	<i>em tebu</i>	in return for
	<i>em ter</i>	since
	<i>er ämtu</i>	between
	<i>er äq</i>	in the middle
	<i>er äut</i>	between

	<i>er kes</i>	at the side of
	<i>aire māu</i>	with
	<i>er enti</i>	because
	<i>er hāt</i>	before
	<i>er henā</i>	with
	<i>er her</i>	in addition to
	<i>er her</i>	in the presence of
	<i>er yet</i>	after
	<i>er tem</i>	so that not
	<i>er ūā</i>	as far as, until
	<i>er ūer</i>	to the limit of
	<i>heru</i>	besides
	<i>her tep</i>	upon
	<i>her ab</i>	in the middle
	<i>her ā</i>	at once
	<i>her bah</i>	before
	<i>her ūeru</i>	beneath
	<i>her sa</i>	behind, at the back
	<i>her qet</i>	conformably
	<i>ŵer ā</i>	subordinate to
	<i>ŵer hāt</i>	before
	<i>ŵer peh</i>	behind

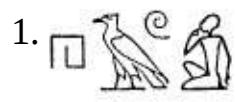
	<i>ter ā</i>	at once
	<i>ter bah</i>	before, originally
	<i>ter embah</i>	
	<i>ter enti</i>	because
	<i>neferit er</i>	up to, as far as
	<i>āp her</i>	except

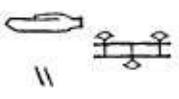
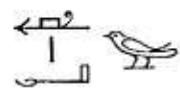
CONJUNCTIONS.

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

PARTICLES.

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

1.      
hau *ka* *en* *ta* *paut* *neteru* *an*
O bull of the company of the gods,

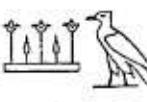
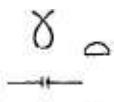
  - 
au-k *ti* *uā* - *θā*
dost thou remain by thyself?

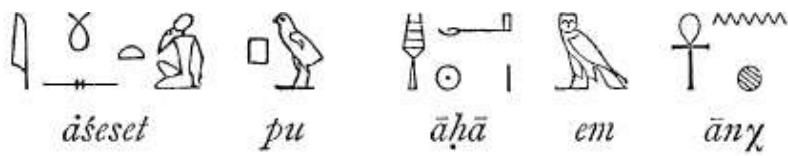
2. 
su *ma* *āχ*
It is like what?


Auθu *ma* *āχ*

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

3. 
nimā *metet* *emma - t*
Who hath had word with thee?

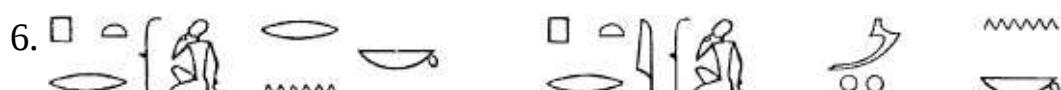
4.  - 
ā *Tem* *āseset* *pu* *sas* - *ā* *er* *set*
Hail Tmu, what is it which I have come into it?
I. e., "What manner of place is this into which I have come?"



What is [my] duration of life? *I. e.*, "How long shall I live?"

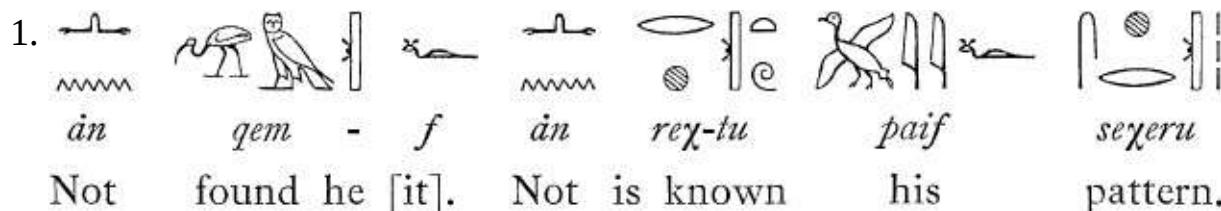


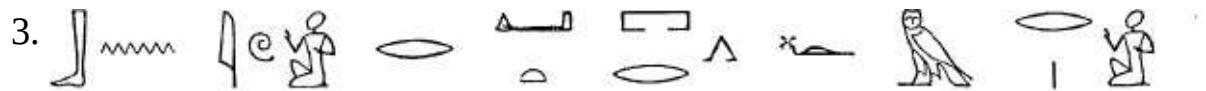
He, where is he?

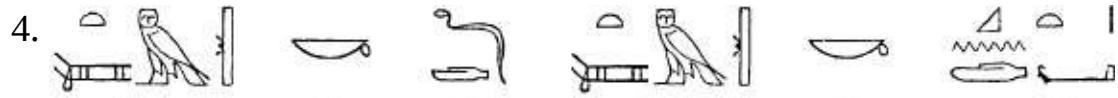


What is thy name? What didst thou see?

Negative particles are :— or — *an* "not" — *in sep* "at no time", *bu* "not", *ben* "not", *tem* "not", or "so that not", *am* "not". The following examples show their use :—



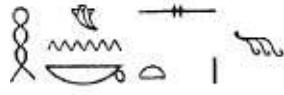
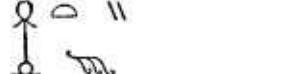
3. 
ben *au-a* *er* *tāt* *per* - *f* *em* *re-a*
 Not am I for letting come forth it from my mouth.

4. 
tem - *k* *tet* *tem* - *k* *qenhet*
 Not do thou speak. Not do thou rage.

5. 
am - *k* *hem* *du* *kai* *ahā*
 Not do thou sit being another standing up.

LIST OF WORDS.

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

	<i>tep</i>	head
	<i>an</i>	hair
	<i>henkset</i>	hair
	<i>senti</i>	hair

	<i>fent</i>	nose
	<i>re</i>	mouth
	<i>abeh</i>	tooth
	<i>nes</i>	tongue
	<i>ānȝui</i>	the two ears
	<i>teru</i>	skull
	<i>nehebet</i>	neck
	<i>ȝex</i>	neck
	<i>θes</i>	vertebrae
	<i>erment</i>	arm, shoulder
	<i>ā</i>	fore-arm
	<i>ȝefā</i>	fist
	<i>ȝenbet</i>	body
	<i>at</i>	back
	<i>ment</i>	breast
	<i>ab</i>	heart
	<i>maāset</i>	liver
	<i>ȝat</i>	belly
	<i>mast</i>	thigh
	<i>uārt</i>	thigh
	<i>ref</i>	foot and leg
	<i>ānem</i>	skin

	<i>tet</i>	body
	<i>ḥāu</i>	flesh, members
	<i>āt</i>	limbs
	<i>ba</i>	soul
	<i>χaibit</i>	shade, shadow
	<i>sāḥu</i>	the spiritual body
	<i>ka</i>	double, genius
	<i>χu</i>	intelligence
	<i>seχem</i>	form, image
	<i>qes</i>	bone
	<i>ren</i>	name
	<i>ḥra</i>	face
	<i>tehen</i>	forehead
	<i>ānḥu</i>	eyebrow
	<i>maat</i>	eye
	<i>śerati</i>	the two nostrils
	<i>septi</i>	the two lips
	<i>ārti</i>	the two jaws
	<i>ānā</i>	chin
	<i>mester</i>	ear
	<i>ḥenkek</i>	throat
	<i>mākha</i>	back of the head

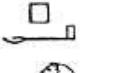
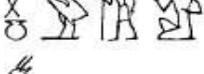
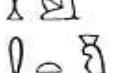
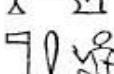
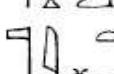
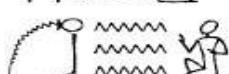
	<i>qāhu</i>	shoulder
	<i>geb</i>	elbow
	<i>tet</i>	hand
	<i>tēbā</i>	finger
	<i>χat</i>	corpse
	<i>pest</i>	backbone
	<i>hāt</i>	heart
	<i>hetet</i>	lungs
	<i>berek</i>	intestines
	<i>pehti</i>	back
	<i>sa</i>	back
	<i>χepes</i>	thigh
	<i>ment</i>	leg
	<i>sebeq</i>	foot and ankle
	<i>mesq</i>	skin
	<i>af</i>	flesh
	<i>snef</i>	blood
	<i>suht</i>	egg
	<i>χer</i>	voice
	<i>pet</i>	heaven, sky
	<i>ta</i>	earth
	<i>tauī</i>	the two lands (<i>i.e.</i> , north and south)

	<i>taiu</i>	world, universe
	<i>tuat</i>	underworld
	<i>Rā</i>	sun
	<i>Aāh</i>	moon
	<i>χut</i>	horizon
	<i>seb</i>	star
	<i>χabes</i>	star, luminary
	<i>septet</i>	Sothis (Sirius)
	<i>sah</i>	Orion
	<i>zepes</i>	Great Bear
	<i>hru</i>	day
	<i>kerh</i>	night
	<i>tuat</i>	daybreak
	<i>māser</i>	evening
	<i>het ta</i>	dawn
	<i>hetet</i>	light
	<i>satut</i>	rays of light
	<i>hetut</i>	light, sunshine
	<i>maāu</i>	rays of light
	<i>sesep</i>	brilliance
	<i>kekiu</i>	darkness
	<i>hai</i>	rain

	<i>kep</i>	rain flood
	<i>senār</i>	tempest
	<i>mu</i>	water
	<i>nebat</i>	fire
	<i>rekhu</i>	fire, heat
	<i>χet</i>	fire
	<i>tu</i>	mountain
	<i>antet</i>	valley
	<i>imā</i>	sea
	<i>ātur</i>	river
	<i>āafet</i>	dew
	<i>śā</i>	sand
	<i>āner</i>	stone
	<i>mat</i>	granite
	<i>ret</i>	sandstone
	<i>śes</i>	alabaster
	<i>bexan</i>	porphyry
	<i>māfek</i>	turquoise
	<i>χesbet</i>	lapis-lazuli
	<i>uafet</i>	mother-of-emerald
	<i>sehert</i>	cornelian
	<i>nub</i>	gold

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

	<i>teb</i>	figs
	<i>art</i>	milk
	<i>net (bat)</i>	honey
	<i>renp</i>	young plant, flower
	<i>heqt</i>	beer
	<i>beq</i>	oil
	<i>urhu</i>	unguent
	<i>merhu</i>	unguent
	<i>ānta</i>	perfume
	<i>ta</i>	bread
	<i>pesen</i>	cake
	<i>seninu</i>	cake
	<i>per āa</i>	Pharaoh
	<i>suten</i>	king
	<i>sutenit</i>	queen
	<i>suteni</i>	royalty
	<i>suten hemt</i>	royal wife
	<i>suten mut</i>	royal mother
	<i>suten sa</i>	royal son (prince)
	<i>suten sat</i>	royal daughter (princess)
	<i>suten mesu</i>	royal child
	<i>suten ān</i>	royal scribe

	<i>aθi</i>	prince
	<i>suten net (bat)</i>	King of the South and North
	lord of crowns
	<i>ur</i>	prefect, nobleman
	<i>erpa</i>	hereditary prince
	<i>ħā</i>	a title of very high rank
	<i>fat</i>	general
	<i>smer uāti</i>	a title of high rank
	<i>suten rex</i>	royal kinsman
	<i>suten rex maa</i>	real royal kinsman
	<i>her tep</i>	chief
	<i>her tep āa</i>	great chief
	<i>mer</i>	governor
	<i>sennu</i>	royal attendant
	<i>sāh</i>	noble
	<i>ħen</i>	majesty
	<i>ħerp</i>	prefect
	<i>ħen</i>	servant
	<i>ħent</i>	servant (female)
	<i>neter ħen</i>	minister, prophet
	<i>neter aif</i>	divine father
	<i>āb</i>	libationer

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

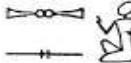
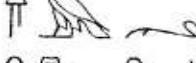
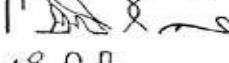
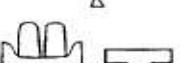
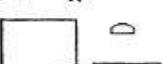
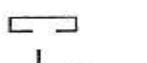
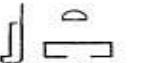
	<i>niut</i>	mother
	<i>menāt</i>	nurse
	<i>sa</i>	son
	<i>sat</i>	daughter
	<i>sen</i>	brother
	<i>sent</i>	sister
	<i>semsu</i>	firstborn
	<i>āu</i>	heir
	<i>mesu</i>	child
	<i>neb</i>	lord
	<i>nebt</i>	lady
	<i>θesemu</i>	greyhound
	<i>maau</i>	cat
	<i>uher</i>	dog, jackal
	<i>āu</i>	dog
	<i>uns</i>	wolf
	<i>sabi</i>	jackal
	<i>pennu</i>	mouse or rat
	<i>ka</i>	bull
	<i>āua</i>	ox
	<i>āh</i>	cow, ox
	<i>beħes</i>	calf

	<i>rera</i>	pig
	<i>ser</i>	ram, sheep
	<i>aa</i>	ass
	<i>hetra</i>	horse
	<i>sesemut</i>	horses
	<i>mahet</i>	antelope
	<i>mahes</i>	lion
	<i>abi</i>	panther
	<i>febt</i>	hippopotamus
	<i>abu</i>	elephant
	<i>bahes</i>	wild animals
	<i>aut</i>	quadrupeds
	<i>emsuh</i>	crocodile
	<i>hentasu</i>	lizard
	<i>tart</i>	scorpion
	<i>xeper</i>	beetle
	<i>araa</i>	uraeus
	<i>fent</i>	worm
	<i>heft</i>	snake
	<i>tetfet</i>	creeping things
	<i>pi</i>	flea
	<i>aana</i>	ape

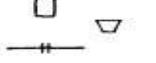
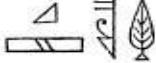
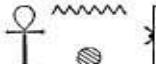
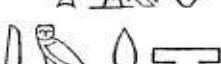
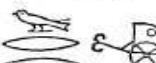
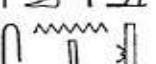
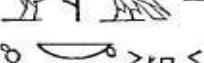
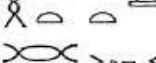
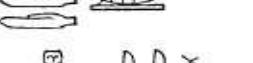
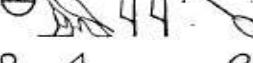
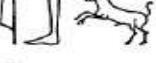
	<i>habu</i>	ibis
	<i>bak</i>	hawk
	<i>sent</i>	heron
	<i>seta</i>	vulture
	<i>apt</i>	duck, goose
	<i>ment</i>	pigeon
	<i>bennu</i>	phoenix (?)
	<i>smen</i>	goose
	<i>pai</i>	birds
	<i>remu</i>	fish
	<i>χepanen</i>	fish
	<i>še</i>	pool
	<i>mer</i>	lake, pool
	<i>sešet</i>	nest
	<i>babat</i>	hole of an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

	<i>unnet</i>	hour, season
	<i>hat</i>	second
	<i>at</i>	minute
	<i>abet</i>	month
	<i>renpit</i>	year
	<i>set</i>	period of 30 years
	<i>hen</i>	period of 60 years
	<i>heh</i>	millions of years
	<i>tetta</i>	everlastingness
	<i>hru tuau heru renpit</i>	the 5 epagomenal days
	<i>sat</i>	period of sowing
	<i>pert</i>	period of growing (<i>i.e.</i> , winter)
	<i>semut</i>	period of inundation (<i>i.e.</i> , summer)
	<i>xer</i>	cemetery
	<i>mer</i>	pyramid tomb
	<i>asit</i>	tomb
	<i>māhāit</i>	sepulchre
	<i>usext</i>	hall, part of a tomb
	<i>uti</i>	coffin
	<i>ūbu</i>	sarcophagus
	<i>perxeru</i>	funeral offerings

	<i>statet</i>	passage in the tomb
	<i>amhet</i>	hall of the tomb
	<i>tut</i>	statue, image
	<i>uthu</i>	altar, table
	<i>hesmen</i>	natron
	<i>yet</i>	things, furniture, wealth
	<i>urš</i>	pillow
	<i>hetepu</i>	funeral offerings
	<i>utu</i>	tablet, stele
	<i>sāḥ</i>	mummy
	<i>hes</i>	singer, mourner
	<i>maāxeru</i>	triumphant, victorious
	<i>bent</i>	harp
	<i>sešeš</i>	sistrum
	<i>ureret</i>	name of a crown
	<i>šuti</i>	plumes
	<i>hetet</i>	white crown
	<i>tešert</i>	red crown
	<i>atfu</i>	the <i>atef</i> crown
	<i>sexli</i>	the double crown
	<i>nemmes</i>	the <i>nemmes</i> crown
	<i>nek̥eru</i>	whip

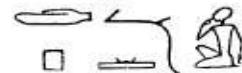
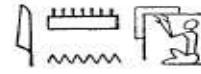
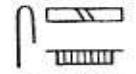
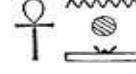
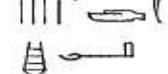
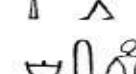
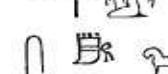
	<i>θes</i>	a captain
	<i>qem</i>	black
	<i>hetet</i>	white
	<i>fešer</i>	red
	<i>χesbet</i>	blue (of lapis-lazuli)
	<i>unemi</i>	right hand
	<i>semehi</i>	left hand
	<i>šeps</i>	venerable, sacred
	<i>amax</i>	revered
	<i>mert</i>	beloved, friend
	<i>nefer</i>	good, happy
	<i>nefem</i>	pleasant, happy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

	<i>āāui</i>	folding door
	<i>sebȝet</i>	large doors, pylons
	<i>nemmat</i>	block of punishment
	<i>ȝet</i>	staircase
	<i>teȝennu</i>	obelisk
	<i>nest</i>	throne
	<i>kara</i>	shrine
	<i>temat</i>	village
	<i>nut</i>	city
	<i>terāu</i>	bounds, limits
	<i>enti</i>	things which do exist
	<i>unenet</i>	things which shall exist
	<i>uā</i>	one, only
	<i>uāu</i>	alone
	<i>uat</i>	way
	<i>māfennu</i>	road, way
	<i>mestemut</i>	eye paint
	<i>maa-hrā</i>	seer of the face (<i>i. e.</i> , mirror)
	<i>sesen</i>	lily
	<i>seta</i>	secret, hidden
	<i>sāt</i>	book
	<i>tamā</i>	roll of papyrus

	<i>mesθa</i>	writing palette
	<i>pes</i>	ink-jar
	<i>qes</i>	writing reed
	<i>ānḫ</i>	life
	<i>mit</i>	death
	<i>ḥeft</i>	enemy
	<i>ḥakab</i>	rebel, coward
	<i>ȳm</i>	camp
	<i>pet</i>	bow
	<i>šemert</i>	
	<i>ābau</i>	arrow, bolt
	<i>urer</i>	chariot
	<i>sebāu</i>	fiend
	<i>senb</i>	health
	<i>uṭa</i>	strength
	<i>uāa</i>	boat
	<i>sekhet</i>	morning boat of the sun
	<i>ȳtēt</i>	evening boat of the sun
	<i>hemī</i>	rudder
	<i>heqer</i>	hunger
	<i>ab</i>	thirst
	<i>sam ta</i>	union with the earth, <i>i.e.</i> , funeral

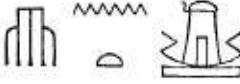
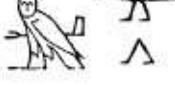
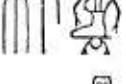
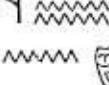
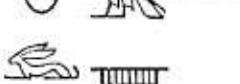
	<i>anet hrâ-k</i>	hail to thee!
	<i>âau</i>	adoration
	<i>pehti</i>	strength
	<i>šefit</i>	might, terror
	<i>āu</i>	joy, gladness
	<i>sen ta</i>	adoration
	<i>ân</i>	not
	<i>ben</i>	not
	<i>ât</i>	destitute
	<i>sebtet</i>	wall
	<i>feqa</i>	reward, wages
	<i>seger</i>	prisoner
	<i>heb</i>	festival
	<i>uten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

	<i>nekh</i>	might, victory
	<i>usr</i>	to be strong
	<i>sfent</i>	knife
	<i>nemmat</i>	footsteps
	<i>xau</i>	crowns
	<i>xeru</i>	terrestrial beings
	<i>heru</i>	celestial beings
	<i>sekeru</i>	plans, schemes
	<i>tefau</i>	funeral meals
	<i>xert</i>	things, provisions
	<i>temt</i>	all
	<i>xai</i>	defeat
	<i>neh</i>	few
	<i>xesef</i>	to meet, to repulse
	<i>utu</i>	to command
	<i>sa</i>	to know
	<i>ter</i>	to destroy
	<i>xaa</i>	to rise, be crowned
	<i>sent</i>	to fear
	<i>uas</i>	to adore
	<i>hehi</i>	to seek
	<i>xaa</i>	to leave

	<i>seb</i>	to pass
	<i>tep</i>	to taste
	<i>amen</i>	to hide, be hidden
	<i>qet</i>	to build
	<i>ses</i>	to open
	<i>ānχ</i>	to live
	<i>mit</i>	to die
	<i>maa</i>	to see
	<i>setem</i>	to hear
	<i>rerem</i>	to weep
	<i>tet</i>	to say, speak
	<i>mer</i>	to love
	<i>meshet</i>	to hate
	<i>āhā</i>	to stand
	<i>hems</i>	to sit
	<i>ster</i>	to lie down
	<i>zeper</i>	to become
	<i>aru</i>	to make
	<i>gemam</i>	to create
	<i>am</i>	to eat
	<i>sura</i>	to drink
	<i>ḥetet</i>	to carry off

	<i>aq</i>	to go in
	<i>per</i>	to come out
	<i>sper</i>	to set out
	<i>i</i>	to come
	<i>atep</i>	to load oneself
	<i>fa</i>	to bear, to carry
	<i>urs</i>	to pass the day
	<i>sejem</i>	to gain the mastery
	<i>abau</i>	to fight
	<i>sma</i>	to slay, kill
	<i>chetbu</i>	to slay
	<i>uben</i>	to rise (of the sun)
	<i>hetep</i>	to set
	<i>peset</i>	to shine
	<i>sehet</i>	to illumine
	<i>bah</i>	to overflow, to flood
	<i>thes</i>	to lift up
	<i>qa</i>	to be high
	<i>chet</i>	to float down stream
	<i>xent</i>	to sail up stream
	<i>usebt</i>	to answer
	<i>betes</i>	to be weak, feeble

	<i>haā</i>	to rejoice
	<i>tuau</i>	to praise
	<i>sma</i>	to announce
	<i>fā</i>	to give
	<i>tebh</i>	to pray, entreat
	<i>apt</i>	to announce
	<i>men</i>	to establish, to abide
	<i>sam</i>	to unite
	<i>sept</i>	to provide, prepare
	<i>aper</i>	to be provided with
	<i>pet</i>	to stretch
	<i>pai</i>	to fly
	<i>pehrer</i>	to run
	<i>ses</i>	to follow
	<i>sexsex</i>	to flee
	<i>hab</i>	to send
	<i>sem (māsem)</i>	to walk, to travel
	<i>fa</i>	to set out
	<i>sen</i>	to pass
	<i>ses</i>	to go, to pass by, to go in
	<i>peh</i>	to attain, to arrive
	<i>sau</i>	to watch, to guard

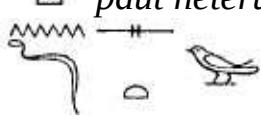
	<i>χnemu</i>	to join to
	<i>χent</i>	to sail up stream
	<i>mās</i>	to bring
	<i>tut</i>	to engender
	<i>mes</i>	to bear children
	<i>qem</i>	to find
	<i>meh</i>	to fill
	<i>uah</i>	to place
	<i>āā</i>	to wash
	<i>nehem</i>	to save, to carry off
	<i>un</i>	to open
	<i>seker</i>	to overthrow

GODS AND GODDESSES.

	<i>neter</i> , or		, or		, GOD
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paut neteru a great company of the gods

 *paut neteru net'eset* little company of the gods

 the triple company of the gods

	<i>Ausär</i>	Osiris
	<i>Auset</i>	Isis
	<i>Ap-uat</i>	Ap-uat
	<i>Amen</i>	Āmen (Ammon)
	<i>Amen-Rā</i>	Āmen-Rā
	<i>Amsu</i> or <i>Min</i>	Āmsu, Min, Khem
	<i>Amsu-Āmen</i>	Āmsu-Āmen
	<i>Amset</i>	Āmset
	<i>Ani</i>	Āni
	<i>Anθāt</i>	Anata
	<i>Anpu</i>	Anubis
	<i>An-heru</i>	Ān-heru
	<i>Ānqet</i>	Ānqet
	<i>Atmu</i>	Ātmu (Tmu)
	<i>Astes</i>	Āstes
	<i>Iusāaset</i>	Iusāaset
	<i>I-em-hetep</i>	Imouthis
	<i>Un-nefer</i>	Un-nefer
	<i>Uatet</i>	Uatchet
	<i>Baba</i>	Baba
	<i>Bār</i>	Bār (Baal)

	<i>Bes</i>	Bes
	<i>Ptaḥ</i>	Ptaḥ
	<i>Ptaḥ-Seker-Āusār</i>	Ptah-Socharis-Osiris
	<i>Maāt</i>	Maāt
	<i>Menθu</i>	Menthu
	<i>Meh-urt</i>	Mehurt
	<i>Mesχenet</i>	Meskenet
	<i>Mut</i>	Mut
	<i>Nu</i>	Nu
	<i>Nut</i>	Nut
	<i>Neb-er-ter</i>	Neb-er-tcher
	<i>Nebt-het</i>	Nephthys
	<i>Nefer-Tmu</i>	Nefer-Tmu
	<i>Nit</i>	Neith
	<i>Rā</i>	Rā
	<i>Renenet</i>	Renenet
	<i>Respu</i>	Respu
	<i>Hu</i>	Hu
	<i>Hāpi</i>	The Nile
	<i>Hāpi</i>	Hāpi
	<i>Hāpi</i>	Apis

	<i>Heru-ur</i>	Horus the elder (Aroeris)
	<i>Heru-sa-Auset</i>	Horus, son of Isis (Harsiesi)
	<i>Heru-pa-kart</i>	Horus the child (Harpocrates)
	<i>Heru-maati</i>	Horus of the two eyes
	<i>Heru-kenenti-an-maa</i>	Horus dwelling in darkness
	<i>Heru-kenenti-Sekhem</i>	Horus of Sekhem
	<i>Het-hert</i>	Hathor
	<i>Knemu</i>	Khnemu
	<i>Khensu</i>	Khensu
	<i>Khensu-nefer-hetep</i>	Khensu-nefer-hetep
	<i>Sa</i>	Sa
	<i>Seb</i>	Seb
	<i>Sebek</i>	Sebek
	<i>Sept</i>	Sept
	<i>Sefekhet</i>	Sefekhet
	<i>Serqet</i>	Serqet
	<i>Sekhet</i>	Sekhet
	<i>Socharis</i>	Socharis
	<i>Set</i>	Set or Sut
	<i>Sati</i>	Sati
	<i>Sutekh</i>	Sutekh
	<i>Shu</i>	Shu

	<i>Sai</i>	Shai
	<i>Qebh-sennu-f</i>	Qebh-sennu-f
	<i>Ta-urt</i>	Thoueris
	<i>Tanen</i>	Tanen
	<i>Ta-tenen</i>	Tatenen
	<i>Tua-māut-f</i>	Tuamautef
	<i>Tmu</i>	Tmu
	<i>Tehuti</i>	Thoth
	<i>Tefnet</i>	Tefnet

¹ *Vir.*, *i*, *m*, *n*, *p*, *f*, *t*.

² *vir.*, *bir*, *ole* and *osh or os*, instead of *ba*, *r* or *l*, and *s*; if we accept the value of *qeb* for as some would do, we must not forget that Young assigned the value of *ke* to this sign.

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

⁴ Southern Egyptian Gallery, No. 24.

⁵ This fact is proved by the fragment of a baked clay tablet, found on the site of the ancient Nineveh, whereon we have a number of cuneiform characters and the original pictures from which they have been developed arranged in parallel columns. The fragment is exhibited in the Nineveh Gallery, Table-case B.

No. K. 8520; for the literature see Bezold, *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection*, vol. II., p. 984.

⁶The first to describe the hieroglyphic characters systematically was the late Dr. Birch. In Bunsen's *Egypt's Place in Universal History*, Vol. 1. London, 1867, pp. 505—579 he quoted, with references, some 890 signs, and gave 201 determinatives. Lists of characters have also been given by de Rougé, *Chrestomathie Égyptienne*, Paris, 1867, p. 86 ff.; Brugsch, *Hieroglyphische Grammatik*, Leipzig, 1872, pp. 119—138; Loret, *Manuel de la Langue Égyptienne*, Paris, 1889, pp. 113—135; and Erman, *Aegyptische Grammatik*, Berlin, 1894, pp. 171—193.

⁷For lists of hieratic characters see Pleyte, *Catalogue raisonné de Types Égyptiens Hiératiques*, Leyden, 1865; Levi, *Raccolta dei Segni ieratici Egizi*, Turin, 1880.

⁸For the Demotic characters see Brugsch, *Grammaire Démotique*, Berlin, 1855, p. 18, and plates A. B.C. at the end of the book; Hess, *Der Demotische Roman von Sine Ha-m-us*, Leipzig, 1888, pp. 190—205.

⁹For proofs of this statement see J. de Rougé, *Mémoire sur l'origine Égyptienne de l'Alphabet Phénicien*, Paris, 1874, 820; Dr. Maunde Thompson, *Handbook to Greek and Latin Palaeography*, London, 1893, plate facing p. 10; Dr. Maunde Thompson in *Facsimiles of MSS. published by the Palaeographical Society*, Series II. plate 101; the article *Alphabetum* (Daremburg and Saglio, *Dictionnaire des Antiquités Grecques et Romanies*, Paris, 1873, p. 188 f.) by F. Lenormant; Isaac Taylor, *The Alphabet*, 2 vols. London, 1883; and Kirchoff, *Studien zur Geschichte des Griechischen Alphabets*, Berlin, 1877.

¹⁰Among recent contributions to Egyptian phonology the following should be consulted : Brugsch, *Die Agyptologie*, Leipzig, 1891, p. 42; Erman, *Das Verhältniss des Agyptischen zu den semitischen Sprachen* (*Zeitschrift d. Deutsch. Morgenl. Gesellsch.* Bd. XLVI. ss. 93—129); and Steindorff, *Das altägyptische Alphabet und seine Umschreibung* (*ibid.* ss. 709—730).

¹¹The beginner will find Steindorff's *Koptische Grammatik*, Berlin, 1894, a very useful book; it contains 64 pages of Coptic text and a vocabulary which will carry him on to larger works.

¹²The Coptic alphabet is as follows:—**א** a, **ב** b, **ג** g, **ד** d, **ე** e, **ڙ** z, **ڦ** ē, **ڻ** th, **ڻ** i, **ڻ** k, **ڻ** l, **ڻ** m, **ڻ** n, **ڻ** x, **ڻ** o, **ڻ** p, **ڻ** r, **ڻ** s, **ڻ** t, **ڻ** y, **ڻ** ph, **ڻ** kh, **ڻ** ps, **ڻ** ڻ, **ڻ** sh, **ڻ** f, **ڻ** ڻ, **ڻ** h, **ڻ** dj, **ڻ** tch, **ڻ** ti.

TEXTS

WITH INTERLINEAR TRANSLITERATION

AND WORD FOR WORD TRANSLATION

EXTRACTS FROM THE PRISSE PAPYRUS.

Maxims of Kaqemna and Ptah-hetep.

[IIIrd and Vth dynasties.]

I.

är	un - nek	em	semi	her	utu	en

If thou hast become a leader to direct the

sexer	en	ästa	heh	- nek	sep	neb

condition of the multitude follow thou after at time every
or welfare

menx	er	unt	sexer - k	än

a gracious bearing, so that may be thy behaviour without

äu	äm-f	ur	maät	uah	fat

harshness in it. Great is right, established and mighty,

än	xenent	ter	rek	Ausär	är

and never hath been shaken since the time of Osiris.¹

II.

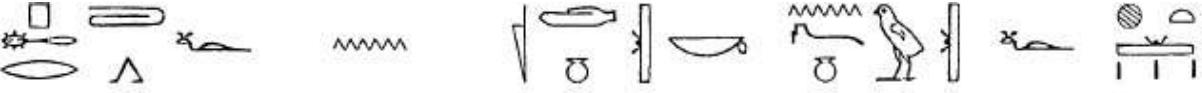
seka	- nek	ter	em	sexet	fā	set

plough-land is to thee gather in the field what hath given


neter ar un - nek em sa aqer ari - k

God.² III. If thou wouldest be a man perfect make thou

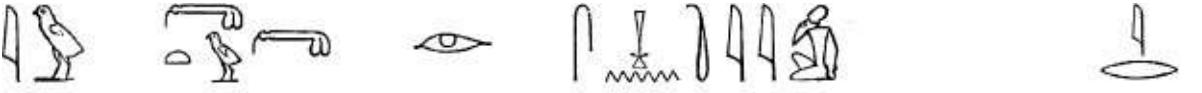

sa en semam neter ar met - f
[thy] son to please God. If he directeth straight

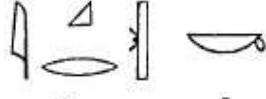

pekar-f en qet - k ennu - f yet-
his course according to thy example, and he dealeth in thy

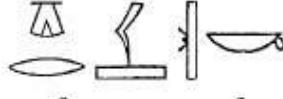

k er auset ari ari - nef bu neb
affairs in the place belonging thereto, do unto him thing every
or way


nefer sa - k pu nesu set
good, for thy son is he belonging unto the seed


ka - k am - k au ab - k er - f
of thy person. Do not thou remove thy heart from him,


au metu ari senthetai ar
[for it] is [thy] seed [which] maketh appeal [to thee].³ IV. If thou


āqer - k
 wouldst be perfect

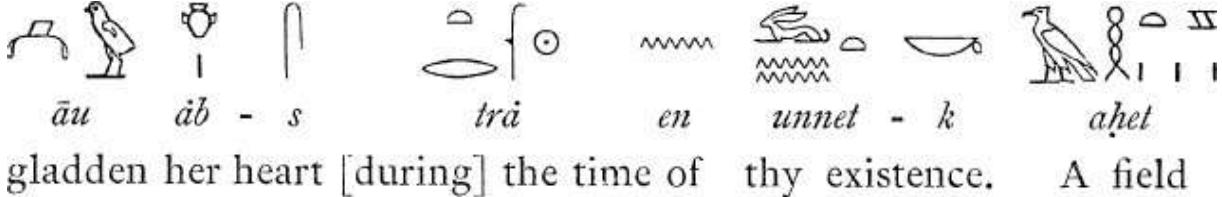

ker - k
 possess thou

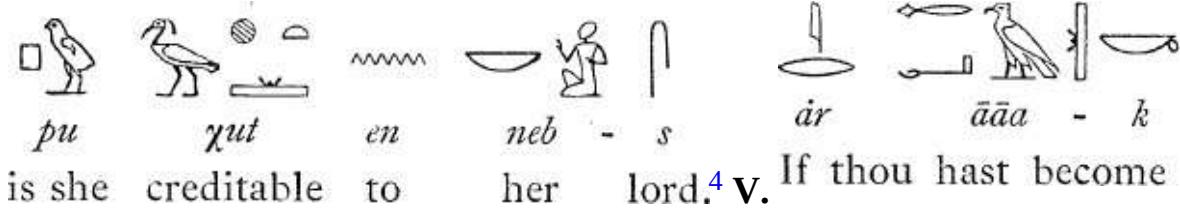

per - k
 thy house,
mer - k
 love thou
hemt
 thy

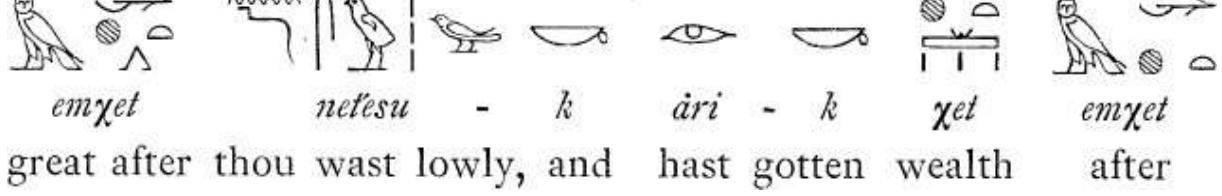
k
 wife
em
 without
zen
 defect.

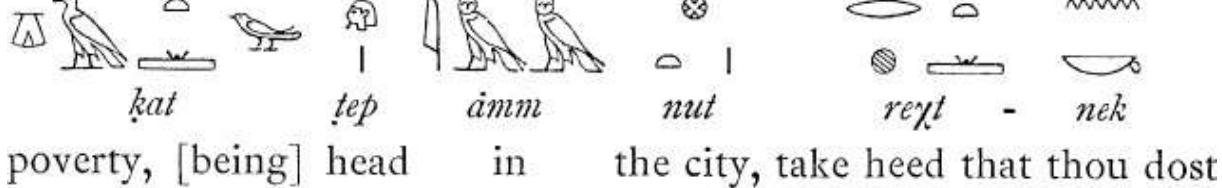

meh
 Fill
χat - s
 her belly,
hebs - s
 clothe her,

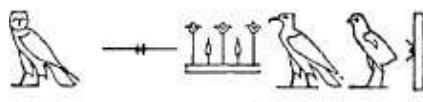
peχaret
 the medicines (?)
pu
 are [these]
ent
 of
hāu - s
 her members.


merhet - s
 Anoint her,
āu
 gladden
ab - s
 her heart
during
tra
 the time of
en
 thy existence.
ahet
 A field

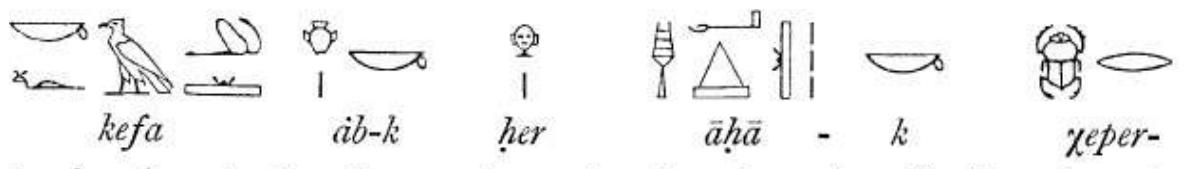

pu
 is she
χut
 creditable
en
 to
neb - s
 her
*lord.*⁴ V.
 If thou hast become


emχet
 great after
nelesu - k
 thou wast lowly,
 and
ari - k
 hast gotten
χet
 wealth
emχet
 after


kat
 poverty,
tep
 being
amm
 head
nut
 in
rext - nek
 the city, take heed that thou dost



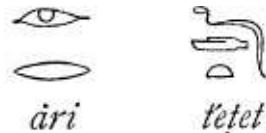

em *sešau* *χepert - nek* *χentu* *em*
 not turn to [thy] profit thy having attained dominion ; let not



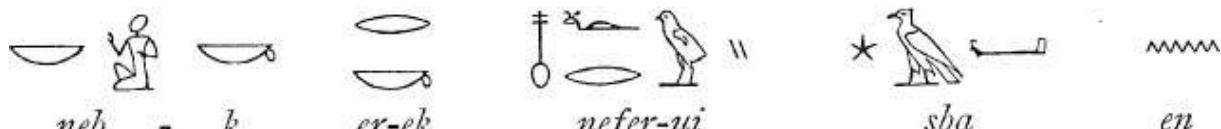
kefa *ib-k* *her* *āhā* - *k* *χeper-*
 be hardened thy heart through thy elevation (?), for thou hast



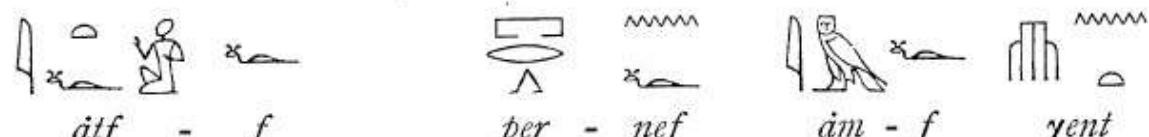
nek *mer* *sept* *neter*
 become[only] the steward of the goods of God.⁵ VI.



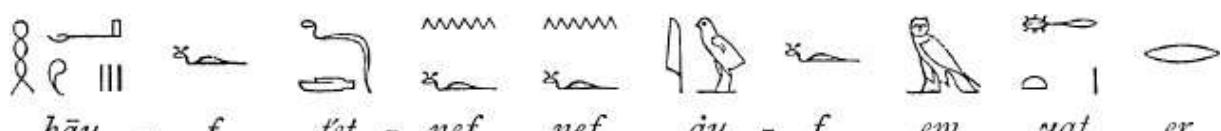
Perform the command



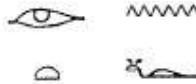
neb - k *er-ek* *nefer-ui* *sba* *en*
 of thy lord to thee. Doubly good is the instruction of



ātf - f *per - nef* *ām - f* *χent*
 his (*i. e.*, a man's) father [for] he hath come forth from him from



hāu - f *tet - nef* *nef* *āu - f* *em* *χat* *er*
 his body. [What] he saith to him let it be within [him] to



āu ur ārit - nef er t̄etet - nef
 its fulness greatest, let him do more than his words.







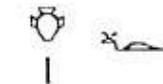

māk sa nefer en fālā neter rā
 Verily a son good [is] of the gifts of God, [he] doeth





hau t̄etet - nef yer neb - f āri - f
 over and above [what] he hath said. Before his lord he doeth right







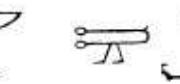
maā āri en ab - f er nemtet - f
 and truth, and worketh his heart in his steps.



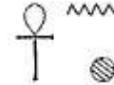


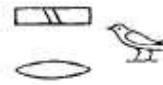

mā peh - kuā hāu - k u'la suten
 In this manner have I arrived. Thy limbs will be sound, the king




hetep em yepert nebt θet - k renput
 will be satisfied with [thy] doings all, thou wilt gain years






em āny ān śer ārit - nā tep ta
 of life without diminution. I have passed upon earth.

θet - nā renput C + X em

 I have gained years 110 of

life, for bestowed the

suten hest χent

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

mā ārit maāt en suten er āuset

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

āmax iu - f pu hāt - f er

 of felicity. It has gone out [from] its beginning to

(i. e., the tomb). (I. e., here endeth the book)

peh - f ma qemiu em ān ār

 its end, even as it is found in writing.⁶⁷⁸ VII. If

enti nebt em ān her pa seftu

 every thing which is in writing upon this book

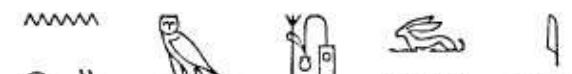
setem - set ma tet-ā set em sen hau

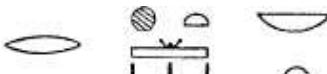
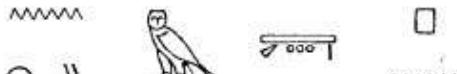
 be heard it as I have said it, {and the} advance to add

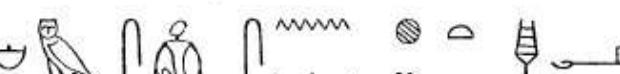
{listeners}

 | 
her saat un an sen her ertāl set her
unto good counsels, and they are for placing it in

 | 
χat - sen un an sen her sešet set ma
themselves, and they are for reciting it according

 | 
enti em an un an nefer set her ab - sen
to what is in writing, shall good be it to their hearts

 | 
er χet nebt enti em ta pen er ter - f
more than thing any which is in earth this to the whole of it,

 | 
un an āhā - sen hem - sen χeft āhā
[whether] they stand [or whether] they sit. Then

 |  | 
en hen en suten net (or bāt) Hunā meni - nef
the Majesty of the King of the North and South, Hunā, died, and

 |  | 
āhā en seāhā hen en suten net (or bāt) Seneferu
arose the Majesty of { the King of the } Seneferu
{ North and South }

em suten meny em ta pen er ter - f
 as a king gracious in earth this to the whole of it,

āhā en erṭā Kaqemnā mer nut
 was given (*i. e.*, constituted) Kaqemnā superintendent of the town



tat

and governor.⁹

¹ Plate VI., ll. 3–5.

² Plate VII., l. 5.

³ Plate VII., ll. 10–13.

⁴ Plate X., ll. 5.

⁵ Plate XIII., ll. 6–8.

⁶ Plate XIX., ll. 3–8.

⁷ Plate XIX., l. 9.

⁸ This is colophon. Another reads:—

iu - f pu em hetep mā pa
 It hath gone out in peace according to what



qemu

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

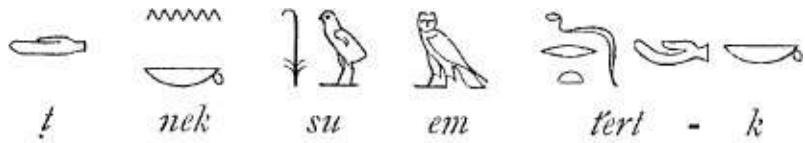
⁹ Plate II., ll. 4–9.

EXTRACTS FROM THE PYRAMID TEXTS.

Pyramid of Unas.

[Vth dynasty.]

I.

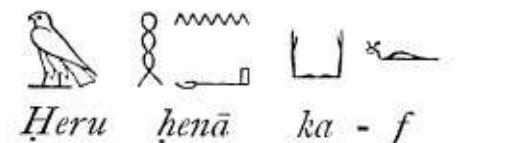


Line 3. Place thou it in thy palm.

II.



4. Goeth

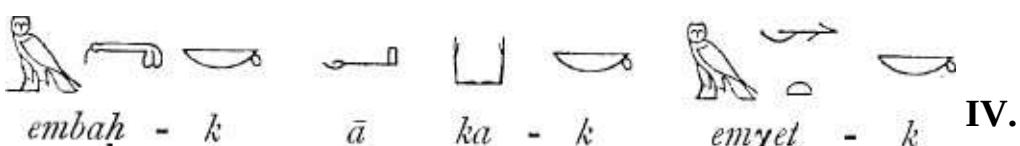


Horus with his *ka* (*i. e.*, double or genius).

III.



7. The hand of thy *ka* [is]



before thee, the hand of thy *ka* [is] behind thee.

IV.



11. I have

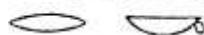


come, I have brought to thee the eye of Horus, refresh thy heart

χer - s ān - na nek s χer tebti - k
 with it; I have brought to thee it beneath thy sandals.

V.
 ātep - k tept - f χent neter het

14. Taste thou its taste in the divine dwellings.



re - k
 20. Thy mouth

re en hebes art hru mes-f
 [is] the mouth of a calf of milk [on] the day of his birth.

VII.
 χerp - nek sak Ausär sak

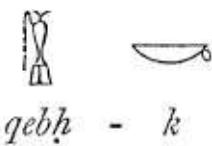
29. Are presented to thee the nipples of Osiris, the nipples

em tep ment en Heru en set - f [a]m - nek
 upon the breast of Horus of his body, thou seizest [them]

VIII.
 är re - k gebh - k

with thy mouth. 32. Thy libations [are] these, Osiris,

äpen Ausär



qebh - *k*



apen IX.



[*a*] *m*



maati



Heru

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



hetet



qemt



theta



- *nek*



- *sen*

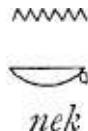
X.

the white and the black thou carriest off them.



hetep-

39. Make offering



nek



.....

XI.

to thee North and South.



- *nek*



abehu



Heru

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



heru



hu



- *k*

XII.

white, they furnish thy mouth.



- *k*



un - *nek*

42. Thou existest, thou art.

XIII.



pat



ent



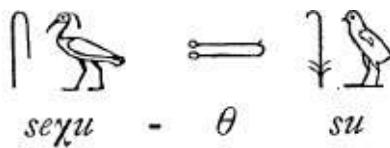
uten

42. A cake

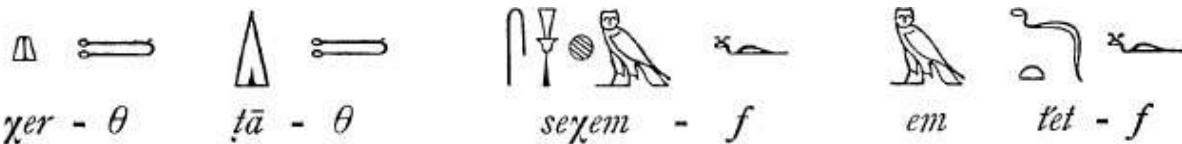
of

XIV.

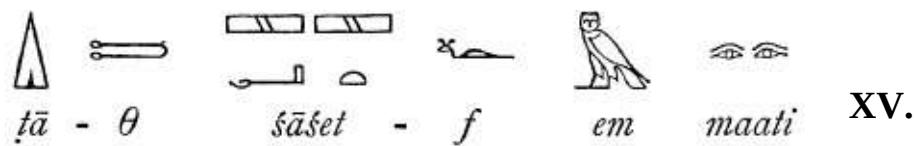
offering.



62. Make strong thou him



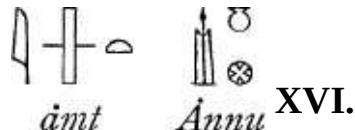
with thyself, grant thou that he may gain power over his body.



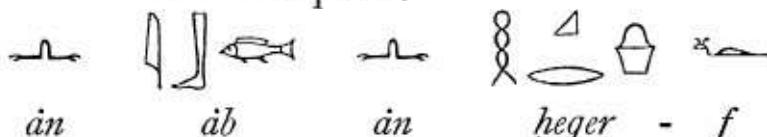
Grant thou that he may be open in his two eyes.



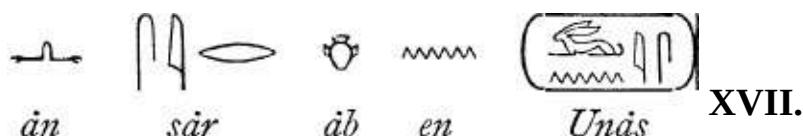
170. The olive tree



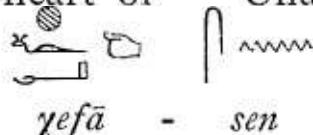
in Heliopolis.



172. Not let thirst, not let him hunger,



not let be sad the heart of Unās.



176. They shall grasp

er̄ā - sen - nef

am - sen ta-

and they shall give to him [what] they have taken, they shall

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



XVIII.

Unas



187.

Trembler



ur



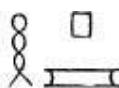
per



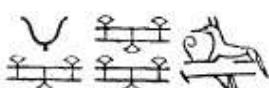
em

Unas.

mighty coming out of



Hep



Ap-uat



per

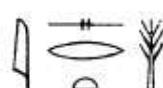


em

Hep (Nile),

Ap-uat

coming forth from



Asert

Asert.

XIX.

uāb

sesau

pen am re - f

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

XX.

i-nef an -

nef θen

ta en

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

qemu - nef

am

XXI.

he hath found there.

*ha**an**sem**nek**as*

206. Hail! Not hast thou gone, behold,

*met**- θ**- nek**ānyet**hems**her**χent**Ausar*

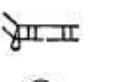
dead, thou hast gone alive to sit upon the throne of Osiris.

*āāui**- k**em**Tem**menui**- k**em**Tem*

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

*χat**- k**em**Tem**sa**- k**em**Tem*

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

*em**Tem**ret**- k**em**Tem**hrā**- k*

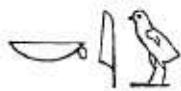
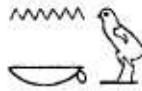
of Tem, thy feet and legs [are] of Tem, thy face [is] of Anpu.

XXII.

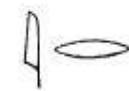
*uāb**- k**ārek**em**qebh**sbau*

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

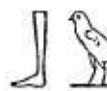
XXIII.

*kau**nek**henmemet**uθes**neku*

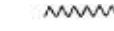
211. Cry to thee the heavenly ones, lift thee up the

*āxem**seku**āaq**ārek**ār**bu**χer*

never-setting stars, enter then into the place containing

*at**k**bu**χer**Seb*

XXIV.

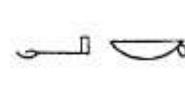
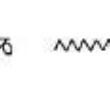
thy father, the place containing 

*i**nek*

232. Hath come to thee

*sa**k**saā**nek**su**sen**nek**su*

thy son, thou hast received him, thou hast grasped him

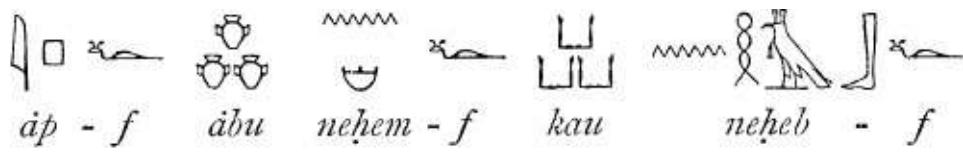
*em**χennu**ā - k**sa - k**pu**en**tet - k**en*

in thy hand, thy son is he of thy body for

*fetta*

XXV.

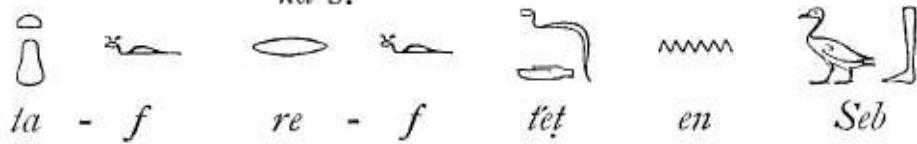
ever.



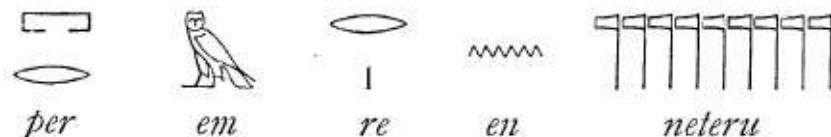
233. He judgeth hearts, he punisheth *ka's*, he subdueth



ka's.



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

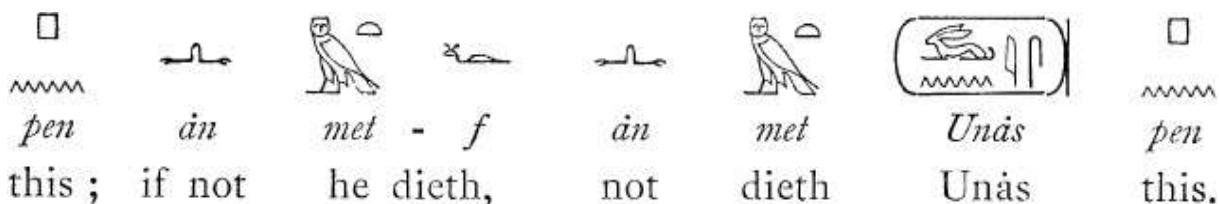
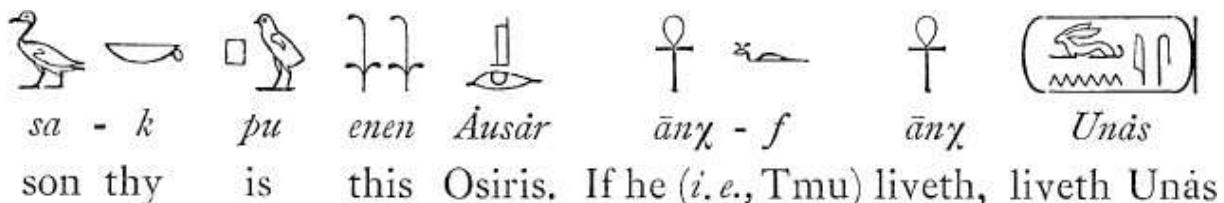


coming forth from the mouth of

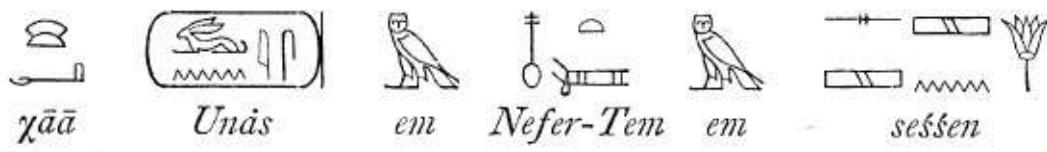


Tem

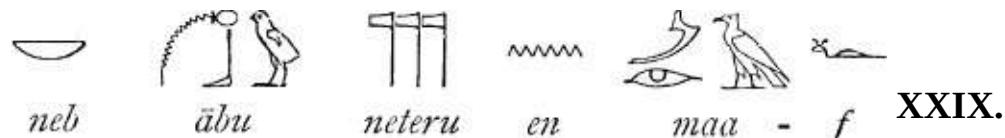
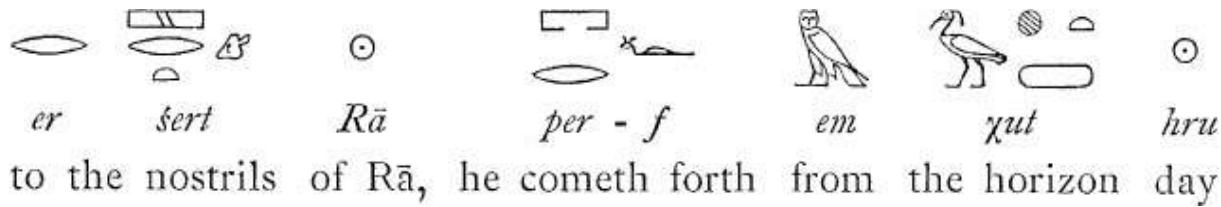
240. O Tmu,



XXVIII.



396. Riseth Unás like Nefer-Tmu from the lily

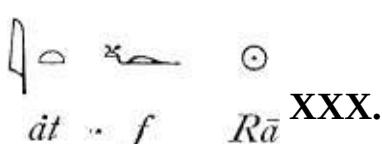
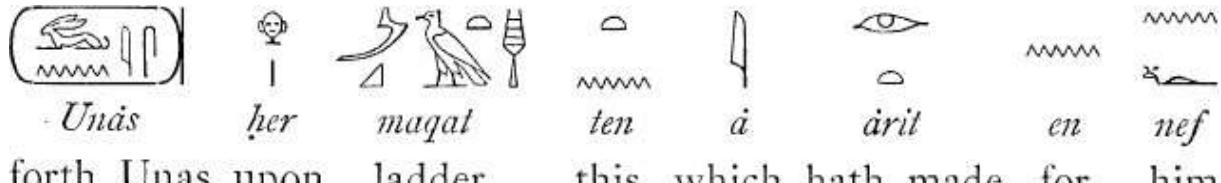


every, pure [are] the gods at the sight of him.

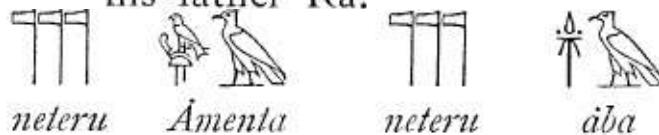


per

493. Cometh



his father Rā.



574. O gods of the west, O gods of the east,



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



sexen



taiu



uāb

embrace the four quarters of earth holy.

Pyramid of Tetā.

[VIth dynasty.]

I.

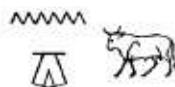


anet'



hrā

- k



nek

~~~~~



neku

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



ari - k



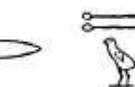
per



au



neter



θu



Tetā



her



set - k

thou makest an exit

seizeth thee

Tetā

by

thy tail.

### II.



anet'



hrā - k



akeb



ur



nu



neteru

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



sem



henmemet



sehetep - k



remθ

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

*neteru en Tetā fā - sen nef χet neb*

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

### III.

*uten hetep en Tetā suten helep*

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

*fā Seb hetep fā en Tetā pen fā - nek*

give, O Seb, an oblation give to Tetā this. Grant thou

*māt nebt uaht ta heqt nebt*

gifts all [and] the placing of cakes and ale [of] all [kinds]

*mert - k nefert - nek ām χer neter*

[which] thou lovest, {with} thou art pleased there before the god

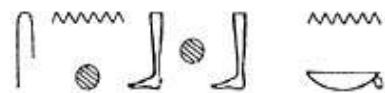
*en set tetta*

VI.

for ever and ever.

*un - nek āā pet*

160. Thou hast opened the doors of heaven,



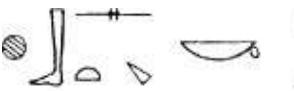

  
*senekhebneb - nek*      *gau*      *uru*      *seθa - nek*

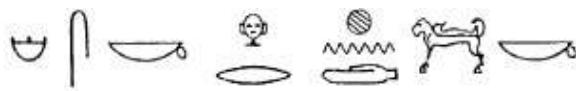
thou hast drawn back the bolts mighty, thou hast lifted




  
*t̄ebet*      *mehat*      *āat*      *hrā - k*      *em*      *sab*

the seal of the door great. Thy face is like a jackal,




  
*χebset - k*      *em*      *māhes*      *hems - k*      *her*      *χent - k*

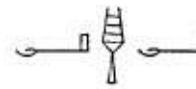
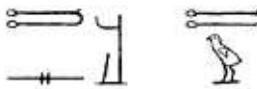
thy hind part is like a lion, thou sittest upon thy throne


  
*pu*

V.

this.





  
*ha*      *Ausār*      *Tetā*      *āhā*      *θes - θu*

273. Hail Osiris Tetā! Stand up, rise up thou,

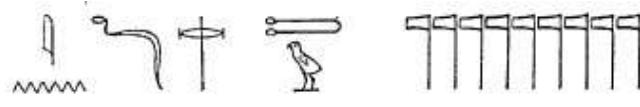





  
*mes - en - θu*      *mut - k*      *Nut*      *sek*      *uah-en-*

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




  
*nek*      *Seb*      *re - k*      *ānet*      *- θu*      *paut neteru*

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

*āat īā - en - sen nek īefta - k īer - k*  
 great, given have they thee thine enemy beneath thee.

## VI.

*īħa - nek ta īr īf - k seħep-*

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

*nek ta - k īħem īħeset īħeqt - k*  
 received thy cake [which] never mouldereth away, thy alc

*īħemet īħua*  
 [which] never stinketh.

# FROM THE TOMB OF HER-KHUF



[VIth dynasty.]

*tet - f      hab      -      nuâ      hen      en      Mer-en-Râ*

He saith : Sent me the Majesty of Mer-en-Râ

*henâ      tef-[â]      smer      uât      yer heb      Ára      er*

with my father the "friend one", the "reader" Ára to the

*Ámam      er      ába      uat      er      set      ten      au*

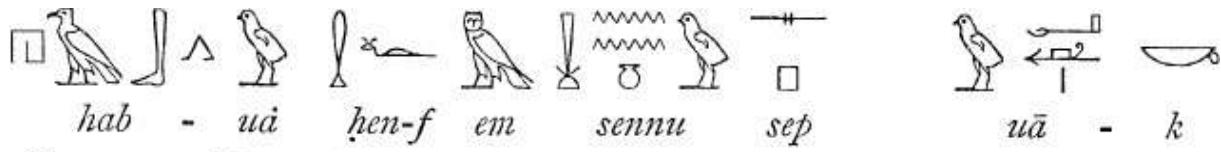
land Ámam, to open out a road into country this ; [I]

*ari - s      en      ábet sexf      án - ná      ánnu      neb*

did it in months seven, I brought offerings of all kinds

*ám      seuat'      qâh      heset      her-s      ââa      urt*

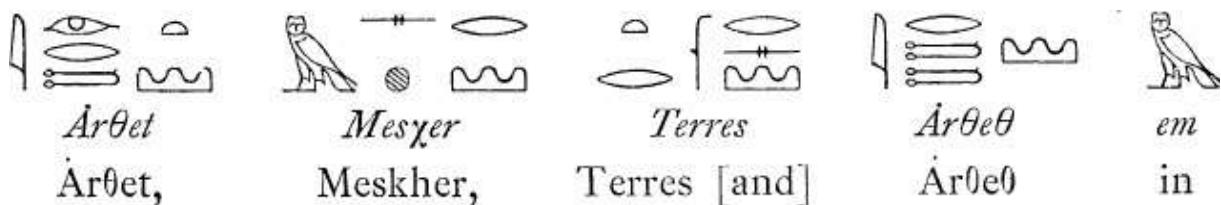
thence { making } gifts. I was praised for it exceedingly much.  
 { abundant }



Sent me his majesty a second time and I was by myself.



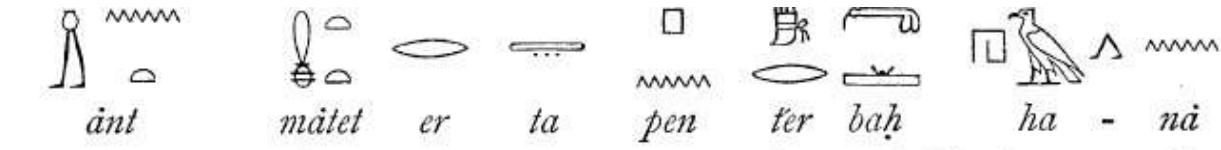
I set out by way of Elephantine, I returned through



D   D   



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



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



through the conquered districts of . . . . Set and Arθet,

āba - na

peten

ān

sep

qemi

ari

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

en

smer

mer

....

neb

per

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

er

Āmam

hab

-

nuā

hen - f

em

to

Āmam country.

Sent

me

his majesty

a

χem

pu

sep

er

Āmam

per - na

em

third

time to Āmam country, I set out through

her

uat

Uhat

gem

na

....

by the way of

Uhat.

I found

the

Āmam

sem

eref

er

ta

prince of Āmam

going

then

to the land

θemeh

er

hu

θemeh

er

qāh

of Themeh

to

smite

Themeh

[even]

to the limit

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

*Themeḥ sehetep - nā su er un - f her*  
 of Themeḥ, I pacified it so that it was for

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

## II.

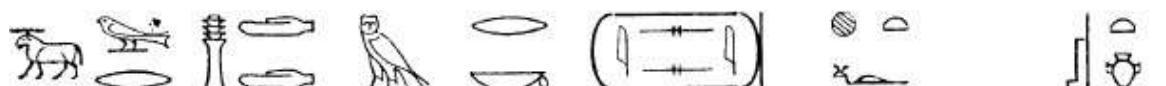
*mer hen maa tenk pu er*  
 Desireth the Majesty to see pigmy this from

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

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

*mā-k āny āu senb āu hen er*  
 with thee living being in good condition, is the Majesty for

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

  
Ba-ur-Tettet em rek Åssa zeft äuset ab  
Ba-ur-Tattu in the time of Åssa conformably to the desire

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

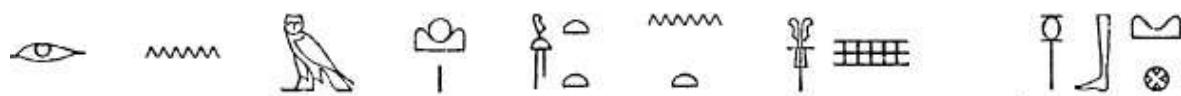
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# FROM THE STELE OF ABU.

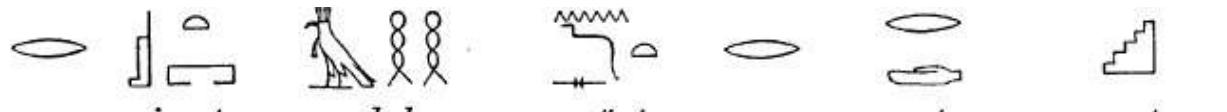
[XIth dynasty.]

  
i - na em hetep er as pen en tet

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

  
ari - na em yut amentet ent Abtu Abtu

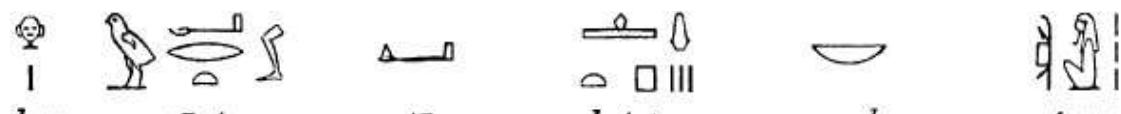
I have made in the horizon western of the { nome of } [in] Abydos city,  
{ Abydos, }

  
er auset neheh netest er ret yet  
to place of everlasting the little, at the foot of the staircase

  
en neter seps neter aa neb neteru temt-  
of the god august, the god great, the lord of the gods, [where] he

  
nef pet paut setem metu hememet

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

  
her uart ta hetepu neb sesu

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



āsta



sent



en menfatu



i -



nef

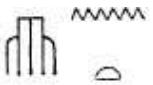


entet

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



ātet



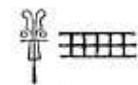
χent -



Āmenta



ka



Ābtu



neb

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



ām



bah



ser



pat



her tep



neteru

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



terti



āu



neḥeh



Henti



neteru



χerp

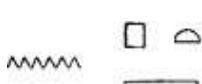


āa

of old,

heir

everlasting, O Henti of the gods, prince great



en



pet



heq



en



ānχu



suten



en

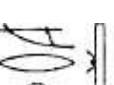


entu

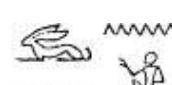
of heaven, governor of the living, king of those who exist.



en



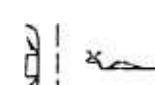
mert



un-nā



em



sesu - f



āmax

Through love of

my being

among his followers revered,



āri



ā



her sešeta



em



hebu - f



neb



em

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



*nefemtet-f neb tet en Amentet nefert iu em*

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



*hetep chi neter er sah menchi*  
peace, O beatified one, divine one, to a glorified body perfect,



*neter uhemu rex re - f emm ankyu zent*  
divine herald, knowing his mouth among the living, pass through

*auset neb em Amenet er bu amt en neter pen*  
place every in Amenta to the place in which god this [is]

*am ter entet - k it em hetep aper em yet-*  
there, because thou comest in peace provided with wealth

*nek a ankyu tep ta mereru ankh meslet*  
thy. Hail living ones on earth [who] love life, [who] hate

*khept em merer - then uaah tep ta tet-*  
destruction by reason of love your of remaining upon earth, say

ten      *ka*      *ta*      *les*      *en*      *amax*

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

*Ābu*      *er*      *erper*      *en*      *Rā*      *Khent-Āmenta*      *Ap-*  
*Ābu*      in the temple      of      *Rā*, of Khent-Amenta, of Ap

*uat*      *Šu*      *Tefnet*      *Tehuti*      *Seker*      *Hemen*      *Sept*  
 uat, of Shu, of Tefnet, of Thoth, of Seker, of Hemen, of Sept,

*Seb*      *Nut*      *Hetep*      *An-heru*      *Ameni*      *Mentu*      *Ptah*  
 of Seb, of Nut, of Hetep, of An-heru, of Ameni, of Mentu, of Ptah,

*Anpu*      *Sekhi*      *res*      *Heru*      *Heru meh*      *Unkhert*  
 of Anubis, of Sekhi, {of Horus of the} South, {of Horus of the} North, of Unkhert,

*paut*      *ent*      *Sešeta (?)*      *Heqet*      *Het - hert*      *Repit*  
 {of the cycle} of Neith, of Sesheta, of Heqet, of Hathor, of Repit,  
 {of the gods,}

*Nebt-het*      *Sebt*  
 of Nephthys, of Sebt.



# INSCRIPTION OF ATA.

[XIIth dynasty.]

*renpit abet χemt Šemu hru χemt iut smer uāl*

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

*mer ah Ata er sehat āner en*

the overseer of cattle Ata to bring down a stone for

*neter meri erpā hā χer-heb smer*

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

*uāl mer res mer neter hen*

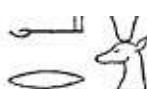
one", the governor of the south, the overseer of the priests

*Āmsu tatu - āqer āu seha - ni nef āner*

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

*meh XII em sa CC āu ān - nā*

of cubits twelve with men two hundred, I brought

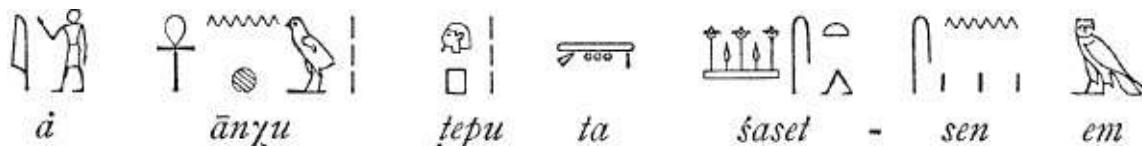
|                                                                                   |            |                                                                                   |          |                                                                                    |            |
|-----------------------------------------------------------------------------------|------------|-----------------------------------------------------------------------------------|----------|------------------------------------------------------------------------------------|------------|
|  | II         |  | ooo      |  | II         |
| <i>ah</i>                                                                         | <i>sen</i> | <i>mahet'</i>                                                                     | <i>L</i> | <i>ār</i>                                                                          | <i>tua</i> |
| oxen                                                                              | two,       | gazelles                                                                          | fifty,   | stags                                                                              | five.      |

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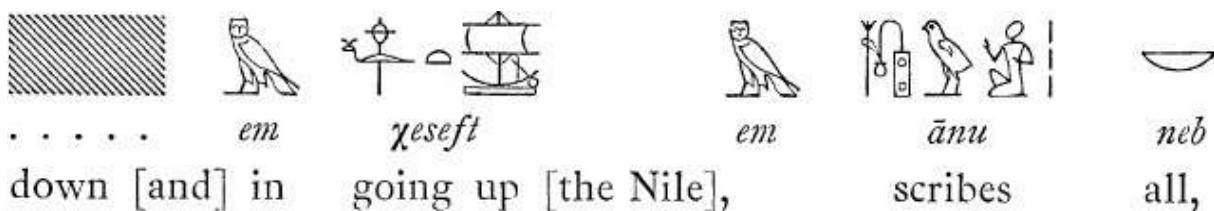
# ADDRESS TO THE LIVING BY KHNEMU-H. ETEP.

**From his tomb at Beni-hasan.**

[XIIth dynasty.]



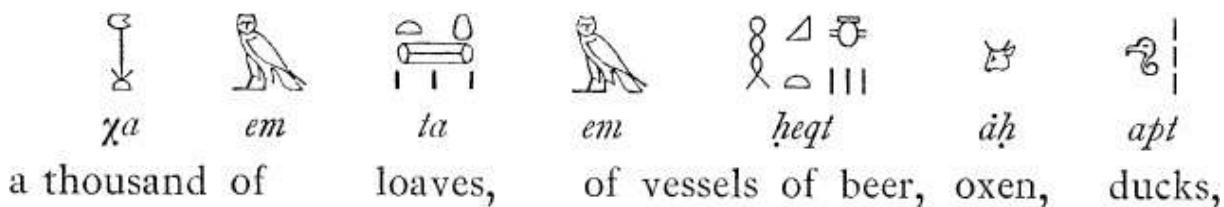
Hail ye living ones upon earth, they [who] pass in going



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



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



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



incense, unguent, linen bandages, things all beautiful and

*ābt*      *ānχ*      *neter*      *ām*      *en*      *ka*      *en*      *āmaχ*  
 pure      liveth      god on them      to the *ka* of the revered one,

*meti*      *en*      *sa*      *sehet'*      *neter het*      *χerp*  
 arranger of the *sa* order of priests, inspector of the temple, chief of

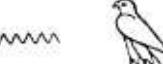
*neter*      *hetep*      *em*      *eru-peru*      *neteru*      *nut*      *ten*  
 the divine offerings      in      the temples of the gods of city      this,

*suten*      *ān*      *Neteru-hetep*      *sa*      *χnemu* - *hetep*      *maāχeru*  
 the royal scribe, Neteru-hetep's son Khnemu-hetep, triumphant."

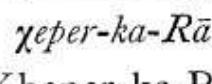
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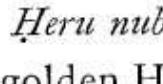
# FROM THE TOMB OF AMENI-EM-HĀT AT BENI-HASAN.

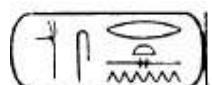
[XIIth dynasty.]

I. {  renpit XLIII  zer  hen  en  Heru  ankh  mest

Year 43 under the Majesty of Horus, living one of births,

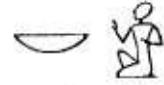
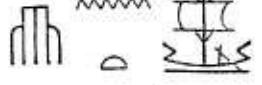
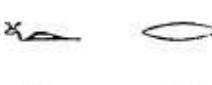
      
 suten net (or bāt)   . . . . .  
 { king of North } Kheper-ka-Rā, living for ever, king of Upper and  
 { and South, } Lower Egypt,

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

        
 Usertsen ankh tetta er nuheh   renpit

Usertsen, living for ever [and] to all eternity. When [it was] year

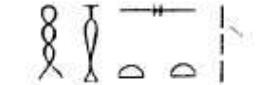
   {   } renpit XLIII abet sen      
 XXV em Mahet'  renpit  abet sen  sat  hru XV  
 25 in { the nome } { [i.e.,] year 43 } { month } { the growing season, } day 15,  
 { Mahetch, } { [of the reign] } { two of } { season, } { }

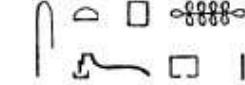
  
ses - a        
neb - a        
χeft        
χent - f        
er  
I followed my lord when he went up the Nile to

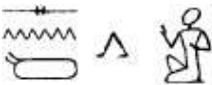
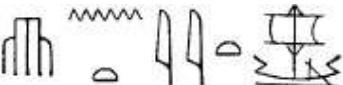
  
sexert        
χeft - f        
em        
satu        
ftu  
defeat his foes among the strange peoples four, [and]

  
χent - na        
em        
sa        
hā        
net (or bat)        
net (?)  
I went up as the son of the prince [being] a royal {chan-  
cellor,}

  
mer        
menfitu (or māša)        
ur        
en        
Mahet        
em        
āten  
[and] general of the soldiers great of the {Mahetch  
nome,} [and] as a deputy

  
sa        
ātef        
āauu        
χeft        
hestet  
person of [my] father old, under the favour [which I had]

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

  
sen - a        
Kaś        
em        
χentit        
ān-  
I traversed Kush (Ethiopia) in going up the Nile, I brought

*na**feru**ta**an**nā**annu*

with me the boundaries {of the land}  
[of Egypt], I brought the offerings

*neb**heset**peh**s**pet**āḥā**en*

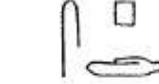
to my lord, my favour it reached to heaven. Rose up

*hen**uta**em**hetep**seker**nef*

his Majesty setting out in peace, he defeated

*χefit**em**Kaś**χast**i**na**his foes*

in Kush (Ethiopia) the stinking. I came to

*ses**em**sep̄t**hra**in**χeper**neh**follow him*

as one provided of face, not happened disaster  
(i. e., a keen overseer)

*em**māṣa**zent**k[u]ā**er**ānt**bu**(?)*

among my soldiers. I went up the Nile to bring ingots

*en**nubu**en**hen**suten**net**(or bāt)*

Kheper-ka-Rā of to the Majesty of {the king of the North and South,} Kheper-ka-Rā,

ānχ tetta er nuheh χent - na henā

living for ever [and] to all eternity. I went up the Nile with the

erpā hā suten sa ur en χat - f

prince, the duke, the royal son, eldest of his body,

Āmeni ānχ utā senb χent - na em

Āmeni, life, strength, health! I went up the Nile with

hesb CCCC em setepu neb en māša-a

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

iu em hetep ān nehu - sen ān-

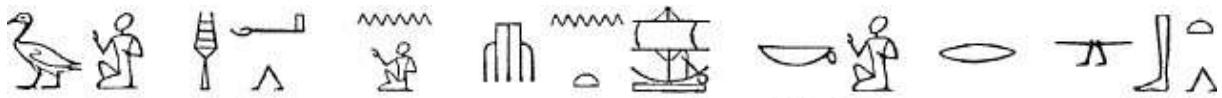
coming in peace not had they suffered. I brought

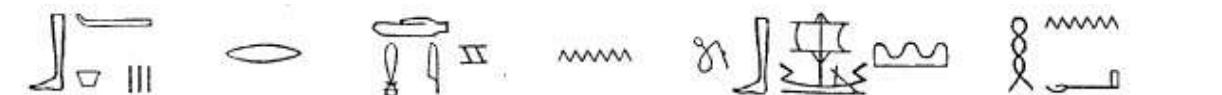
na nubu sa - na hes - kuā

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

her - s em suten per neter fua - na suten

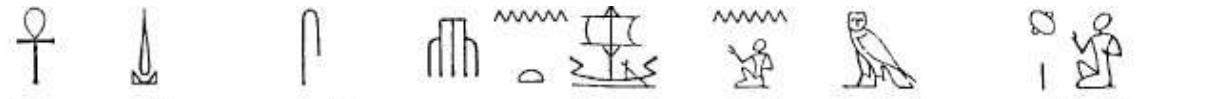
account of it in the royal house, God praised for me the royal

  
sa      *āhā* - na      ḥent - *k[u]ā*      er      sebt  
son.      I rose up,      I went up the river      to      convey

  
bu      er      temā      en      Qebtī      henā  
the ingots      to      the city      of      Qebt (Coptos), together with

  
erpā      hā      mer      nut      fat      Usertsen

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

  
ānḫ      utā      senb      ḥent - na      em      hesb  
life, strength, health! I went up the river with a company of men

  
CCCCCC em      qen      neb      en      Mahet      i - kua  
600,      with      warrior      every      of      Mahetch.      I came

  
em      hetep      māša-ā      āt      ari - na      tefet-  
in      peace, were my soldiers in good condition.      I did      that was

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

*mert*      *haq*      *mer*      *nut - f*      *ari - na*      *kert*      *renput*  
 in love, a governor loving      his city, I made      but      years  
 (i. e., I passed)

*em*      *haq*      *em*      *Mahet'*      *baku*      *neb*      *en*      *suten*      *per*  
 as      governor      in      Mahetch.      Works      all      in      the royal house

*her*      *Xeper*      *em*      *a - a*      *ahā*      *en*      *erṭā - na*  
 were performed by      my hand.      Rose up      and gave me

*mer*      *θest*      *en*      *kesu (?) per*      *nu*      *sau*

the governor of the companies of the pasture houses of the shepherds

*nu*      *Mahet'*      *ka*      *MMM*      *em*      *nuhbhu*      -      *sen*  
 of Mahetch      bulls      three thousand      of      their yoke animals,

*hes - k[u]ja*      *her - s*      *em*      *suten per*      *er*      *θennu*  
 I was praised by reason of it      in the royal house at      each

*renpit*      *ent*      *aru*      *fa - na*      *baku*      -      *sen*  
 year      of      breeding (?).      I bore      their      works

*neb en suten per an hert-ā er - ā em*  
 all to the royal house, nothing [was] on hand against me in  
 (i. e., remained undone)

*χa - f neb au bak - na Mahet er*  
 section of it any. I worked Mahetch to

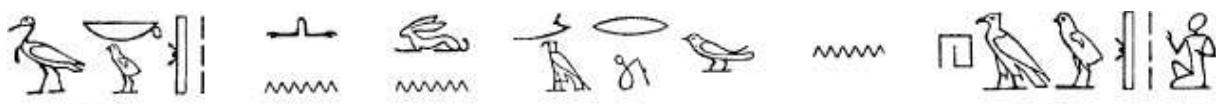
*ter - f em nemmat (?) uahet an sat*  
 the whole of it by journeyings constant, not a daughter

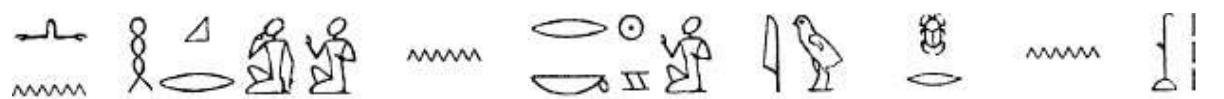
*netes seheteb - na an χart*  
 of a little man did I harm, not a widow  
 (i. e., poor)

*taat - na an ahuti χesef - ā nef*  
 did I treat harshly, not a husbandman did I resist him,

*an sau senā - na an un mer*  
 not a shepherd did I turn back, not existed overseer

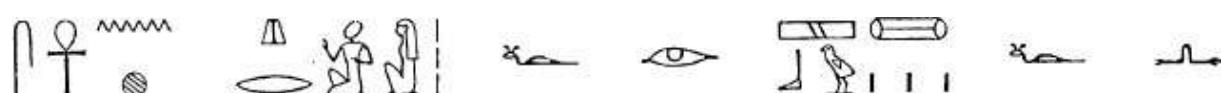
*tet θet - na reθ - f her*  
 of a gang of five men [from whom] I took his men for

  
baku      an      un      mar      en      hau - a  
the works,    not existed    oppression    in    my time,

  
an      heger      en      rek-a      au      zeper      en      renput  
not a hungry man    in my time.    When happened    years

  
hegeru      ah-a - na      seka - na      ahet  
of hunger    I stood up,    I ploughed    the fields

  
nebt      ent      Ma-het' er      tas - f      res      mehti  
all      of    Mahetch to its    border    southern and northern,

  
se-anx      xeru - f      ari      sebu - f      an  
making    to live its people,    making    its food,    not

  
xeper      heger      am - f      ert-a - na      en  
existed a hungry man    in it.      I gave    to

  
xart      ma      nebt      hi      an      sethetaen - a  
the widow as to the possessor of a husband, not did I magnify



*ur*



*er*



*šer*



*em*



*erfät*

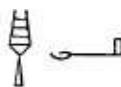


*na*



*nebt*

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



*āḥā*



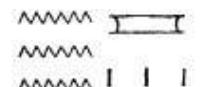
*en*



*Hāp*



*er*



*mu*



*uru*

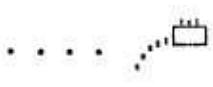


*ḫepeRa*

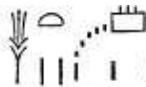
[When] rose Hāpi with waters great happened,  
(*i. e.*, when an abundant inundation took place)



*nebu*



*pertu*



*beti*



*nebu*



*ḫet*



*neb*



*ān*

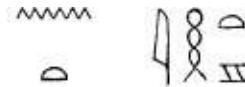
the lords of wheat and barley, the lords of things all, not



*sešet-ā*



*her-ā*



*ent*



*aḥet*

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

# STORIES OF THE REIGNS OF SENEFRU AND KHUFU (CHEOPS).

[Early XVIIIth dynasty.]

ahā en tet en zer heb heri  
 Rose up spake the reader chief,  
 Tata - em - ānkh tētēt - nef em hekau  
 Tchatcha-em-ānkh, his words of magical power,  
 ahā en erfā - nef ermen en mu en pa  
 [and] he placed [one] side of the water of the  
 se her uāu - sen qem - nef pa  
 pool upon each other, he found the  
 neyau uah her pa qit ahā en  
 ornament lying upon the stone ; rose up  
 an - nef su erfā en hent - f ast eref  
 he brought up it [and] gave [it] to his mistress. Behold now

är      pa      mu      aiu-f      em      meh      XII      her  
 the      water      was it      of      cubits twelve      at

dat - f      terā - nef      meh      XXIV      er  
 its back, [but] reached it      cubits twenty-four      after  
*(i.e., in its deepest place)*

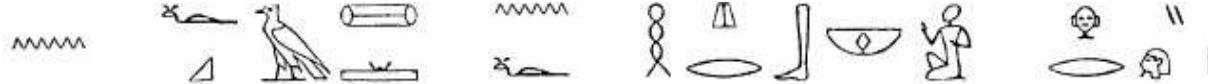
uteb - f      āhā - en      tet - nef      fetet - nef  
 it had been doubled.      Rose up      he spake      his words

em      hekau      āhā - en      ān - nef      na - en  
 of magical power.      Rose up      he      brought back the  
 en

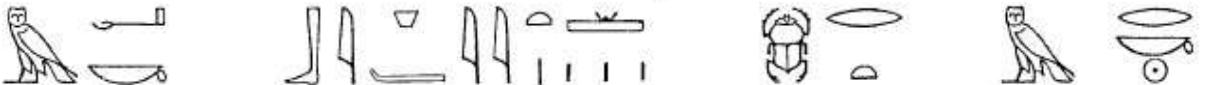
mu - en      pa      se      er      āhāu - sen      sen  
 waters of      the      pool      to      their [former] state.

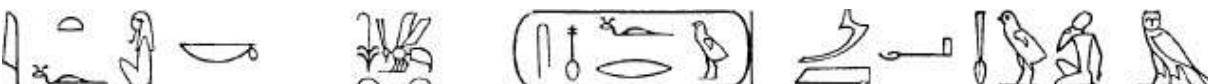
urš - en      hen - f      her      hru      nefer      henā  
 Passed the day his      Majesty      in [making] a day good      with

suten - per      āny      uṭa      senb      ma      qā - f      per  
 [his] royal house, life, strength, health, as was his form.      Coming  
*(i.e., his wont)*


  
 en feqa - nef χer heb heri  
 forth rewarded he the reader chief,


  
 Tata - em - ānχ em bu neb nefer  
 Tchatcha-em-ānkh, with thing every good.


  
 māk bāit χepert em rek  
 Verily [this is] the wonderful thing [which] happened in the time


  
 atf - k suten net (bāt) Seneferu maāχeru em  
 of thy father, { the king of the } Seneferu, triumphant, by


  
 ārit χer heb heri ān sāt  
 the working of the reader chief, the writer of books,  
 (or among the acts)


  
 Tata - em - ānχ tet ān hen en suten net (bāt)  
 Tchatcha-em-ānkh. Said the Majesty of { the king of the }  
 North and South,


  
 χufu maāχeru āmmā tātu maāt  
 Khufu, triumphant : Let be given of loaves of bread

χa heqt tes C aua ua

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

neler sentra pat sen en hen en

suten net (bat) Seneferu maācheru

{ the king of the }

{ North and South, }

Seneferu,

triumphant.

Tetteta ren - f hems - f em

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

Tattu - Seneferu maācheru āu-f em nefes

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

en renpit C + X āu-f her āmt tau D

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

ermen en aua uā em āuf henā seurā

a shoulder of an ox in flesh, and drinketh

heql *fes* C ermen em hru pen au-f
   
 of beer jugs one hundred unto day this. He

rex *θes* *tep* hesq *aiu-f* *rex*
  
 knoweth [how] to bind on a head [which] {hath been} cut off, he knoweth

erfat sem maa her sa - f . . . - f
   
 [how] to make to follow a lion after him [with] his rope (?)

her ta au-f rex tenu apt
   
 on the ground, he knoweth the number of the abodes (?)

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

en suten net (bat) χufu maācheru her hehi - nef
   
 of { the king of the } Khufu, triumphant, in seeking for himself

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

*ārit - nef*   *mātet*   *āri*   *en*   *ȝut - f*   *t̄f*

make for himself a copy of what belonged to his horizon. Said

*ān*   *hen - f*   *tes - k*   *aref*   *Heru-tātā-f*   *sa-ā*  
 his Majesty : Thyself then, O Herutataf, my son,

*ān-tuk*   *nā*   *su*   *āhā*   *en*   *sesepf*   *āhāu*  
 bring thou to me him. Rose up made ready boats

*en*   *suten*   *sa*   *Heru-tātā-f*   *śas*   *pu*  
 the royal son Herutataf, a setting out he

*āri - nef*   *em*   *ȝentȝaθit*   *er*   *Tattu - Seneferu*  
 made in sailing up the river to Tattu - Seneferu,

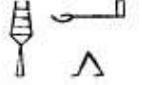
*maācheru*   *ȝer*   *emȝet*   *na en*   *āhāu*  
 triumphant. Now after the boats

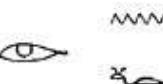
*mend*   *er*   *merit*   *śas*   *pu*   *āri - nef*  
 had arrived at the quay, a setting out he made

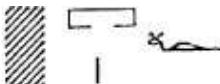
       
*em* *herti* *senetem - nef* *em* *genau* *en*  
 marching, and he sat in a litter of

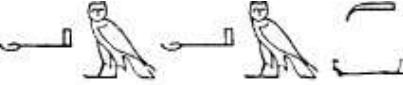
      
*hebni* *nebau* *em* *sesnetem* *kenxa*  
 ebony [having] poles of *sesnetchem* wood inlaid

        
*eref* *em* *nub* *zer* *em yet* *sper - f* *Tattet*  
 with gold. Now after he had come to Tattu,

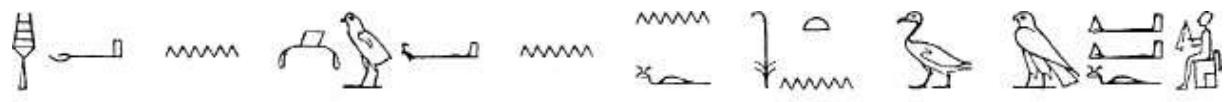
       
*ahā* *en* *uah* *pa* *genau* *ahā*  
 [he] rose up and set down the litter [on the ground]. A rising

       
*pu* *ari - nef* *er* *useset - f* *qem - nef* *su*  
 up he made to greet him, [and] he found him

        
*s'er* *her* .... *maam* *em* *ses* *en* *per - f*  
 lying upon a mattress (?) at the door of his house,  
 (or wicker couch [?])

      
*henu* *zer* *tep - f* *her* *āmām-*  
 [with] one servant at his head that he might rub (?)

  
nef      ki      her      sánu      retui-f  
it, [and] another      to chafe      his feet. . . . .

  
áhá      en      áu      en      nef      sulen      sa      Heru-táta-f  
Rose up      stretched out to him the royal son      Herutataf

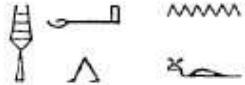
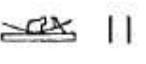
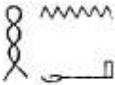
  
ááui-f      áhá      en      seáhá - nef      su      utá  
his hands,      rising      he made to stand up him, a going

  
pu      ári - nef      hená - f      er      merit      her      ertá - nef  
forth      he made      with him to the      quay      to give him

  
á - f      áhá      en      tet      en      Tettetá      ammá  
his arm.      Rose up      said      Tetteta :      Prithee

  
tátu - na      uáu      en      qaqau      qaqau boat,      an-tu-f  
be given to me      a      boat,      let one bring

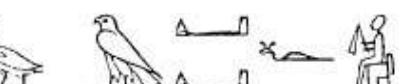
  
ná      yertu-a      her      ánu-a      áhá      en      ertá  
to me      my children      with      my books.      Rose up was made

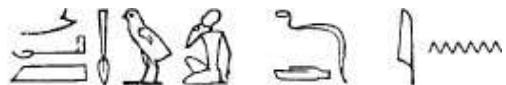
     
  
*āhā - nef uāā sen henā get - sen iut*  
 to stand for him boats two with their sailors. A going

   
  
*pu ari en Tettetā em yet em usex*  
 made Tetteta sailing down the Nile in the boat

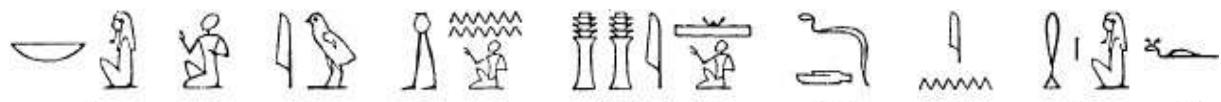
   
  
*enti suten sa Heru-tātā-f ām - f yer*  
 which the royal son Herutataf was in it. Now

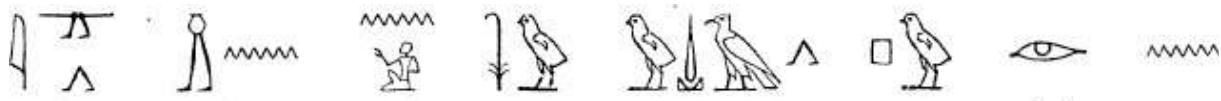
  
  
*emyet sper - f er χennu āq pu ari*  
 after he had arrived at the palace an entrance made

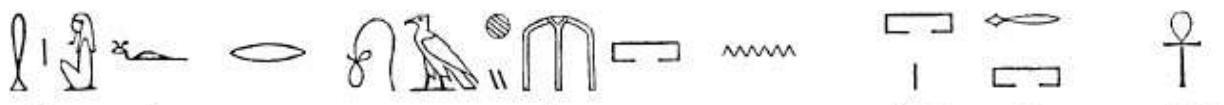
  
  
*en suten sa Heru-tātā-f er semāt en*  
 the royal son Herutataf to inform the

  
  
*hen en suten net χufu maāyeru tēt ān*  
 Majesty of { the king of the } Khufu, triumphant. Said the

 
  
*suten sa Heru-tātā-f āθi ānχ uṭa senb*  
 royal son Herutataf : O Prince, life, strength, health,

  
neb - a au an-na Tetteta tet an hen - f  
my lord, I have brought Tetteta. Said his Majesty :

  
as an - na su ufa pu ari en  
Go bring to me him. A going out made his

  
hen - f er uaxi en per - aa anx  
Majesty into the colonnade of the great house, life,  
(i. e., palace)

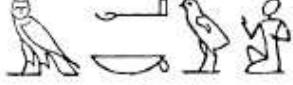
  
ufa senb stā entu nef Tetteta tet an  
strength, health, was led in to him Tetteta. Said his

  
hen - f peti set Tetteta tem erfa  
Majesty : What is it, O Tetteta, [which] not hast made

  
maa - na tu tet an Tetteta nasu  
to see me thou? Said Tetteta : The invited one

  
pu i aθi anx ufa senb nās  
it is [who] cometh, O Prince, life, strength, health! A call [being]

  
*er - a*  
 made] to me

  
*mākuā*  
 verily I,

  
*i - kuā*  
 I come.

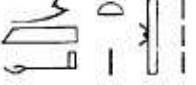
  
*tet*  
 Said

  
*ān*  
 his

  
*hen - f*  
 Majesty :

  
*ān*

  
*āu*

  
*maāt*

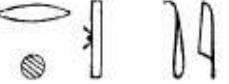
  
*pu*

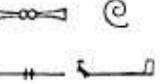
  
*pa*

  
*tet*

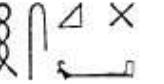
  
*āu-k*

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

  
*reχ - θā*

  
*θes*

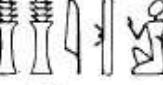
  
*tep*

  
*hesq*

  
*tet*

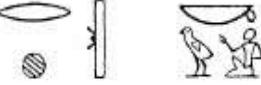
  
*ān*

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

  
*Tetteta*

  
*θu*

  
*āu-a*

  
*reχ - kuā*

  
*āθi*

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

  
*ānχ*

  
*uta*

  
*senb*

  
*neb-ā*

  
*tet*

  
*ān*

  
*hen - f*

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

  
*āmmā*

  
*ān-tu - nā*

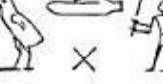
  
*χenrā*

  
*enti*

  
*em*

  
*χenrat*

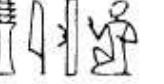
Prithee let be brought to me a captive who [is] in prison

  
*ut*

  
*neken - f*

  
*tet*

  
*ān*

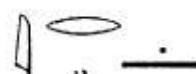
  
*Tetteta*

  
*ān*

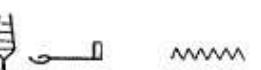
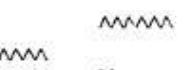
  
*ās*

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

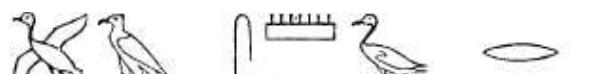
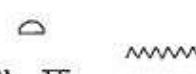
~~~~        
en ret aθi anχ uṭa senb neb-a
of men, O Prince, life, strength, health, my lord.

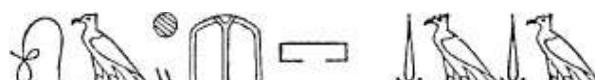
  
māk an utu - tu ařit ment aři

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

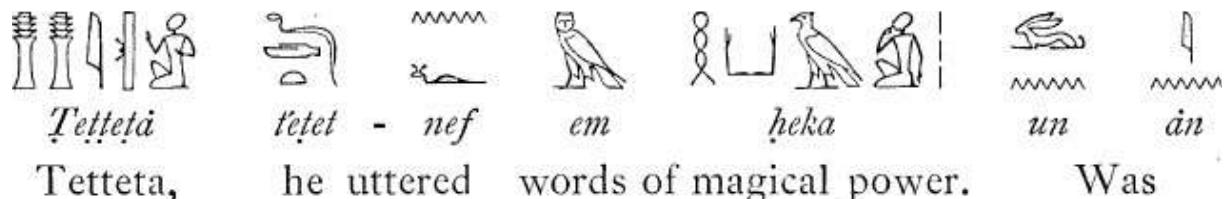
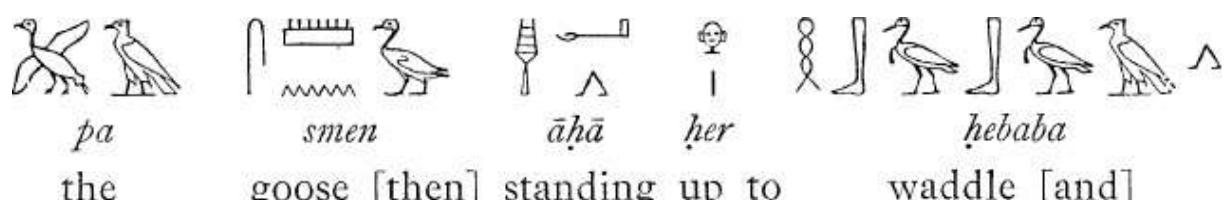
  
ta āut sepset aḥā en an - nef
to the beasts sacred? One rose up and brought to him

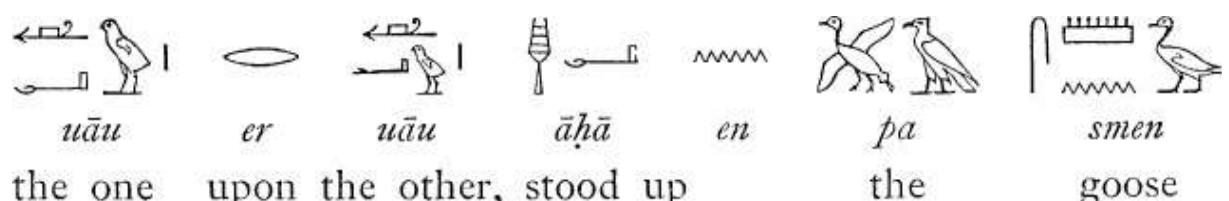
  
smen uṭa ḥep - f aḥā en erṭā
a goose, being cut off its head, rose one and placed

  
pa smen er keba amenti en
the goose on the side west of

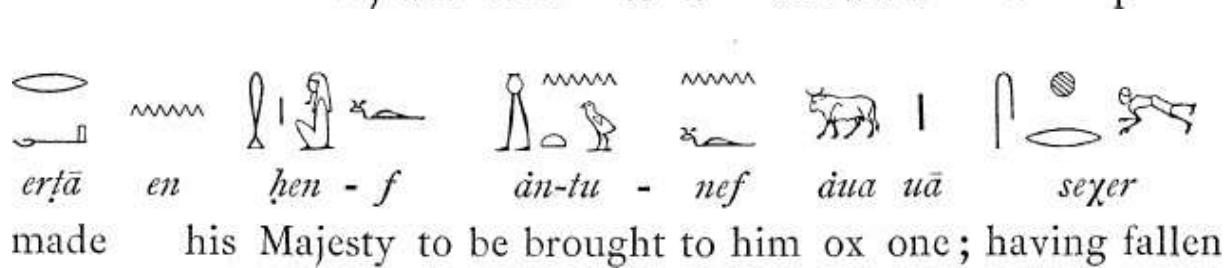
  
uaži tata - f er keba
the colonnade, [and] its head on the side

  
abti en uaži aḥā en ūt en
east of the colonnade. Rose up and spake


 Tetteta, he uttered words of magical power. Was

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

 its head likewise. Now after had come

 the one upon the other, stood up the goose

 standing to cackle. Rising up he made to be brought

 nef yet-aa ari entu eref em matet ah-en
 to him a *khetaa* bird, was done to it likewise. Rose up and

 made his Majesty to be brought to him ox one; having fallen


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


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


āua uā
ox.

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

[XVIIIth dynasty.]

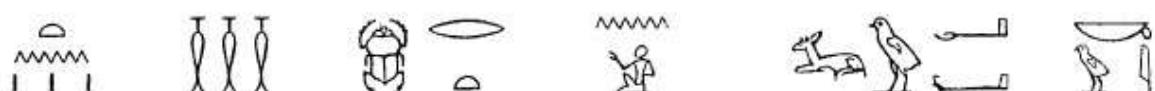


her *zenit* *Aāh-mes* *sa* *Abana* *maāyeru*

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



tet - f *tet - ā* *en* *ten* *reθ* *nebt* *tā-ā* *rex-*
 saith he : I speak to you, O men all, and I give you



ten *hesu* *χepert* - *na* *āuā* - *kuā*

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



em *nub* *sep* *VII* *χeft* *en* *ta* *er* *ter - f*
 with gold times seven before the land all of it, [and



hen *hent* *er* *mātet* *āru* *seh-*
 with] men- and maid- as well as with {what belonged} I became
 servants servants, to them.



kuā *em* *ahet* *āst* *urt* *āu* *ren* *en* *gen*
 owner of fields many great; shall the name for bravery

em *ārit* - nef *ān* *hetemu* em *ia* *pen*
 in what he wrought not cease in land this

tetta *tet* - *f* *erentet* *āri* - *na* *χepepu* - *ā* em
 for ever. He saith : Now I made my coming into being in
 (i. e., I was born)

temā *en* *Nekheb* *āu* *ātef-ā* em *uāu*
 the city of Nekheb. Was my father of the captain[s]

en *suten net* *Se-gaben-Rā* *maāχeru* *Ba* *sep sen*
 of {the king of the } Seqenen-Rā, triumphant : Ba twice
 (North and South,) (i. e., Baba)

sa *Re* - *ant* *ren* - *f* *āhā* - *nā* *her* *ārit*
 the son of Reant [was] his name. I rose up to perform

uāu *er* *teb* - *f* em *pa* *uāa* *en* *pa*
 the captainship as his deputy in the ship of the

Mas em *hau* neb taui
 Mas (i. e., the Bull) in the time of the lord of the two lands

Neb-pehtet-Rā *maāχeru* *āu-ā* em *serā* *ān*
 Neb-pehtet-Rā, triumphant. Was I at the age of a child, not
 (Aahmes I)



ārit - a

had I married a wife,



hemt



au



I sleeping

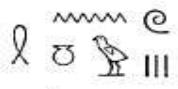


em

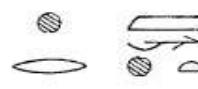


sem̄t

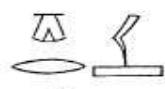
in the garments



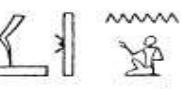
šennu



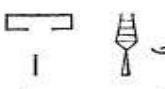
em̄xet



ker



- na



āhā - na

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



θetet - kua



er



pa



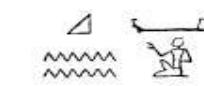
uāa



Mehti



her



(i. e., the North)



un



her-a



her



ses



āθi



ānχ

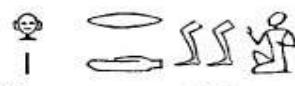


uta

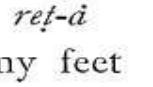


senb

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



her



ref-a



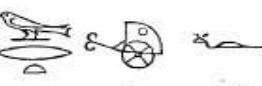
em̄xet



sutut - f



her



ureret - f

upon my feet after

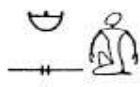
his journeyings

in

his chariot.



au



hem̄s



- tu



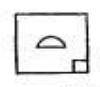
her



temā



en



Het



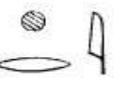
Uārt

Being encamped One against the city of

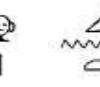
(i. e., the king)



un



her-a



qent



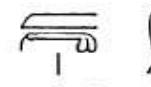
her



ret - a



embah



hen - f

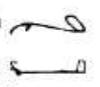
was [it] upon me to fight upon my feet before his Majesty.



āhā - na



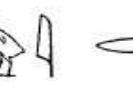
tehen



kuā



er



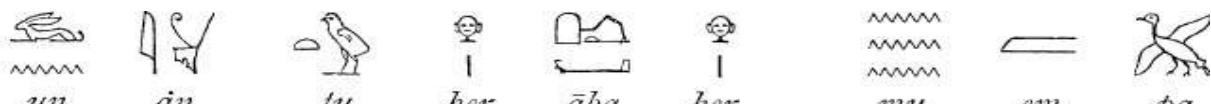
xāā-em-Men-nefer

I rose up,

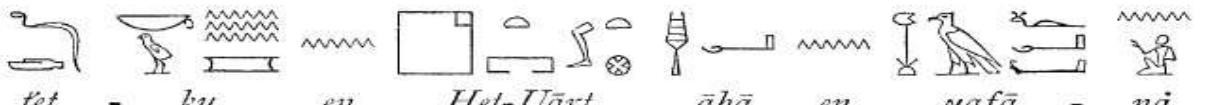
I was advanced

to Khaā-em-Men-nefer.

(i. e., to a ship of this name)



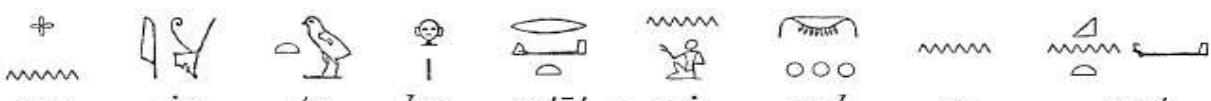
 un an tu her aba her mu em pa
 Being One (*i. e.*, the king) fighting on the waters of the



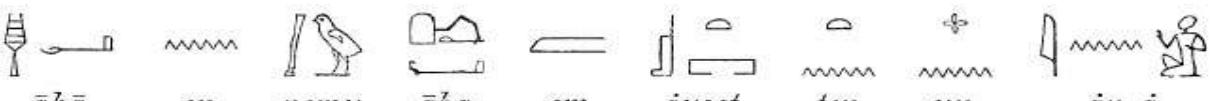
 tet - ku en Het-Uärt aha en zafa - na
 canal of Avaris, rising up I captured [booty].



 an-na tet sema - theta en sutenet uhem
 I brought a hand [which] was mentioned by the royal herald.



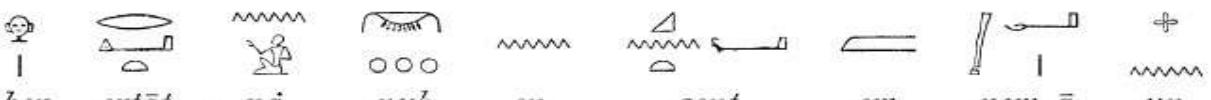
 un an tu her erfat - na nub en qent
 Was One giving to me the gold of bravery.
 (*i. e.*, prize)



 aha en nemu aba em auset ten un an-na
 Was a second time war in place this, and I was



 her nem zafa am an-na tet un an tu
 again capturing [booty] there. I brought a hand, was One



 her erfat - na nub en qent em nem-a un
 giving to me the gold of bravery again. Was



 an tu her aba em Ta-qemet reset en tem-a
 One fighting in Ta-qemet to the south of city

pen *āhā* en *ān* - *na* *segerā* *ānx* *sa*
 this, rising up brought I captive a living person.

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

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

na *xer* - *f* *her* *mu* *semāu* *en* *sutenel* *uhem*
 with him on the water. Reported it the royal herald,

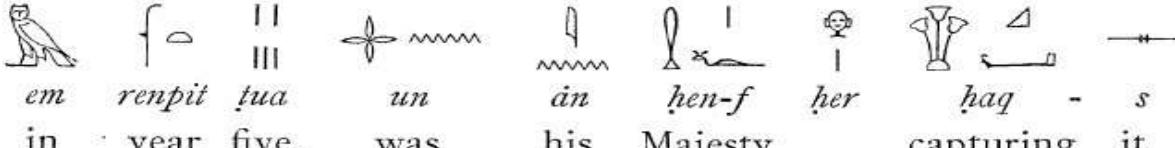
āhā *en tu* *māk* *āuā* - *ā* *em* *nub* *her* - *s* *sen*
 rose up One, verily I was rewarded with gold for it a second time.

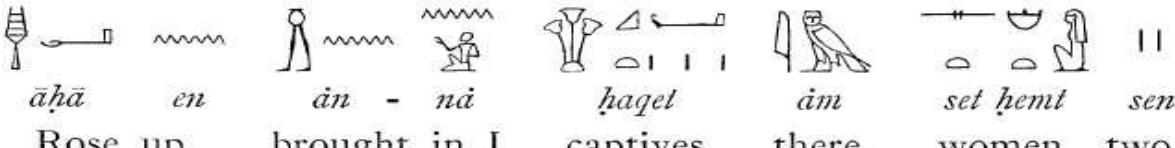
un *an* *tu* *her* *haq* *Het-uārt* *un* *an*-*ā*
 Was One capturing Avaris, was I

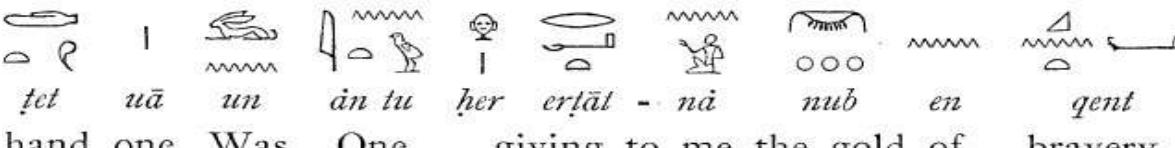
her *ant* *haqet* *am* *sa* *uā* *set hemt* *xemt* *temt*
 bringing in captives there, man one, women three, in all

tepu *f'u* *un* *an* *hen*-*f* *her* *ertāt* - *set* *na* *er*
 heads four, was his Majesty giving them to me for

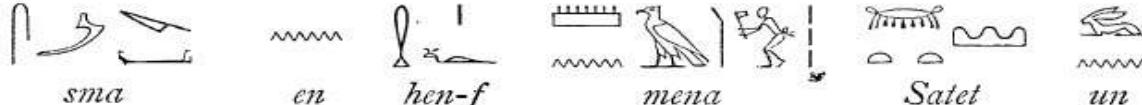
  
henu un an tu her hemset her Sarehan
servants. Was One sitting before Sharehan
(i. e., besieging)

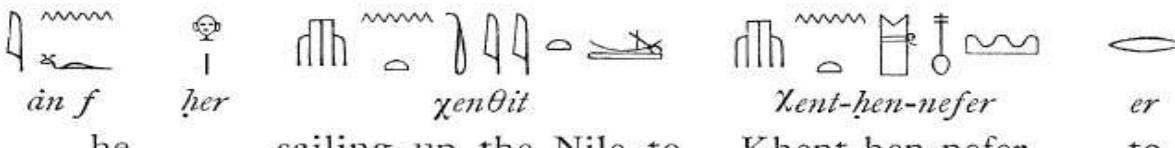

em renpit tua un an hen-f her haq - s
in year five, was his Majesty capturing it.


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

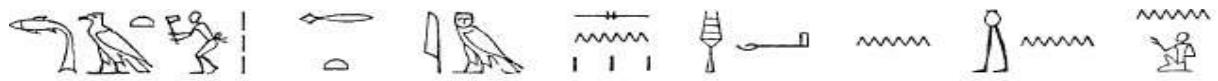

fet uā un an tu her erfāt - na nub en qent
hand one. Was One giving to me the gold of bravery,


māk erfāt - na haqet er henu ḫer emxet
verily [were] given to me the captives for servants. Now after


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


an f her zenθit Khent-hen-nefer er
he sailing up the Nile to Khent-hen-nefer to


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



 χat āat ām - sen āhā en ān - nā

 a slaughter great among them. Rose up brought in I



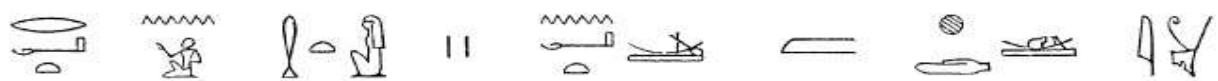
 ḥaget ām sa ānχ sen tet χemt un ān tu

 captives there men living two, hands three. Was One



 her āuā-dā em nub her - s sen māk

 rewarding me with gold for it a second time, [and] verily [he]



 erfāt - nā hent sen nāt em zēt ān

 gave me female slaves two. Came back sailing down the river



 hen-f ab - f āu em qent nēt

 his Majesty [having] his heart expanded with might and conquest,



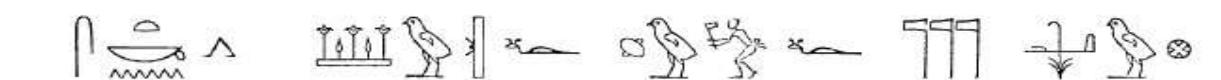
 θetet - nef resu mehta

 [for] he had vanquished those of the south and those of the north.



 āhā en aata iu en res

 Rose up the "Scourge" coming to the south,



 seteken sau - f utu - f neteru qemāu

 making to enter his disease (?), defiled he the gods of the south

her by
 am - f
 qemt - f
 an
 hen-f
 em
 θent-

his grip. Found him his Majesty in Thent-

ta - ā
 un
 ān
 hen-f
 her
 āntu - f
 em

ta - ā. Was his Majesty bringing him in

seger
 ānx
 reθ - f
 nebu
 mas
 hag

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

āhā en
 ān - na
 māka
 sen em

Rising up I brought in enemies two by

sešet em
 pa uāa
 en
 aata
 un

force in the boat of the "Scourge". Was

ān tu her erfāt - nā
 tep tua her tenāu
 ah̄t

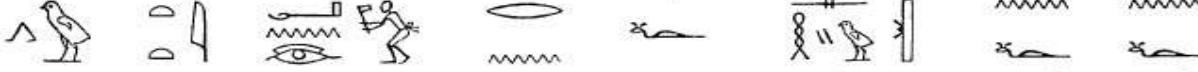
One giving to me heads five for [my] share [and] of land

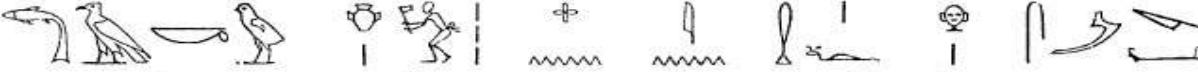
statet tua em
 nut - a
 āru en
 ta
 zenit

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

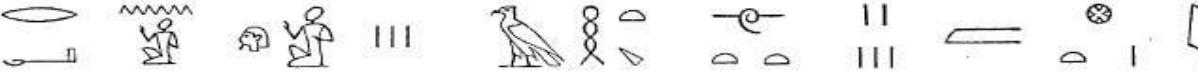
er āu - sen
 em mātet
 āhā en
 χer pef

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

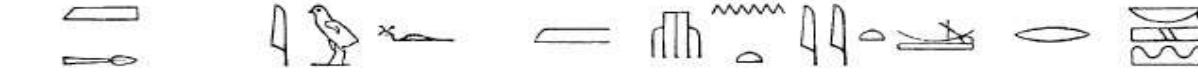

iu Tetā - ān ren - f sehiu - nef nef
came, Tetā-ān [was] his name, he collected to himself


χaku - ābu un ān hen-f her sma-
the vile-hearted (*i. e.*, rebels), was his Majesty smiting

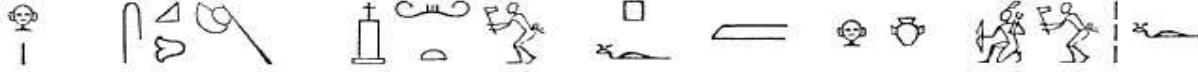

f hent - f em tent χepter āhā en
him [and] his servants so that never again {could they} He gave to
{rise up.}


erfā - na ūpu χemt aht statet tua em nut - ā
me heads three and of land measures five in my city.


un an-ā her χent suten net (bat) Tseser-ka-Rā
Was I carrying {the king of the } Tcheser-ka-Rā,
{North and South,} (Amenophis I.)


maāχeru āu - f em χentit er Kes
triumphant, [when] he was sailing up the river to Nubia


er seusext tašu Qemt un an hen-f
to widen the boundaries of Egypt. Was his Majesty


her seger Anti Kenset pef em her ab menfilu - f
taking captive Anti of Nubia that among his soldiers,

antu em kua an nehup - sen
being led into an ambush not could escape they,

uteku em tai her kes ma entu an
being scattered and yielding on [their] ground so that never again

keper ast - ua em tep en menfitu - n au
*{could they}
rise up.* Behold I was at the head of our soldiers,

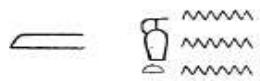
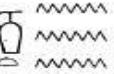
aba-na er un maa maa en hen-f qent - a
I fought in very truth, saw his Majesty my valour.
(i. e., to the utmost of my power)

an-na tet sen mäs en hen-f un
I brought in hands two, carrying [them] to his Majesty. Was

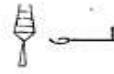
an tu her hehi reθ - f menment - f
One seeking out his people and his cattle,

āħā en an-na seger ānħ mäs en
rose up brought in I a captive living bringing [him] to

hen-f an-na hen-f hru sen er Qemt
his Majesty. I brought his Majesty in days two to Egypt


em  *χnemet*
 from the pool

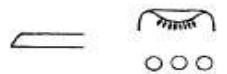

heru
 upper,

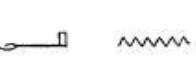

āhā
 rose up.

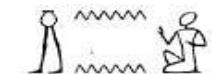
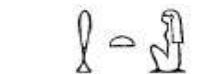

en tu
 One


her
 rewarding me


āuā-ā

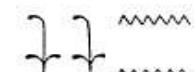

em 
nub
 with gold.


āhā
 Rose up


en 
ān-na
 I brought in female slaves two


sen *em*
 in


heru
 addition to

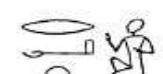

enen
 those which I carried

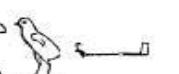

mās - 
na
 to his Majesty.


en 
hen-f
 Was

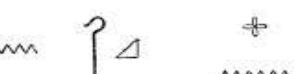

un

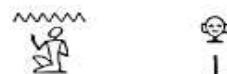

ān tu
 One


her
 making me



ābatiu
 the "Warrior of the Prince". Was

(i. e., "Crown-warrior")

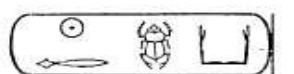

en 
heq
 un-

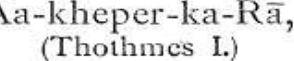

na
 I


her
 conveying up the river



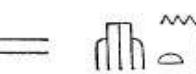
suten net (bat)
 the king of the


Āa-χepe-ka-Rā
 North and South,

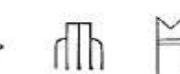

Āa-khepe-ka-Rā,
 (Thothmes I)


maāχeru
 triumphant,


āu-f
 was


em
 he

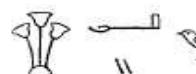

χenti
 sailing up


er
 to


Xent-hen-nefer
 Khent-hen-nefer


er
 to


sesun
 punish



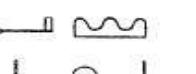
hāi
 the disaffected ones of Khetet, and to

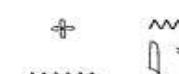

er.
 destroy

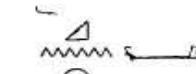

ter


bes
 the roads (?)


en
 of the district of Ā (?).


Ā (?)
 Was


un - 
ān ā
 I


her
 fighting


qent

[]  —       

emmaā - f em pa mu bān em pa
with him on the water foul in the

[]     

..... pa āhāu her ta penāit
....., and the fighting barges [were] on the shallow beach,

[]      

un ān tu her erāt-ā er her zenit
was One making me the chief of the sailors.

[]     

un ān hen-f āny uṭa senb
Was his Majesty, life, strength, health . . .

THE HARPER'S LAMENT.

From the tomb of Nefer-hetep.

[XVIIIth dynasty.]

tet en pa hes em bent enti em
 Saith the singer to the harp who is in

ta māhāt en Ausar neter atf en Amen
 the tomb of Osiris, the divine father of Amen,

Nefer-hetep maākeru tet - f ur̄t uru pu
 Nefer-hetep, triumphant. Saith he : Resteth mighty one this,

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

her sebt χer - k Rā tamā her
 must pass away before thee, O Rā, the young men and women

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

Tem hetep em Manu tai her utet kant her
 Tmu setteth in Manu. Men beget and women

sesep fent neb her tepa nefu het - ta meses
 receive, nose every smelling the breath of dawn, and children

ressi iu - sen er auset - aru ari hru
 all alike they come to the place {which belongeth} to them. Make a day

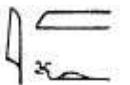
nefer pa neter atef amma gemai tept tut
 happy, O divine father! Come, unguents and perfumes are set

er yer - k mahuu sesennu er ermentu
 before thee, mahu flowers and lilies for the arms [and]

er senbet sent - k amt ab - k senetem - theta
 for the neck of thy sister dwelling in thy heart, sitting

er-kes - k amma hes gemae er yeft - k
 near thee. Come then, song [and] music are before thee.

ma ha tutu nebt sexa - nek restu
 Set behind [thee] evil things all, think thou upon gladness [only]

—  ○  |       —

er it hru pefi en menda am-f er
until cometh day that arriveth [a man] in it at

pa ta mer - s ker
the land [which] loveth it silence.

THE BATTLE OF MEGIDDO.

From the Annals of Thothmes III.

[XVIIIth dynasty.]

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

en *Ihem* *utu* *en* *hen-f* *netu - re* *henā*
 of Ihem. Ordered his Majesty a council of war with

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
|  |  |  |  |  |  |  |  |  |
| <i>menfatu-f</i> | <i>en</i> | <i>next</i> | <i>er</i> | <i>tet</i> | <i>erentet</i> | <i>χeru</i> | | |
| his soldiers | of | valour, | | saying : | Inasmuch as | wretch | | |

| | | | | | | | | |
|------------|-----------|--|---------------|--|----------------------|--|-----------|--|
| | | | | | | | | |
| <i>pef</i> | <i>en</i> | | <i>Qeṭešu</i> | | <i>iū</i> | | <i>āq</i> | |
| that | of | | Kadesh | | hath come [and] gone | | into | |

Mākha'a *su* *am* *em* *ta* *at* *sehui-*
 Megiddo, [and] he is there at this moment, and hath

   |      

nef *nef* *seru* *nu* *set* *nebt* *enti* *her*
 gathered to him the princes of countries all who are on

mu *en* *Qemt* *henā* *šaā* *er*

Neherina

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

em *Šasu* *ḥaru* *Qetu* *sesemut - sen*

of the Shasu, Syrians, Qetu, their horses,

menfitu - sen *er* *ter - sen* *erentet* *su* *her* *tef* *ḥertu*

their soldiers, all of them, because he was saying, "Verily

āḥā - ā *er* *āba* *er* *hen - f* *em*

Mākθā

I will rise up to fight against his Majesty in *Megiddo*;

tef - ten - na *māθen-ā* *am* *tef - en - sen*

tell ye me my way thither. They spake

ḥeft *hen-f* *su* *ma* *aīx* *sem - n* *her*

before his Majesty : Is it wherefore that we march along

māθen *pen* *enti* *ua* *er*

road this which advances becoming narrower? One

her *i* *er*

cometh to say, "The foes are there standing to

. *māθen* *er* *āst* *as* *ben* *sem*

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

sesemet *em-sa* *sesemet* *reθ* *em-sa* *reθ* *em* *mātel*
 horse behind horse, and man behind man? likewise is it

ān *āu* *unen* *na* *en* *hāti* *en - n* *āmi*
 that would be the men who are in front of our army able

her *āba* *āu* *na* *en* *pehuti* *āhā* *āā* *em*
 to fight, being those of the rear standing distant in

Āalena *ān* *āba - en - sen* *erenet* *sen* *en*
 Ālena not being able to fight? {For as much} two
as there are

māθent *āā* *uā* *en* *māθen* *māk*
 roads extending to one of the road[s] verily

su *erfāt - n* *her* *uat* *āment* *en* *Taaāneka*
 it will set us on the road west of Taaāneka, and

ki *māk* *su* *erfāt - n* *her* *uat* *mehtet* *en*
 the other verily it will set us on the road north of

Tefθā *per - n*
 Tcheftha, and {we shall} to the north of

mehtet *en*
 mehtet en

Mākθā
 Megiddo.

ax *fau* *neb - n* *next* *her* *xert* *ab - f*
 O let go forth our lord mighty according to his heart's desire

am *em* *erfa* *sem - n* *her* *māθen*
 there do not make us march on road

pen *seta* *āhā* *na* *en* *aput* *am - f* *ast*
 this hidden, stand the envoys in it. Behold

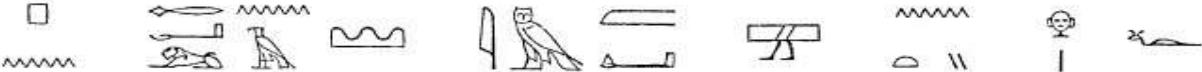
hen-f *her* *zaar* *her - s* *zer* *pen* *fet* - *en*.
 his Majesty became furious at it [at] things these [which] they had

sen *zer* *hat* *ketejet* *em* *hen* *en* *setep-sa*
 said before the words from the Majesty of the Court,
 (i. e., in respect of)

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

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


em āny usr au tau hen-ā her māθen
with life and power, will set out my Majesty by road


pen Āālena ammā šem enti hra - f
this of Āālena. Let go him whose face


ām - θen her na en māθennu tefu-
among you is upon the roads [of which] ye have


θen ammā iut enti hra - f am - θen em
spoken, let come him whose face among you is for


śesut hen-ā mā ka - sen em na
following my Majesty, because they will cry among the


en zheru but Rā an au
wretched creatures abominated of Ra : "Is it not that


hen-f tau her ki māθen au-f āā
his Majesty hath gone by another road? He hath departed


er sent - en - n ka - sen tef - en - sen
through fear of us ;" [this] will they cry. They spake



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

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



taiu *gent* *apt*

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



māk - n *em* *ses*

Verily we [are] following thy Majesty into place every



fau-k *ām* *un - n*

goest thou there ; we are servants behind their

—

~~~~~

*sen*

master."

II.      
  
*ast*      *pehui*

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


  
*er*      *pa*

his Majesty [was] at the town of *Āalena*, and

*pa*      *hāti*      *per*      *er*      *ta*      *ant*      *meh-*

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

*en* - *sen*      *pek*      *en*      *ant*      *θen*      *aħā*      *en*

had filled the ravines of valley this, rose and

*tet* - *en* - *sen*      *ḥer* - *tu*      *eref*      *māk*      *hen*-*f*

said they : "Assuredly now verily his Majesty

*per*      *henā*      *menfitu*-*f*      *en*      *nektu*      *meh* - *en* - *sen*

{hath come} with his army of brave men, and they have filled  
{forth}

*pek*      *en*      *ant*      *āmmā*      *setem* - *en* - *n*

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

*neb* - *n*      *nekt*      *em*      *pa*      *tetet*-*f*      *nebt*      *āmmā*

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

*sai* - *en* - *n*      *neb* - *n*      *pehui*      *en*      *menfitu*-*f*      *henā*

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

ret-f  
of his men      sai - sen  
they guard      pehui  
the rear      en  
of      pa menfitu  
the army

er ha ka aba - sen  
behind : surely if they fight against the      seta  
mountaineers,

ka tem - n erfat ab - n er chaā pa-n  
surely we must not allow our heart to forsake our  
(i. e., courage)

menfitu sment a en hen-f her benru-  
soldiers has stationed whom his Majesty outside

sen enti am her sait pehui en menfitu-f  
these which are there to guard the rear of his army

en next ast peh en pa hāu  
of brave men." Behold then arrived the forepart of the army

per her māθen au rer em Sut sper  
coming forth on the road at the revolving of Shu, arrived

*en hen-f res Mākθā her sept en*  
 his Majesty at the south of Megiddo,  
  
  
*χennu en qina āu unnut VII em*  
 the pool of Qina, [it] being hour seven of
  
  
  
*rer em Su āhā en uah āhu*  
 the circuiting of Shu. [One] rose up and pitched the camp
  
  
  
*en hen-f erfā ān tu em hṛā en menfitu er*  
 of his Majesty, and it gave in the face of the army all
  
  
  
*ter - f er tēt ker - θen sesept χāāu-*  
 of it, saying: "Lay ye hold upon [and] prepare your
  
  
  
*θen erentet āu - tu er θehen er āba*  
 arms inasmuch as it will be to advance to do battle
  
  
  
*henā χer pef χasi em tua her entet*  
 with wretched one this and abominable at daybreak, because

*tutu her . . . . em āāni en ānχ uťa senb*  
 it will be to . . . . in the camp of life, strength, health".

*ārit meyer (?) uru uā en sesu*

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

*ses resu en menfitu tēt - en - sen*

passed along the watchmen of the soldiers, they said :

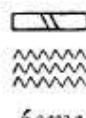
*men sep sen res tēp sep sen res em ānχ*

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

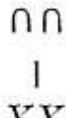
*em am en ānχ uťa senb it - tu er*  
 in the camp of life, strength, health." Came one to

*tēt en hen-f meru senb āuāit*  
 say to his Majesty : "The mountain { land is in a good state, } and the { bondsmen }

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



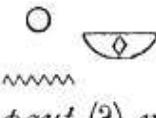
○



~



~



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

○ ↓ ○ \*

*er meti sutenet χāl tep fuat*  
which corresponds { with } the royal coronation, at { the earliest }  
that of dawn,

ꝝ ꝟ ○ | ~ ○

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

ꝝ ○ | |

*ses er χeft tau hen-f her urerit*  
advance against the enemy. Set out his Majesty in a chariot [made]

~ | |

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

ꝝ | | |

*rāt ma Heru θema neb ari χet ma*  
battle, like Horus, the crusher, the lord, maker of things, like

ꝝ | |

*Menθu Uasti ātef Āmen her senex̥t*  
Menthu [god] of Thebes, [and] father Amen was for making strong

*āāui - f*  
*pa*  
*teb*  
*rest*  
*en*  
*pa*  
*menfitu*

his two hands. The horn southern of the army

*en*  
*hen-f*  
*er*  
*res*  
*en*  
*Mākθā*  
*her*

of his Majesty was to the south of Megiddo, at

*sept*  
*Qina*  
*pa*  
*teb*  
*mehti*  
*er*  
*mehti*  
*āmenti*

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

*Mākθā*  
*au*  
*hen-f*  
*em*  
*her-āb*  
*sen*

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

*Āmen*  
*em*  
*sau*  
*hāu-f*  
*er*  
*taiu*  
*āt-f*

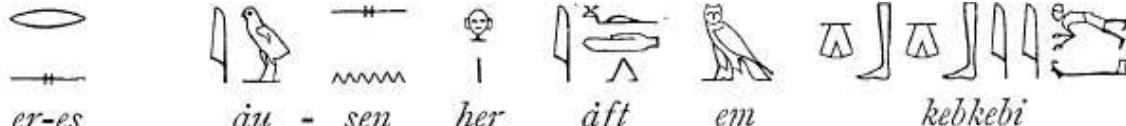
Amen protecting his body . . . . . his limbs.

*āhā*  
*en*  
*sexem*  
*en*  
*hen-f*  
*er-es*  
*χer*  
*hāt*

Rising up gained possession his Majesty of it before his

*menfitu-f*  
*maa*  
*ān*  
*sen*  
*hen-f*  
*her*  
*sexem*

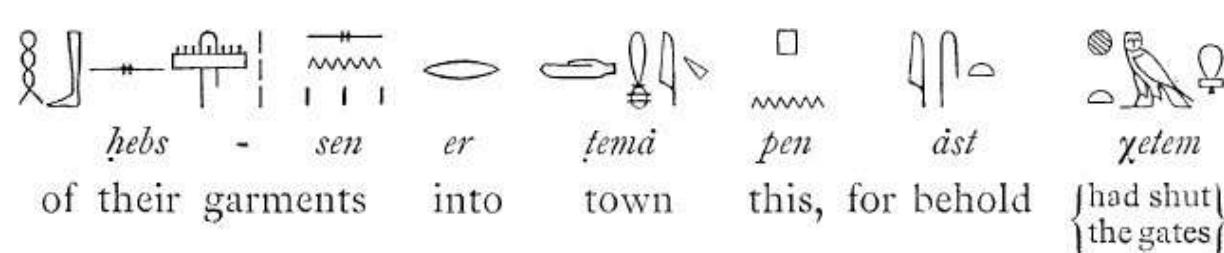
army. [When] saw they that his Majesty [was] for gaining

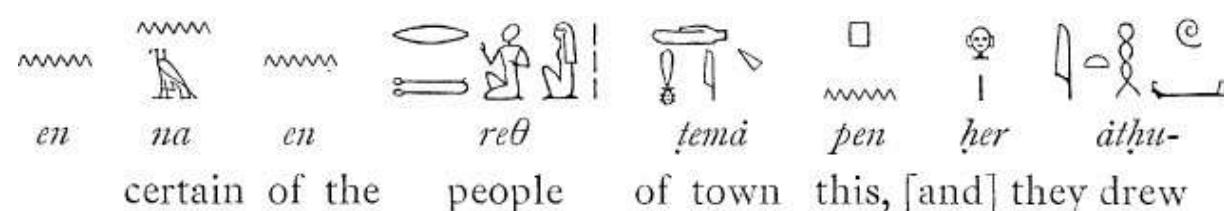

  
 er-es      au - sen      her      aft      em      kebkebi  
 possession of it, were they for fleeing      headlong

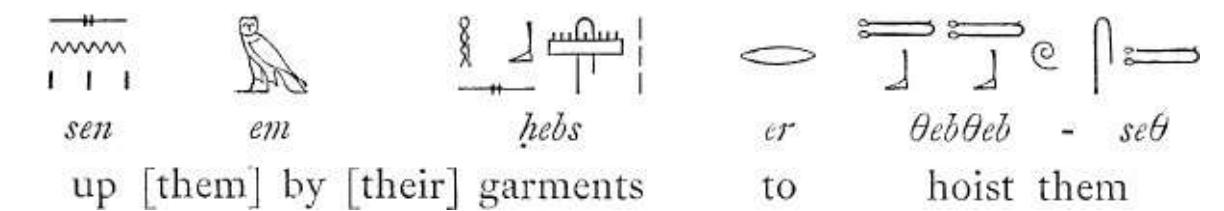

  
 er      Mākθā      em      hrāu      en      sent      χaa-  
 into      Megiddo      with faces      of fear, they forsook


  
 en - sen      sesemut - sen      ureret - sen      nu      nub      her  
 their horses [and] their chariots      of gold upon


  
 het      āthu - tu      set      em      tebteb  
 silver,      drawn up      were      they by      the strings


  
 hebs - sen      er      femā      pen      āst      χetem  
 of their garments      into town      this, for behold      {had shut the gates}


  
 en      na      en      reθ      femā      pen      her      āthu-  
 certain of the people of town this, [and] they drew


  
 sen      em      hebs      er      θebθeb - seθ  
 up [them] by [their] garments      to hoist them

er her er temā pen āst ha  
 over [the walls] into town this. And behold in truth

ān āri menfitu en hen-f erfāt āb - sen er  
 not made the soldiers of his Majesty to give their {hearts} to {minds}

ḥaq na en χet en na χeru  
 capture any of the things of the degraded ones,  
 (i. e., spoil)

āu - sen her āq er Mākθā em  
 [for] they were for entering into Megiddo at

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

χasi en Qetes henuā χeru χas  
 {and abominable} of Kadesh, and the degraded and abominable

en temā pen em χas er seāget - set  
 of town this in haste to make enter them

er temā pen au sent hen-f em hāt-  
into town this, was the fear of his Majesty in their

sen au āāui - sen befeš maa - sen  
members, were their hands powerless [when] they saw

sekū en xu - f ām - sen  
the destruction [wrought] by his uraeus crown among them. [They]

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

nub her het ari misi māhut - sen nu  
gold upon silver, and made to pass into captivity their peoples,

gennu - sen sfer em seθesi ma  
and their mighty men lay prostrate upon their backs dead like

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

hen-f

her

ap

yet

aru

his Majesty [were] for counting the spoil belonging to them.

seger

ankh

CCCCXLII

tel

LXXXIII

sesemut

Captives

living

441 ;

hands 83 ;

horses

MM

XLI

mesit

ent

CXCI

2041 ;

the young

of

horses

191 ;

abare

VI

renpel

ureret

bak-θ

stallions

6 ;

horses . . . . ;

a chariot

worked

em

nub

tebu

em

nub

ureret

nefert

with gold,

and a seat

of

gold ;

a chariot

beautiful

bak-θ

em

nub

en

ser

Mākθ

ureret

worked with gold

of the prince of

Megiddo ;

chariots

nefert

bak-θ

em

nub

en

mesu

yer

beautiful

worked

with

gold

of the sons

{ of wretched creature } that

XXX *ureret*  
 en  
 3o ; chariots of his soldiers  
*χas*  
 892 ; vile  
 in all

*χemt*  
 DCCCCXXIV *meses*  
 924 ; of bronze a coat of mail fine  
*nefer*  
 of battle of

*āba*  
 en  
 {wretched} that ; . . . bows 502 ; . . . calves 297 ;  
 {creature}

*āut*  
 beasts  
*neteset*  
 small 2000 ;  
 MM  
 2000 ;

*āut*  
 beasts  
*helēt*  
 white 20500.

# SPEECH OF AMEN-RĀ THOTHMES III.

[XVIIIth dynasty.]



senbet-*a*      smen-*a*      <sup>3</sup> tu      em      āunn-*a*  
 my divine body. I have stablished thee      in      my dwellingplace,

bi - *a* - nek      tā-*a* - nek      gent      nek  
 I have made thee a wonder. I have given to thee power and victory

er      set      nebt      fā-*a*      baiu-*k*      senfu - *k*  
 over foreign lands all. I have given thy will and      the fear of thee

em      taiu      nebu      herit - *k*      er      teru  
 in      lands      all,      they fear thee      to      the limits

segent      ent      pet      seāāai - *a*      sēfsef - *k*  
 of the four pillars of heaven. I have magnified the terror of thee

em      χat      nebt      fā-*a*      hemhemet      hen - *k*      zēl  
 in      bodies      all, I have given the report of thy majesty among

pet      paut      uru      set      nebt      femt  
 {the nine foreign}      The nobles of foreign nations all in totality [are]  
 peoples.

em      χefā - *k*      <sup>5</sup> āui - *a*      āāui - *a*      tēs - *a*  
 in      thy fist.      I have stretched out my hands,      mine own,




*ennuhu - a - nek*  

*setef*  

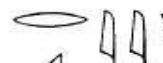
*mater - a*  

*Anti Kenset*

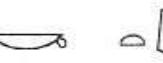
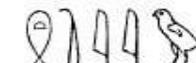
I have bound for thee with cords, I have led captive Anti of Nubia

  
*em*  
  
*tebāu*  
  
*zau*  
  
*mehta*  
  
*em*  
  
*hefnu*  
  
*em*

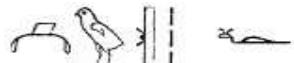
by { tens of } and thousands { [and] of those } on the north by { hundreds of } of

  
*seger*  
  
*tā - a*  
  
*χer*  
  
*reqi*  
  
*k*  
  
*χer*

prisoners. I have made to fall thy opponents beneath

  
*tebtiu - k*  
  
*tata - k*  
  
*senθiu*  
  
*χaku-abu*

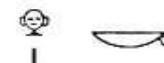
thy sandals. Thou didst destroy the companies of rebels

  
*ma*  
  
*utu-a*  
  
*nek*  
  
*ta*  
  
*em*  
  
*āu - f*

even as I commanded for thee the earth in its length

  
*useχ - f*  
  
*āmentaiu*  
  
*abtaiu*  
  
*χer*  
  
*āuset*

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

  
*hra - k*  
  
*χent - k*  
  
*set*  
  
*nebt*  
  
*ab - k*

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

  
*āu*  
  
*ān*  
  
*un*  
  
*hesi*  
  
*su*  
  
*em*  
  
*hau*

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



hen - k      θ-a      em      semi      sper - k

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

er      sen      fa - nek      mu-ur      Nehern  
 to them. Thou hast traversed the great waters of Nehren (Mesopotamia)

em      next      em      user      utu - na - nek  
 in victory [and] in might. I have commanded for thee [that]

setem - sen      hemhemet - k      aq      em  
 they may hear the noise of thee entering into [their]

baba      kaq - na      fenf - sen      em      nef      en  
 huts (or holes), I have removed their noses from the breath of

ankh      fa - ai      neru      nu      hen - k      yet      abu  
 life. I have made the terror of thy majesty enter into their

sen      xut - a      amt      tep - k      sesun - s  
 hearts. My uraeus crown is on thy head, it burneth with fire

set      ari - s      aseb      haq      em  
 them, it maketh [thee] to lead away captives from among



neb̄tu      Qet      amem - s      āmu

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

nebu - sen    em    nesut    sēten-s    ſepu    Āmu

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

ān    nehu - sen    ḫer    meses    en

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

sēhemu - s    tā - ā    rer    neyt - k    em

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

taiu    nebu    sehet    ſept - ā    em    en    ḫet - k

lands all, shining with my crown upon thy body.

ān    ḫeper    bēsta - k    er    ūnenetu    pet

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

iu - sen    ḫer    annu    her    pes̄tu - s    en    em

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

kesu    en    hen - k    mā    utu - ā

homage to thy Majesty even as I have commanded





*tā-ā*



*betes*



*tekeku*



*iu*



*em*

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



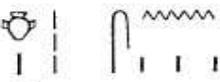
*hau*

- *k*



*maya*

*en*



*abu*

- *sen*



*hāu*

- *sen*

unto thee,

burned

their hearts,

their limbs



*setau*



*i - nā*



*tā-ā*



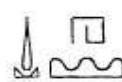
*tata - k*



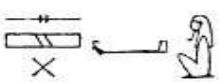
*uru*

quaked.

I came, I made thee to smite the princes



*Tah*



*ses - a*



*set*



*xer*



*ret - k*

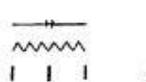


*xet*



*set-*

of Tchah, I drove them under thy feet throughout their



*sen*



*tā-ā*



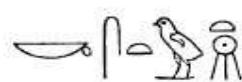
*maa - sen*



*hen - k*

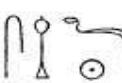


*em*



*kestut*

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



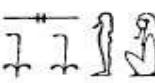
*sehet - k*



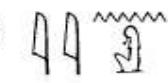
*hrāu - sen*



*em*



*senen - ā*



*i - nā*

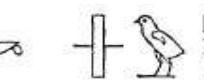
thou didst shine upon their faces as my divine image. I came,



*tā-ā*



*tata - k*



*āmu*



*Satet*



*segerā - k*

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



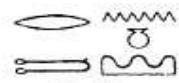
*tepu*



*Āmu*



*nu*



*Reθen*



*tā-ā*



*maa - sen*

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



hen - k      aper      em      zaxer - k      sesep - k      zaa  
thy Majesty provided with thy panoply, {thou didst} [thy] weapons  
grasp

aba      her      urerit      i - na      ta - a      tata - k  
[and] fight upon [thy] chariot.      I came, I made thee to smite

ta      abtet      zent - k      entau      em      uu  
the land of the east, thou didst trample down those in the regions

nu      Ta-neter      ta - a      maa - sen      hen - k      ma  
of Ta-neter. I made them to look upon      thy Majesty      as one

seset      sba      set      bes - f      em      se-set  
circling [like] a star and pouring out his radiance      in      fire,

ja - f      atet - f      i - na      ta - a      tata - k  
he giveth forth his dew.      I came, I made thee to smite

ta      Amentet      Kefa      Asebi      zher  
the land of the west,      Phoenicia and Cyprus      hold [thee]

sefsef      ta - a      maa - sen      hen - k      em      ka  
in fear. I made them to look upon thy Majesty      like a bull



*renp*      *men*      *ab*      *sep!*      *ābui*      *ān*      *ha*      *entuf*  
 young, firm of heart, provided {with} horns, } not can he be approached.  
*(i. e., full of valour)*

<sup>17</sup> *i - na*      *ta - a*      *tata*      - *k*      *amu*      *nebu - sen*  
 I came, I made thee to smite those who were among their lords,

*taiu*      *nu*      *Māθen*      *set*      *ker*      *sent - k*  
 the lands of Maθen trembled having fear of thee.

*ta - a*      *maa - sen*      *hen - k*      *em*      *tepi*      *neb*  
 I made them to look upon thy Majesty as the crocodile, the lord

*sent*      *em*      *ma*      *an*      *taken*      *entuf*      <sup>18</sup> *i - na*  
 of terror in the waters, not can be approached he.      I came,

*ta - a*      *tata - k*      *amu*      *daiu*      *her*      *abu*  
 I made thee to smite the dwellers {in the islands} in the midst

*Uat-ur*      *χer*      *hemhemet* - *k*      *ta - a*      *maa-*  
 of the Great Green with thy roarings,      I made them to look  
*(i. e., Mediterranean Sea)*

*sen*      *hen - k*      *em*      *neteti*      *χāāu*      *her*      *pestu*  
 upon thy Majesty as the avenger [who] stands upon the back



en sma - f i - na tā - a tā - k  
of his victim for sacrifice. I came, I made thee to smite

θehennu taiu Uθena en sexem baiu - k  
Thehennu, the lands of Uthena are in the power of thy will.

tā - a maa - sen hen - k em maāhes  
I made them to look upon thy Majesty as a raging lion,

ari - k set em χart χet  
thou didst make them [to go] into [their] holes in passing through

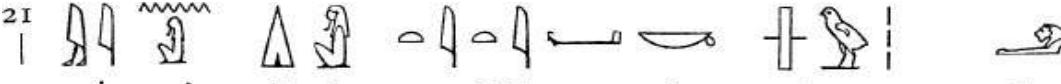
ānt - sen i - na tā - a tā - k  
their valley. I came, I made thee to smite

pehnu śenent śent ur ārf em  
the out-lying swamps, the circle {of the boundary} is bound up in {of the great water}

χefā - k tā - a maa - sen hen - k em neb  
thy fist, I made them to look upon thy Majesty as the lord

temat Heru θet em tekeket - f er merer - f  
of pinions, Horus carrying off with his glance {what he} {pleaseth.}

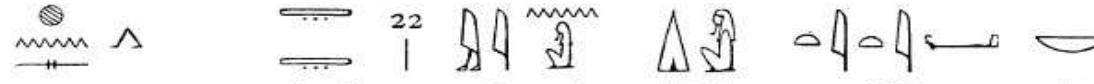


<sup>21</sup>   
*i - na      fa - a      tata -      k      amu      ha*  
I came, I made thee to smite      the dwellers in the foremost

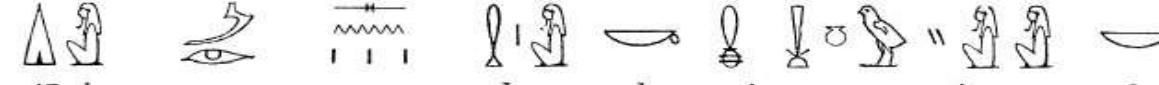
  
*en      sen      hu - k      heru      sa      em*  
parts of them, thou hast seized      the dwellers on the sand      as

  
*segera      ankh      fa - a      maa - sen      hen - k      ma*  
captives living. I made them to look upon thy Majesty      as

  
*sab      gemaa      neb      mest      hapti*  
a jackal of the south, the lord of quick motion, a stealthy runner

  
*xens      taui      <sup>22</sup> i - na      fa - a      tata -      k*  
passing through the lands. I came, I made thee to smite

  
*Anti      Kenset      er - men      em      Sat      em      amemet - k*  
the Anti of Nubia as far as Shat [is] in thy grasp.

  
*fa - a      maa - sen      hen - k      ma      senui - k*  
I made them to look upon thy Majesty as thy two divine brethren,

  
*temt - na      aaui - sen      nek      em      n...      sent - k*  
I have united their two hands unto thee in . . . . . , {thy two divine} sisters



tā - na      sen      em      sa      ha - k      āāui      hen-ā

I have given them as a protection {behind} thee. The hands {of my} {Majesty}

her      hert      her      seher      tut      tā - ā      kut - k

are in heaven above to drive away evil. {I have} {given} {thy glorious} {strength,}

sa - ā      merer - ā      ka      neyt      ḫā      em      Uast

my son, my beloved one, O bull mighty diademed in Thebes,

utet - nā      em      . . . . .      Tehuti-mes

I have engendered with [my body] Tehuti-mes, living for ever,

ari - nai      merert      nebt      ka - ā      seāhā - nek

who did for me wish every of myself. Thou hast raised up

āunen - ā      em      kat      neheh      seāuu      seusex

my dwelling in work everlasting, {i. e., work which shall last for ever} {making it longer} and broader

er      pat      ḫeper      seb      ur      seheb

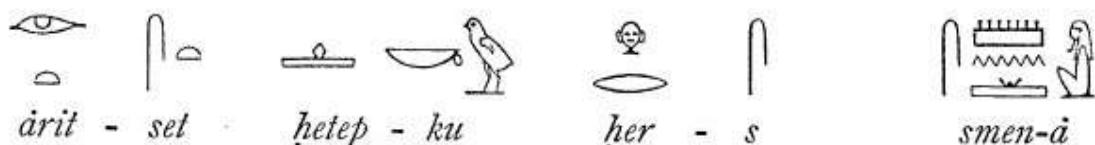
than [it was] before; there came into being {a door} {[Thou hast] celebrated by festival} {great.}

nefuru      en      Amen-Rā      ur      menu - k      er

the beauties of Amen-Rā, great are thy monuments more



suten - k      neb      yeper      utu - na - nek  
than [those of] king any that hath existed. I commanded thee



arit - set      hetep - ku      her - s      smen-a  
to make them, and thou hast been content thereat. I have established



tu      her      auset      Heru      en      heh      em      renput      sem-

thee upon the seat of Horus of millions of years. Thou shalt



sem- . . . . .

guide living . . . . .

# EXTRACT FROM THE 154<sup>TH</sup> CHAPTER OF THE BOOK OF THE DEAD.

[XVIIIth dynasty.]

*Re en tem erfāt sebi χat ent suten*  
 Chapter of not allowing to pass away the body of king

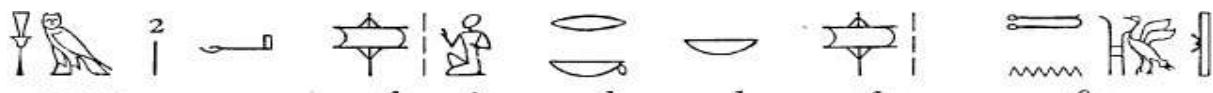
*Rā-men-χepe* *em* *neter χert* *tēt - f* *ānet* *en hrā - k*  
 Rā-men-kheper in the underworld. He saith : Homage to thee,

*ātef - ā* *Ausar* *i - na* *er* *seruṭ - k*  
 O my father Osiris ! I have come to make thee to germinate,

*seruṭ - k* *auf - ā* *pen* *ḥān* *sebi*  
 make thou to germinate my flesh this. Not let pass away

*χat - ā* *ten* *āu - ā* *tem - kuā* *mā* *tef - ā* *χepeṛā*  
 my body this. Even I am whole like my father Kheperā,

*māti - ā* *pu* *ati* *sebi - f* *māā* *ḥarek*  
 a type to me in that without decay is he. Come, therefore,

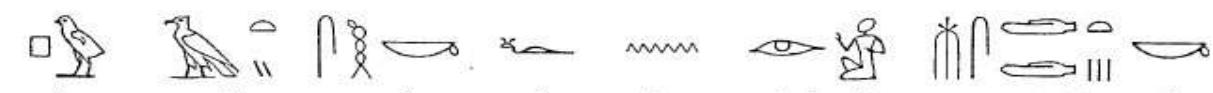
  
sexem      nefu - a      erek      neb      nefu      θen  
provide      breath for me then, O lord of breath ; {O [thou who]  
{ art] greater}

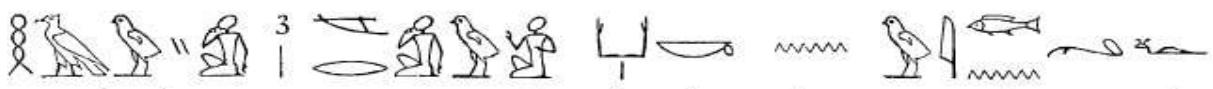
  
er      mata-f      tefet      erek      nub      kuā  
than those like unto him. Stablish [me] therefore, [and] mould me

  
em      neb      qerest      fa - k      ha - a      er  
like the Lord of the tomb. Grant thou that I may walk for

  
neheh      ma      ennu      ari - nek      henā  
ever and ever according to that which thou didst do unto

  
tef - k      Tem      an      sebi      zat - f      pa  
thy father      Temu ;      not did pass away his body {for} he it is

  
pu      ati      sek - f      an      ari - a      mestefet - k  
who is without diminution. Not have I done {what is hateful}  
to thee,

  
hau      meru - a      ka - k      an      uān - f  
nay verily      I have loved thyself ; not      may he reject

  
ua      sešet - kuā      em-ȝet-k      tem - a  
me. Perfect me after thy likeness, and let not be to me



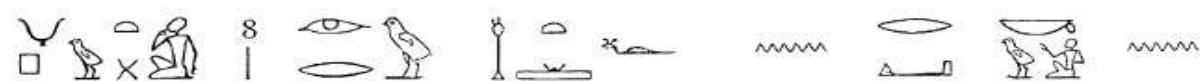
  
huau ma ennu ari - k er neter neb  
corruption like that which thou doest to god every and

  
netert nebt an erṭā - kuā en semamu  
goddess every. Do not give me over to slaughterer

  
pui ami kebau semam hāu  
that who is in the torture chamber (?), making dead the members,

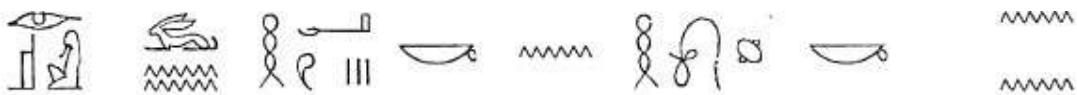
  
sezenen āmen zeba em zat  
making [them] helpless, hidden, inflicting harm on bodies

  
āst ānḫ em semam ānjet āri  
many. Life [ariseth] from slaughter, the life which performeth

  
āput āru utut-f an erṭā - kuā en  
[his] message and doeth his command. Do not give me over to

  
ūbā - f ān sezem - k ām - ā āu - ā em  
his fingers. Do not gain the mastery over me. I am under

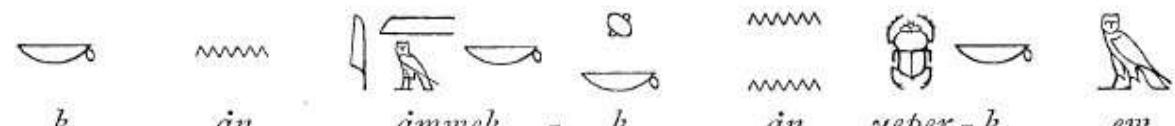
  
utu - k neb neteru ānet' hrā - k atef - ā  
thy command, O lord of the gods. Homage to thee, O my father

  
Ausär unen hāu - k an hua - k an

Osiris! Exist thy members. Not didst thou decay. Not didst become

  
fet - k an fa - k an sensent-

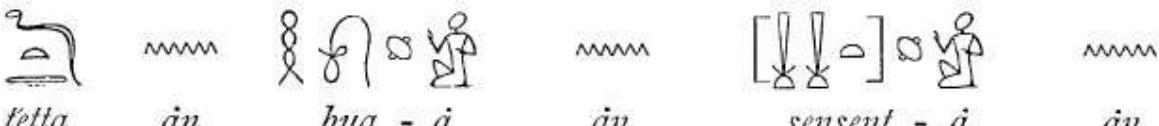
thou worms. Not didst thou rot away. Not didst thou suffer

  
k an ammek - k an xeper - k em

corruption. Not didst thou moulder away. Not didst thou turn into

  
fentu nuk Xeperä unen hāu - a er

worms. I am Khepera, shall exist my members for

  
Tetta an hua - a an sensent - a an

ever. Not shall I decay, not shall I suffer corruption, not shall I

  
ammek - a

moulder away.

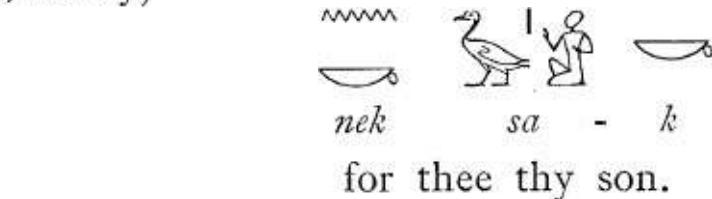
# SPECIMENS OF THE MAXIMS OF ANI.

[XVIIIth dynasty.]

## I.



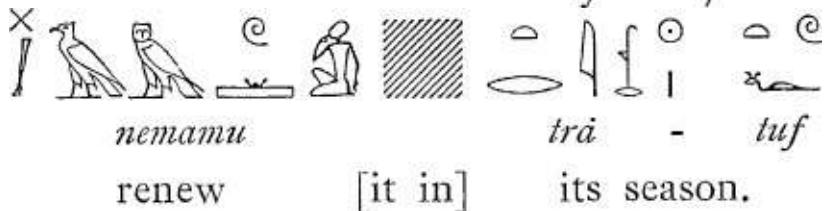
Make to thyself a wife  
(*I. e.*, marry)      being young, [and] she will make



for thee thy son.



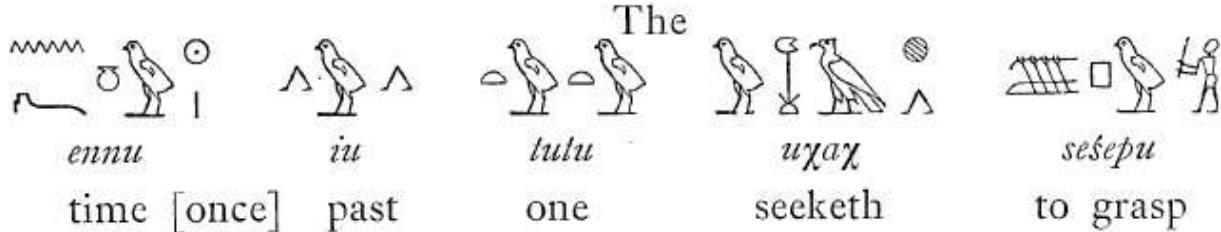
Perform the festival of thy God,



renew      [it in]      its season.



*pa*

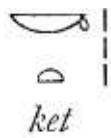


time [once]      past

one

seeketh

to grasp



IV.

others [in vain].



*a*



*aru*



*su*



*pa*



*neter*



*er*

Whosoever doeth it the God [is] for



*seāāauā*

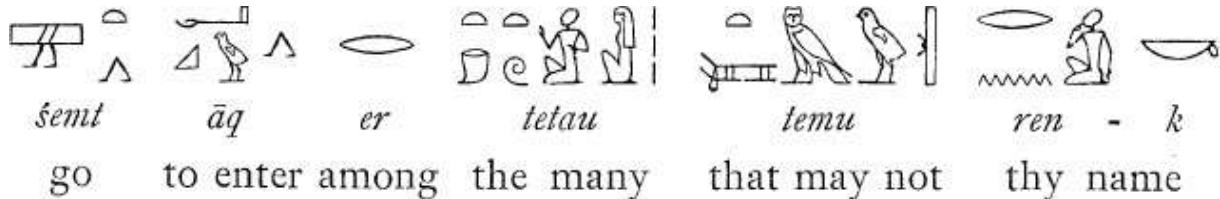


*ren - f*

V.

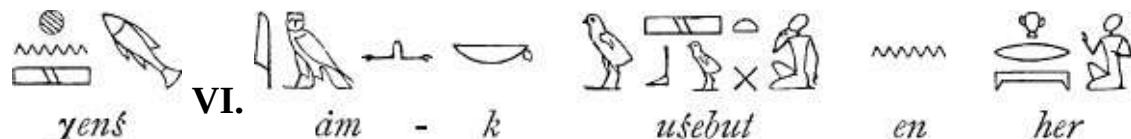
*ām - k*

magnifying his name. Not do thou



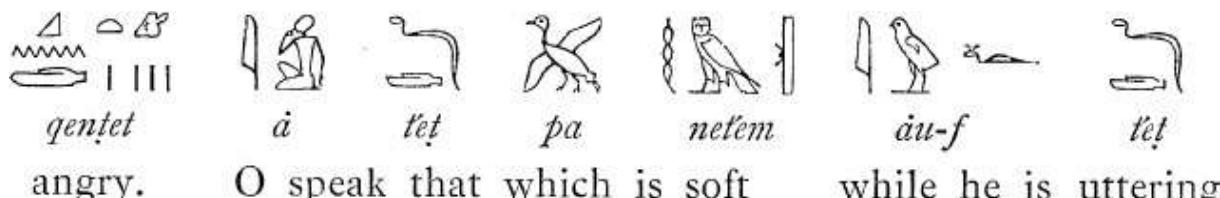
*śemt*    *āq*    *er*    *tetau*    *temu*    *ren - k*

go to enter among the many that may not thy name



*xens*    VI.    *ām - k*    *uśebut*    *en*    *her*

stink. Do not thou make answer to a master



*qenet*    *ā*    *tet*    *pa*    *nefem*    *āu-f*    *tet*

angry. O speak that which is soft while he is uttering



*pa*    VII.    *tehaāu*    *ām - k*    *śemu*

that which is of wrath. Do not thou follow

*em-sa      set-hemt      em      tāai      faai      -      set*  
 after      a woman,      do not allow      to seize      her

*hāti - k      VIII.      ammā      su      en      pa      neter*  
 thy heart.      Give      thyself      to      the      God,

*sauu - k      su      em ment      en      pa      neter*  
 keep thyself      daily      for      the      God,

*āu      tuauu      mā      qeti      pa      haru*  
 being      to-morrow      like      as      this      day.

*ā      maat - k      petrā      pa      āru      pa*  
 O let thine eye consider      the      work of      the

*neter      āu-f      hetau - f      pa      hetau - tu*  
 God. He      despises      whosoever      {sheweth contempt}  
 [for Him].

**IX.**
  
*zennu      en      neteru      betu      tuf      pu      sehebu*  
 The sanctuary of      God      abhorred by it      are      festal cries.

senemehu      -      nek      em      ab      mert      au

Make thou supplication      with a heart loving, being

metet - f      nebt      amennu      ari-f      keru-

its petitions      all      in secret, and he will perform thy

tuk      setemu - f      a      tet - tuk      sesep - f

affairs, he will hear that which thou sayest, he will receive

utennu - tuk X.      am - k      hat      em

thy offerings.      Do not thou      put thyself      into

seura      heqt      ben - tu      mefu

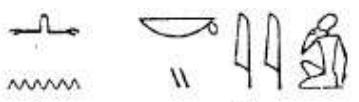
the house of drinking beer.      An evil thing      are the words

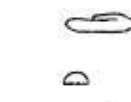
semai      sen      per      em      re-k      an      rex-

reported second-hand coming forth from thy mouth, not knowing

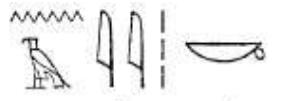
ku      tet      su      tuk      hai - theta      hatt - k

thou have been said they by thee.      Haying fallen      thy members

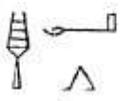



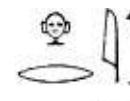


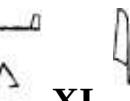
  
*sau*      *ān*      *ki*      *fāt*      *tet* - *tuk*  
 are broken,      not      another      giveth      the hand to thee.



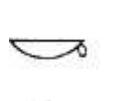



  
*nai* - *k*      *ari*      *seurā*      *set*      *āhā*  
 Thy      companions      [in] drink      they stand up

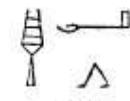



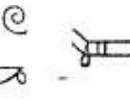
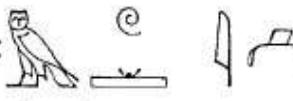



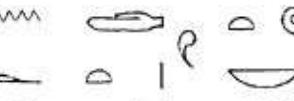
  
*tetu*      *herāu*      *pai*      *seurā*      XI.      *ām-*  
 saying, "Away with      this      drunkard".      Do not



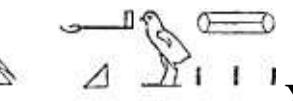


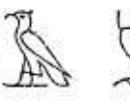


  
*k*      *āmi*      *āqu*      *āiu*      *kai*      *āhā*  
 thou      eat      bread      being      another      standing,

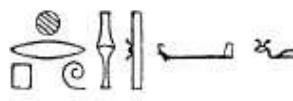

  
*em-tuk*      *temut*      *āāut*      -      *nef*      *tet* - *tuk*  
 thou      not      stretching out      to him      thy hand





  
*er*      *pa*      *āqu*      XII.      *iii*      *pa*      *met*  
 with      the      bread.      Cometh           death



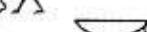



  
*yerpu* - *f*      *pa*      *neyenu*      *pa*      *enti*  
 it seizeth      the      babe      which      is

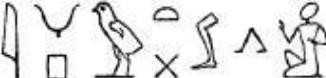
     
  
 em      genäu      mut-f      mā      pa      enti
   
 on      the breast      of his mother      as well as      him      that

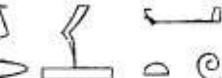
  **XIII.**

hath become an old man,

  
  
 iu      erék      paik

[When] cometh to thee      thy

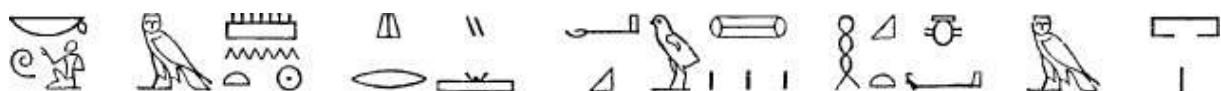
    
  
 āput      er      āfai - k      qemu-
   
 messenger [of death] to      carry thee off,      be thou found

   **XIV.**  
  
 tuf      ker - tu      tāu - ā - nek      mut - k
   
 by him      ready.      I gave to thee      thy mother,

     
  
 faāu      su      mā      faāu      su      tātu
   
 and she bore      thee as      she bore      thee. She placed

     
  
 su      er      āt      sebai      em - ḫet      sebait-
   
 thee at the house of instruction for the sake of thy instruction

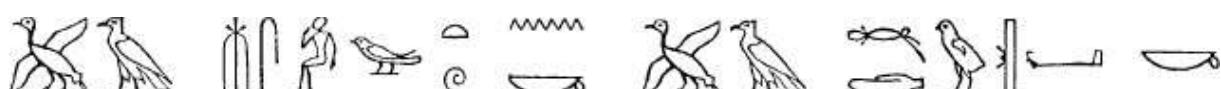

  
*tuk er ānuu āu - set men-tu er her-*  
 in books, was she constant for


  
*ku em-ment xeri āqu heqt em per-*  
 thee daily having cakes and beer from her

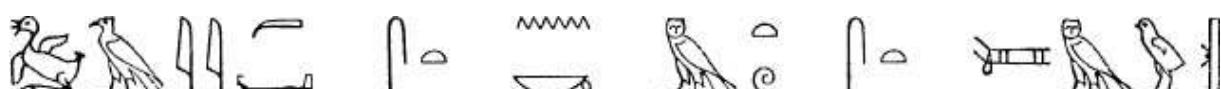

  
*set tuk menhet āri - k nek hemt*

house. Thou hast grown up, thou hast married for thyself a wife,


  
*kert - tu em per - k āmma maatui-tuk en*  
 thou art master in thy house, prithee cast thy two eyes on


  
*pa mes - tu - nek pa sešetu - k*  
 her who gave birth to thee, and who provided thee with


  
*nebt mā qet ārit mut - k em fāi*  
 all things, as did thy mother [for thee]. Do not cause


  
*fai - set - nek em-tu set temu*  
 to chide her thee, that she may not

*faau* - *s*   *aāui* - *set*   *en*   *pa*   *neter*  
 lift up   her two hands   to   the   God,  
  
  
*em* - *tuf*   *setemu*   *sebehu* - *set*  
 and he   hear   her petition [and punish thee].

**XV.**     
*em*   *ari*

Do not make

*āafa*   *er*   *meh*   *χat* - *k*  
 {thyself a greedy}   to   fill thy stomach.  
 {beast}

**XVI.**     
*uṭennu*

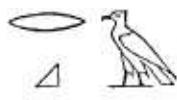
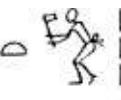
In making offerings

*neter-ku*   *sau* - *tu*   *er*   *na*   *betau-*  
 to thy god   guard thyself   from the things [which] are abominated

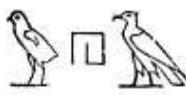
**XVII.**     
*tuf*  
 by him.

*em**ari**k*

Not do thou make

*reqait*

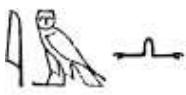
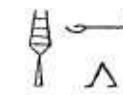
,

*uhanu*

the means of ruin

*reθ**her**nes-f*

of a man are on his tongue.

*ām**- k**hems**āu**ki**āhā**āu-f*

Do not thou

sit

being another standing, he being

*āatu**ārek**em**re**pu**āu - f*

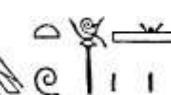
older

than thou, even

if

it be

that

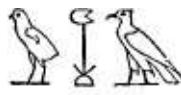
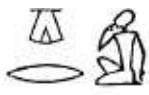
*seāāauia**- k**āref**em**āaut-*

thou art greater

than he

in

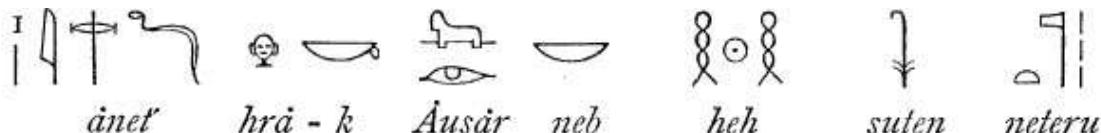
his position.

*tuf***XVIII.***uχax**- nek**ker*

Follow thou after silence.

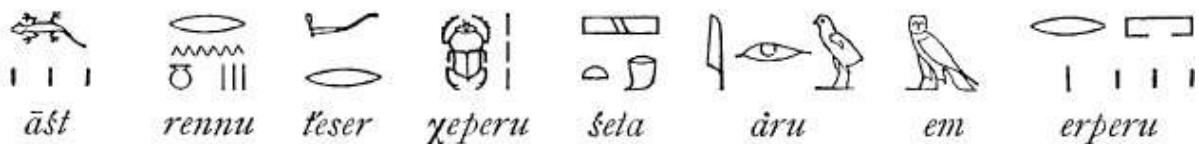
# HYMN TO OSIRIS.

[XVIII<sup>th</sup> dynasty.]



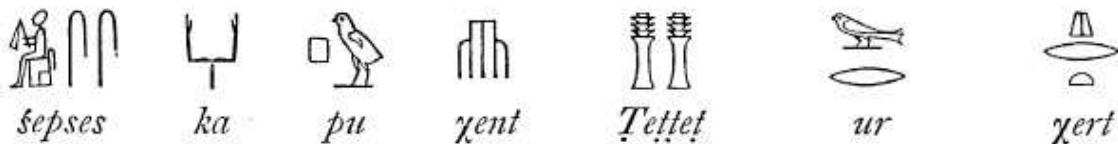
*aner*      *hrā - k*      *Ausär*      *neb*      *heḥ*      *suten*      *neteru*

Homage to thee, Osiris, lord of eternity, king of the gods,



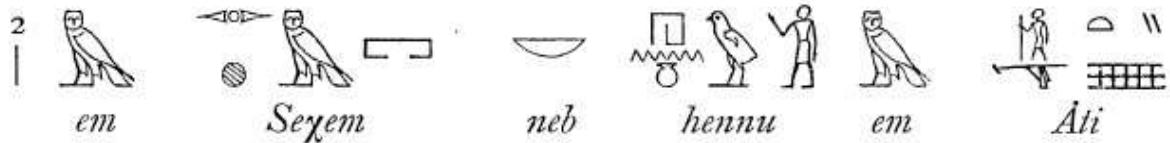
*āst*      *rennu*      *tēser*      *χeperu*      *šeta*      *āru*      *em*      *erperu*

of many names, holy of form, hidden of attribute in the temples,



*šepses*      *ka*      *pu*      *χent*      *Tet̄tet*      *ur*      *χert*

the sacred of *ka* is he, dwelling in Tattu, {the mighty} contained  
(i. e., Mendes) {one}



*em*      *Sexem*      *neb*      *hennu*      *em*      *Ati*

in the shrine Sekhem, the lord of praises in the nome of Ati,



*χent*      *tef*      *em*      *Annū*      *neb*      *sexau*      *em*

at the head {of what is} in Annū, the lord {of whom mention} in  
{produced} (i. e., Heliopolis) {is made}



*Maāti*      *ba*      *šeta*      *neb*      *Qerert*      *tēser*      *em*

Maāti, the soul hidden, the lord of Qerert, the holy one in

*Aneb het*      *ba*      *Rā*      *tet - f*      *t'esef*      *hetep*      *em*  
 {the city of the] the soul of Ra, his body his very own, resting in  
 {White Wall,]

*Henen-su*      *menkh*      *hennu*      *em*      *nارت*      *χeper*      *seθet*  
 Henen-su, beneficent one, praised in      Nارت, making to ascend

*ba - f*      *neb*      *het-āa*      *em*      *χemennu*      *āa*      *nerāu*  
 his soul, the lord {of the Great} in Khemennu, {the mighty} of terror  
 {Temple} (i. e., Hermopolis)

*em*      *Šas-hetep*      *neb*      *heh*      *χent*      *Abtu*      *her*  
 in Shas-hetep, the lord of eternity, the dweller in Abtu. The path of  
 (i. e., Abydos)

*auset - f*      *em*      *Ta-tchesert*      *fetfet*      *ren*      *em*      *re*      *en*  
 his seat is      in Ta-tchesert, stablished of name in the mouth of

*reθ*      *pau*      *en*      *taui*      *tem*      *tef*  
 mankind, { the matter } of the two lands, the god Tmu [who] feedeth  
 {(or substance)}

*kau*      *χent*      *pau*      *neteru*      *khu*      *menkh*      *emma*  
 ka's {in the presence} companies of the gods, a *khu* beneficent among  
 {of the }

*khu*      *χenp*      *en*      *nef*      *Nu*      *mu - f*      *χent - nef*  
 khu's. Draweth from him Nu his waters, he bringeth forth



*meht*      *meses*      *nef*      *er*      *fen-f*      *er*      *hetepu*  
 wind at eventide and air from his nostrils to the satisfaction

*ab - f*      *retet*      *en*      *ab - f*      *meses - nef*  
 of his heart; reneweth [its] youth      his heart, he giveth birth to

*kut*      *tef*      *sem* - *nef*      *hert*      *sbau*  
 the splendour of . . . . Obey him the heights of heaven { [and] the stars. }

*seun* - *nef*      *sbau*      *aaui*      *neb*      *hennu*  
 He maketh to be opened to him the gates mighty, the lord of praises

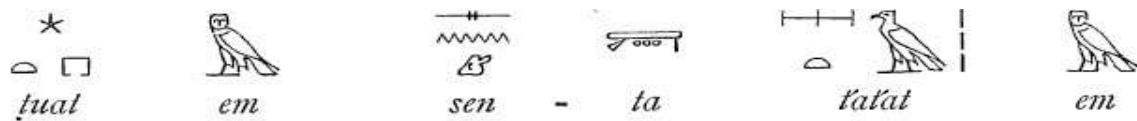
*em*      *pet*      *rest*      *tuauu*      *em*      *pet*      *mehtet*      *au*  
 in heaven southern, the one adored in heaven northern.

*xemu* - *sek*      *xer*      *auset*      *hrā - f*      *auset - f*  
 { The stars which } never set [are] under the place of his face, his seats

*pu*      *au*      *xemu urtu*      *per* - *nef*      *hetep*      *em*  
 are those which never rest. Come to him offerings at

*utu*      *en*      *Seb*      *paatti*      *her*      *tua - f*      *sbau*  
 the command of      Seb. { The divine companies are } for praising him, the stars





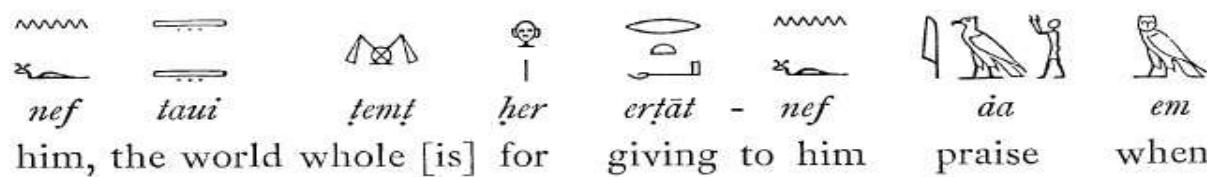
of the *tuat* are [making] adoration [to him], the ends of the earth



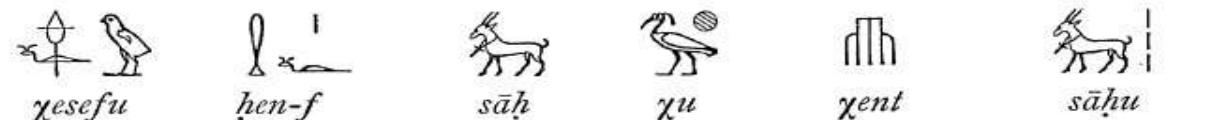
pay homage and the limits of heaven {make prayers}  
[to him when] they



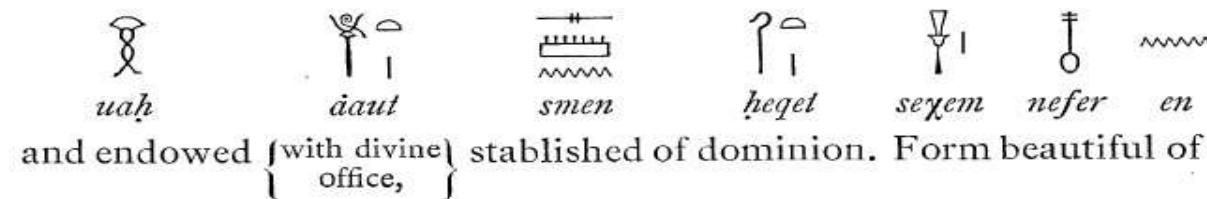
see him. Those who are among the holy ones are for fearing



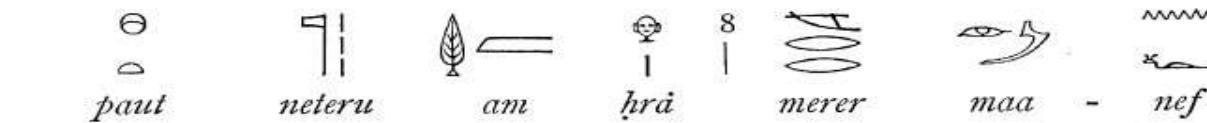
him, the world whole [is] for giving to him praise when



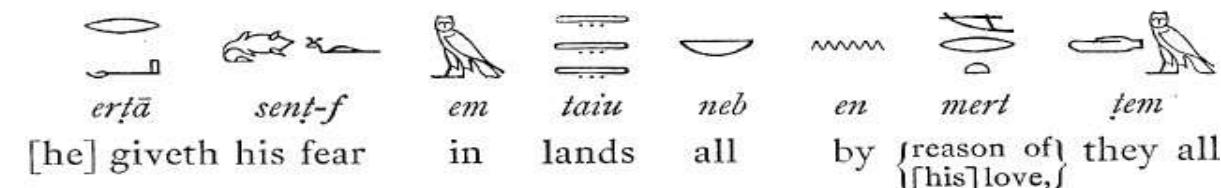
meeting his Majesty. A *sāhu* glorious at the head of the *sāhu*'s,



and endowed {with divine} stablished of dominion. Form beautiful of office,



the company {of the} gracious of face, beloved by him that seeth him,  
{gods,}



[he] giveth his fear in lands all by {reason of} they all  
{[his] love,}



ka - sen ren - f er hat terp - nef  
 proclaim his name before [every name], { make } unto him  
 { offerings }

nebu neb seʒau em pet em ta  
 all peoples, the lord of commemorations in heaven [and] in earth,

ast hi em Uak aru - nef  
 [to him] are { many shouts } in the Uak festival, make to him

ahhi an taiu em bu uā ur  
 cries of joy the two lands in place one. [He is] the eldest,  
 (i. e., unanimously)

tep en sennu - f seru en paут neteru  
 the first of his brethren, the prince of the company { of the }  
 { gods, }

smen maāt χet taui er̄tā sa her  
 stablisher of right and truth in the world, placing [his] son upon

nest - f āa en at - f Seb merer mut - f  
 his throne great of his father Seb. He is { the darling of }  
 { his mother }

Nut āa pehpeh sejer - f Sebā āhā  
 Nut, the great of courage, he overthroweth the Fiend, he riseth and



sma - f      xeft - f      ertā      sent - f      em      xeru - f  
 slaughtereth his enemy, he placeth his fear      in      his adversary,

an      feru      .....      men      ab      ret-  
 [he] carrieth off the boundaries ..... , [he is] fixed of heart, his legs

f      seθet (?)      āuāu      Seb      sutenit      taui  
 are raised up ; [he is] the heir of Seb      {and of the}      of the world.

maa - f      xu - f      seutu - nef      nef      sem  
 He hath seen his powers, he hath given command to him to direct

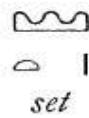
taiu      en      em      ā      er      uah      en      sep  
 the lands by [his] hand as long as the abiding of {times and} seasons.

ari - nef      ta      pen      ā - f      mu - f      nef - f  
 He hath made earth this with his hand, its waters,      its air,

sem - f      menment - f      nebt      pait      nebt  
 its vegetation,      its cattle      all, [its] birds      all,

xepanen      nebt      tefset - f      aut - f  
 [its] fishes all, its creeping things [all], its four-footed beasts [all].

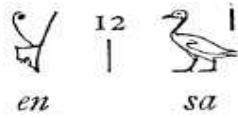




*set*



*semaāu*



*en*



*sa*

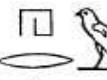


*Nut*



*taiu*

The mountain land belongs by right to the son of Nut, {and the two} earths

  
*heru*

  
*her*

  
*sekā*

  
*her*

  
*nest*

  
*ent*

  
*tef*

  
*ma*

  
*Rā*

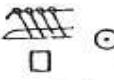
rejoice to crown [him] upon the throne of [his] father like Rā.

  
*uben - f*

  
*em*

  
*χut*

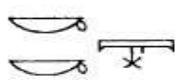
  
*erfā - f*

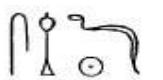
  
*sešep*

  
*en*

  
*her*

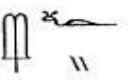
He riseth on the horizon, he giveth light through

  
*kek*

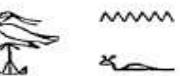
  
*sehet - nef*

  
*su*

  
*em*

  
*suti-f*

the darkness, he sendeth forth light [and] radiance by his plumes,

  
*bāh - nef*

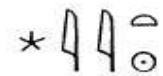
  
*tauī*

  
*ma*

  
*aθen*

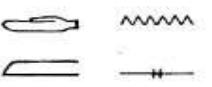
  
*em*

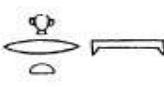
  
*tep*

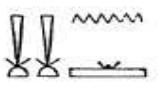
  
*juait*

he floodeth the two lands like the disk at the earliest dawn.

  
*het - f*

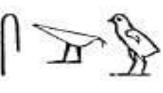
  
*tem - nes*

  
*hert*

  
*sensen*

  
*sbau*

His crown pierceth it the heights of heaven, {[he] is a brother of} the stars,

  
*semu*

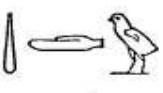
  
*en*

  
*neter*

  
*neb*

  
*menx*

  
*utu*

  
*meṭu*

the guide of god every. {[He is] gracious} of command and word,

  
*hesi*

  
*en*

  
*paut neteru*

  
*āat*

  
*merer*

  
*paut neteru*

the favoured one of {[the company of the gods} great, beloved {[of the company of the gods}}



neleset ari en sent - f māket - f seherit  
 little. Hath made his sister protection for him, driving away

χeru sehemet sep sešet χeru em  
 [his] enemies, turning back evil hap, pronouncing the word with

χu re-s āqert nes ān uh en  
 the strength of her mouth, strong of tongue, not fallible in

meṭu semenχet utu meṭu Ausel  
 speech. Acting beneficently by command and word [is] Isis,

χut nefet sen - s hehet su ātet  
 the mighty one, the avenger of her brother. Seeking him without

bekek rерet ta pen em hai ān  
 rest, going round earth this with cries of grief, not

χen - nes ān qemtu - s su ārit sut  
 alighted she not had she found him. Making light  
 (i. e., until she had found)

em sut - s χepert nefu em fenh ārit hennu  
 with her hair, {making to become} air by [her] wings, making cries



menat sen - s seθeset enenu en urf-  
 doleful [for] her brother. Stirring up the inactivity of the still-

ab xenpet mu - f arit au seθet  
 heart, she drew off his essence, she made an heir, she suckled

nezen em uāāu an rex bu - f am  
 the babe in loneliness, not was known his place there,

beset su ā - f neȝtu em ȝent het  
 grew he. His hand is mighty within the house

Seb paут neteru her reš sep sen iui Ausar  
 of Seb, the cycle of the gods rejoice, rejoice, at the coming of Osiris'

sa Heru men ab maāȝeru sa Auset āu  
 son Horus, fixed of heart, victorious, the son of Isis, the heir

Ausar sehuu - nef tafat maāt paут neteru  
 of Osiris. Gather together to him the princes of Maāt, {the company  
 of the gods,}

Neb - er - ter t̄sef nebu Maāt sami am - s  
 and Ncb-er-tcher himself, and the lords of Maāt, assemble therein,

18        
*māk*      *haiu*      *ásfet*      *senefemu*      *em*      *het*      *ent*  
verily those who repulse iniquity rejoice in the house of

  
*Seb*      *er*      *erfāt*      *áaut*      *en*      *neb - s*      *suteni*  
Seb      to      award dignity and rank to its lord, the sovereignty

  
*en*      *maāt-s*      *nef*

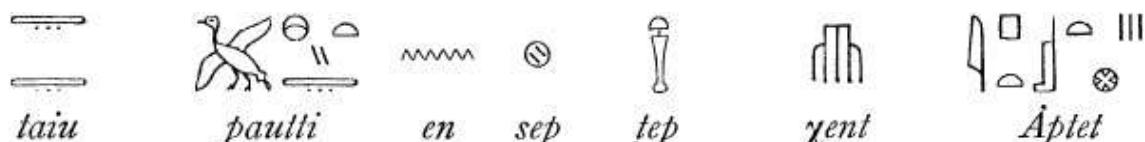
of its right and truth is to him.

# FROM THE STELE OF TEHUTI-NEFER.

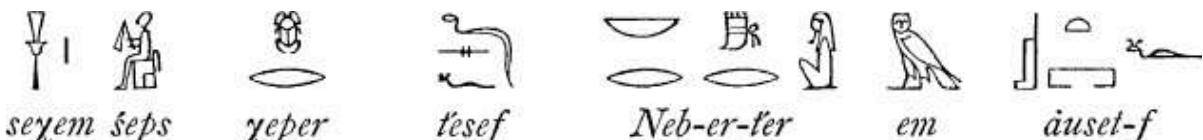
[XVIIIth dynasty.]



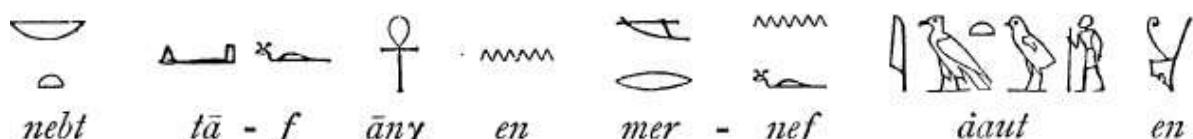
May a royal oblation give Amen-Rā, the lord of the thrones



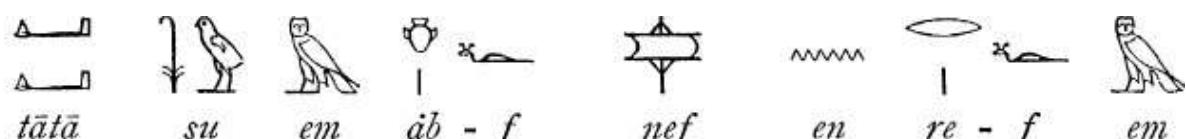
of the world, the matter of time primeval, dweller in the Apts,



form sacred, creator of himself and Neb-er-tcher in seat his



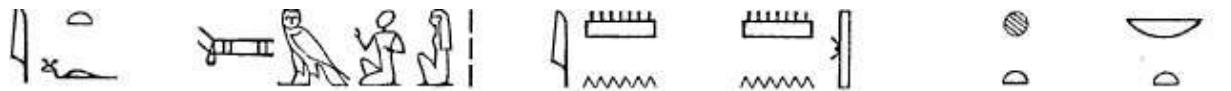
every. May he give life to him that loveth him, and old age to him



that hath set him in his heart, and the breath of his mouth in



*ḥesut - f      ān      feḥ - nef      ḫer      ṭetta      maa - f      neter*  
his favoured one, not may he decay for ever. May he see the god,


  
*atef*      *tememu*      *Amen*      *men*      *χet*      *nebt*  
 father      of mankind      Amen, the stablisher of thing      every.


  
*us - f*      *ta*      *het*      *āāui - f*      *āb*      *er*  
 May he eat      bread      white, may his two hands be pure      in

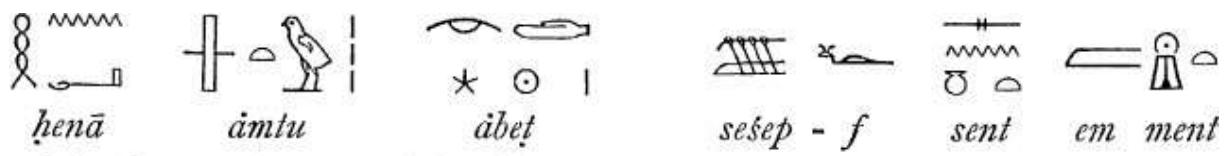

  
*tuat*      *en*      *tua*      *rexit*      *āri - f*      *hemset*  
 the underworld in adoring celestial beings, may he make his seat


  
*em*      *āāiut*      *zenemes - f*      *ābu*  
 in the hall of columns, may he be associated with the priests and

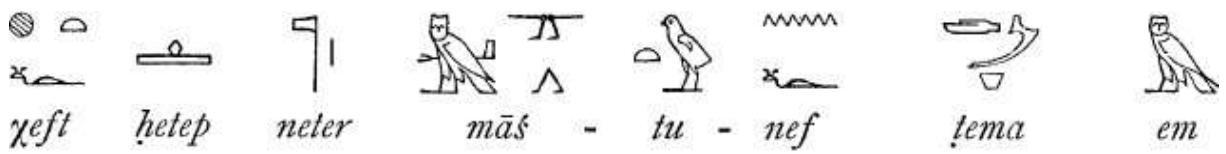

  
*neter henu*      *fā - sen*      *nef*      *āut*      *em*      *sti*  
 prophets, may they give to him food offerings with drink offerings,


  
*re*      *mest*      *er*      *tra*      *en*      *χaiu*  
 and bread      and cakes      for      the season      of      the night.

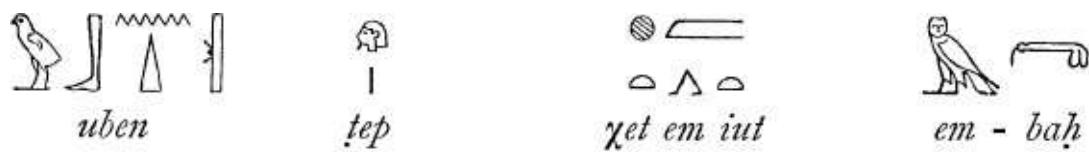

  
*ām - f*      *sens*      *en*      *un - hri*      *bābā - f*  
 May he eat the bread of the "Opening of the Face", may he converse



with those who are in [their] month. May he receive cakes daily

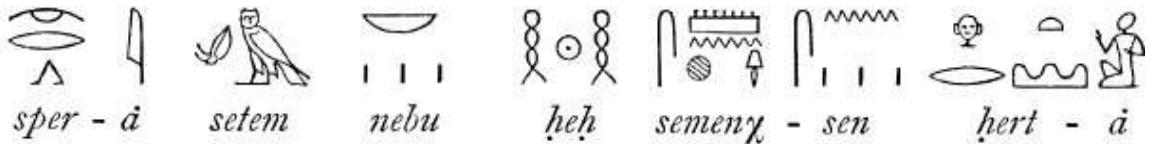


when setteth the god, may be brought to him a vessel of drink at



sunrise, and the choicest {of the things of} into the presence.  
 {those that come}

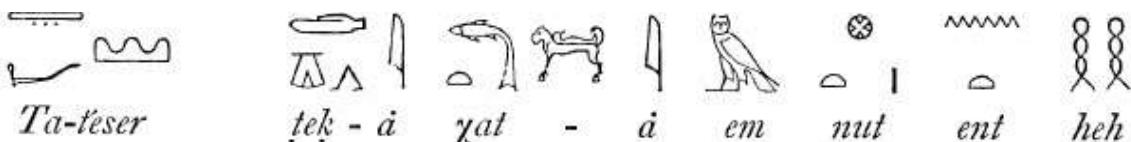
## II.



I have come to hear the lords of eternity, may build they my tomb



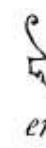
{[wherein]} and may I go out in triumph. May I follow the lord  
 {I may come}



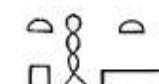
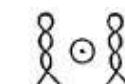
of Tatchsert, may I come to my body in the town of eternity



with the opener of the underworld, may I receive offerings in

*neter-cher**Un-nefer**ta - a*

the underworld with the flowers of Un-nefer, may I pass through

*usext**ent**Maati**em**hetep**sep**sen**chnem-a**tephet*the hall of two-fold Maat in peace; twice. May I attain {to the}  
{shrine}*amt**heh**em**asi**a**en**Neter-cher**aq*

in

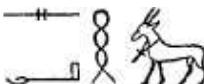
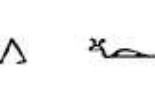
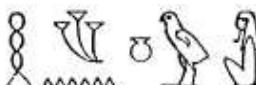
eternity

in

my tomb

of the underworld,

may I go in

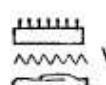
*per**emm**ter-a**per**sah*{ and } among [my] ancestors, may come forth [my] glorified body,  
{ come out }*ses**f**Hennu**terp**-**tuf**em*

may it follow

Hennu,

may be offered to it

from

*meniu**Heru**ta**heqt**arp**her**art*

the breasts of Horus

cakes,

ale, wine

and milk

*em**ment**ent**hru**neb*

daily

day every.

III. 
  
*a*      *neteru*      *amu*      *Neter-yert*      *hemsiu*      *er kes*      *Neb-er-*
  
 Hail      gods      in the underworld, who sit      near Neb-er-

*ter*      *setemiu*      *tepet - re - f*      *sexxa - θen - ān*
  
 tcher,      who hear      his orders,      remember ye the scribe

*Tehuti-nefer*      *maākeru*      *em*      *Uak*      *em*      *Tehutit*
  
 Thoth-nefer, triumphant at the Uak festival, at the Thoth festival,

*em*      *heb*      *neb*      *en*      *pet*      *en*      *ta*      *er*      *neheh*
  
 at festival every of heaven [and] of earth for ever

*henā*      *tetta*      *sent - f*      *mert - f*      *merert - f*      *ent*
  
 and ever, [and] his sister, his darling, who loved him, of

*āuset*      *ab - f*      *nebt*      *per*      *Hent-āri*      *maākeru*
  
 the seat of his heart, the lady of the house, Hent-āri, triumphant.

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# FROM THE STELE OF TEHANNI



[XVIIIth dynasty.]

I.   
*aiu      ses - na      neter      nefer      heg      maāt*

I have followed the god beautiful, the prince of right and truth,

*suten      net      Men-kheper-Rā      aiu      maa - na*  
 {king of the North and South, }      Men-kheper-Rā      I have seen  
 (i. e., Thothmes III.)

*nef      suten      arit - nef      her      setu      nebt      an-*  
 the victories {of the King} he wrought over lands all. He  
 {which}

*nef      uru      nu      Tahi      em      seq[er]ā      anx*  
 brought the nobles of Tchahi as captives alive

*er      Ta - merā      haq - nef      temāu - sen*  
 to Egypt, he captured cities their

*nebu*    *sāf* - *nef*    *mennu* - *sen*    *ān*    *set*    *āħā*  
 all, he cut down their trees, not a country {rose in}  
 rebellion

*em*    *hu* - *f*    *nuk*    *smen*    *pa*    *neytu*  
 during his time, I made permanent the victories

*ārit* - *nef*    *her*    *set*    *nebt*    *āru*    *em*    *ān*  
 [which] he wrought over country every, making [them] into writing

*mā*    *ārit*

as [they] were made.

II.    
  
*ān*    *menfitu*    *embah*    *hen*    *senehi*

{Inscribed the} before [his] Majesty, enlisted  
soldiers

*famu*    *en*    *neferu*    *erħāt*    *rex*    *sa*    *neb*  
 the recruits of the young troops, made to know person every

*art* - *f*    *em*    *menfitu*    *er*    *ter* - *f*    *ān*  
 what belonged to him among the company all of it, the

*suten*   *ān*   *maā*   *meri - f*   *ān*   *menfitu*   *Tanni*

royal scribe veritable loving him, the scribe of the soldiers, Tchanni,

*maāxeru*  
 triumphant.

**III.**
  
*au*   *ses-nā*   *neter*   *nefer*   *neb*   *taui*

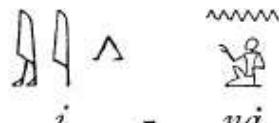
I followed the god beautiful, the lord of the  
two lands,

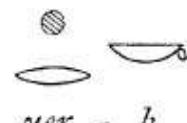
*Men-kheper-Rā*   *tā*   *ānχ*   *Rā*   *mä*   *tetta*   *ān - nā*   *menfitu*   *āst*

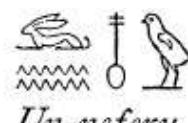
Men-kheper-Rā, giver of life, sun-like { for } I enlisted soldiers many.  
(i. e., Thothmes III.)

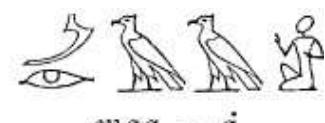
# FROM THE STELE OF SESH, A SCRIBE.

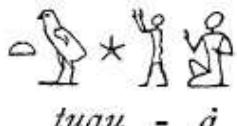
[XVIII<sup>th</sup> dynasty.]

  
*i - na*  
 I have come

  
*χer - k*  
 to you,

  
*Un-neferu*  
 Un-neferu,

  
*maa - a*  
 that I may see

  
*tuau - a*  
 and that I may adore thy beauties.

  
*neferu-k*  
 I have followed the god beautiful,

  
*āu*

  
*ses - na*

  
*neter nefer*

  
*ān*

  
*het - a*

  
*utu -*

  
*nef*

  
*nebt*

  
*per -*

  
*na*

  
*χer*

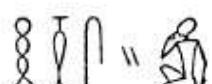
not {have I done} to what he commanded all. I have come forth with  
 {contrary}

  
*hesut*

  
*en*

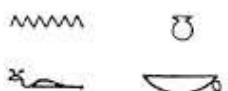
  
*hesi - f*

  
*ān*

  
*hesi*

the favoured ones of his praise, not is praised

  
*χebt - nef*

  
*nuk*

  
*bak*

  
*χu*

  
*en*

  
*neb - f*

the doer of evil by him. I am a servant noble of his lord,

  
*meh - ab*

  
*en*

  
*ami*

  
*het-ā*

  
*neyen - a*

  
*er*

filling the heart of him that is in the palace. {I passed my}  
 {childhood} in

*bu*      *ker*      *hen-f*      *ari*      *leket*      *en*      *neb - f*

the place where was his Majesty, doing {the things} by his lord.

*Ausar*      *an*      *hesb*      *menmenu*      *Ses*      *tet - f*      *a*  
 Osiris, the scribe, the accountant of cattle Sesh, he saith : Hail

*Ausar neter*      *aa*      *neteru nebu*      *Ta-teser*      *setem-na*      *au-a*  
 Osiris god great, and gods all of Ta-tchesert, hear me, for I am

*her*      *as* - *nek*      *rer*      *ab - k*      *en*      *sefa* - *nek*  
 crying to thee. Let return thy heart to {that which thou hast  
ordained,

*an*      *neter*      *seyemet*      *ari* - *nef*      *her-entet*  
 for not doth God forget what he hath made, in order that

*nefu* - *k*      *en*      *an*      *aq*      *er*      *chat* - *ai*      *mehit* - *k*  
 thy breath of life may enter into my body, {and thy  
north wind}

*nefmet*      *er*      *fen* - *ai*      *makua*      *em*      *ma*      *-keru*  
 sweet into my nostrils. Verily I am true of voice,

*nefer*      *en*      *xert*      *ab*      *hesut* - *ai*      *em*      *suten*  
 good of disposition of heart, my praises were in the royal



per em ment au ses - na heq er nemmat-f  
 house daily. I have followed [my] prince in his goings,

an ari - a sep χasi em sexeru - f  
 not have I caused a case of failure in his plans

neb an ket reθ er - a petra - nef an  
 all, never said men concerning me, "Behold him". Not

uni - a an beta - a an χeper sexet - a  
 did I wrong, not did I evil, not caused I injury,

an āqu χer haχ - a ter mesti - a  
 not hath entered wickedness into me since my childhood,

apu her ārit maāt en neb taui nuk  
 but only the doing of {the right} of the lord {of the two} lands. I

ās uah ab χer neter i en na her  
 behold, was constant in heart unto God. I have come over

māten nefer en āq ab en mert selamāt  
 the path fair of straightness of heart, and of the love of virtues (?)  
 (i. e., justice)



*neb*      *āχ*      *ānχ*      *ba-ā*      *rut*      *χu - ā*      *menχ*  
 all. O may live my soul, may grow my *khu*, may flourish

*ren - ā*      *resi*      *em*      *re*      *en*      *reθ*      *mā - ten*  
 my name      entirely      in the mouth      of      men      with you.

*i - nā*      *em*      *ta*      *pen*      *en*      *ānχu*      *baiu*      *er*  
 I have come into earth      this      of the living, O ye souls, to

*unen*      *henā - ten*      *em*      *Ta-teser*      *nuk*      *uā*      *ām - ten*  
 be      with you      in Ta-tchesert; I am      one      of you,

*betu - f*      *āsfet*      *nāst - ā*      *χer - ten*  
 he hath abhorred      sin,      may I be proclaimed before you

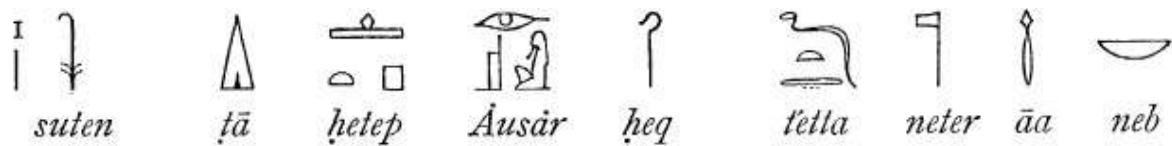
*em*      *χer*      *hru*      *ān*      *sa - f*      *seānχ*      *ren - f*  
 in the course of day [every]. His son maketh to live his name,

*ān*      *Mehu*  
 the scribe Mehu.

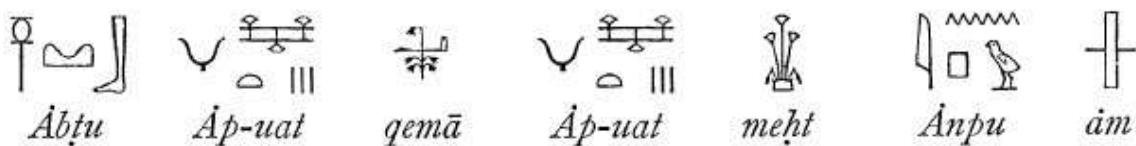


# FROM A SEPULCHRAL STELE.

[XVIII<sup>th</sup> dynasty (?).]


  
*suten      tā      hetep      Ausär      heq      tetta      neter      āa      neb*

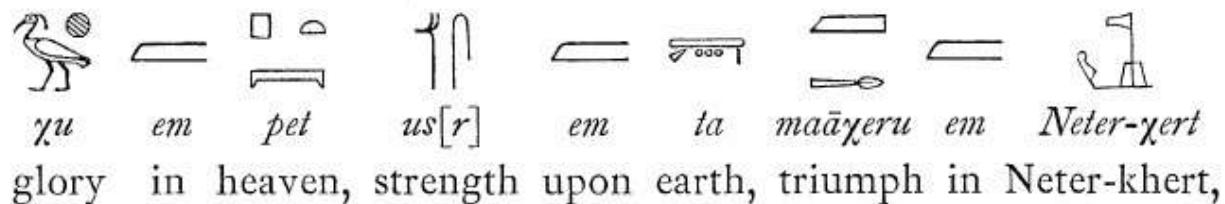
Royal may give oblation Osiris, prince of eternity, god great, lord

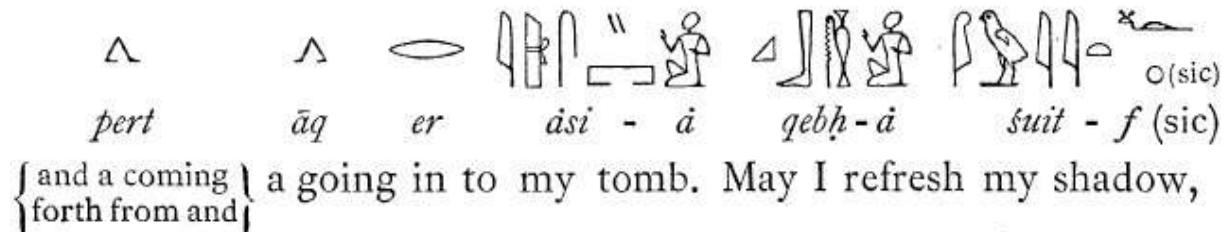

  
*Ābtu      Āp-uat      qemā      Āp-uat      meht      Ānpu      ām*

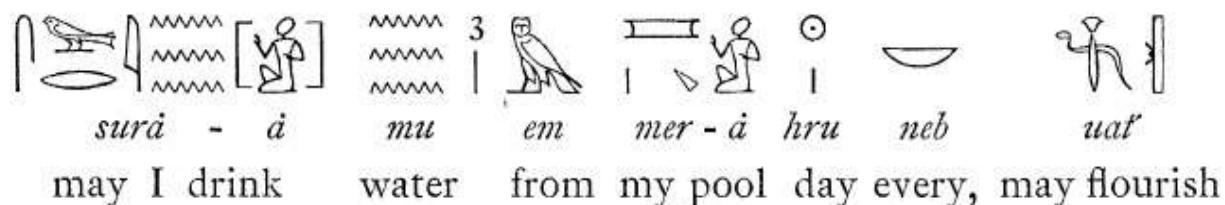
of Abydos, Ap-uat of the south, Ap-uat of the north, Anubis dweller


  
*ut      Ptah-Seker      neb      seta - θā      āt      tā - sen*

{in the town of} Ptah-Seker, lord of the hidden place, may they give  
 {embalmment,}


  
*χu      em      pet      us[r]      em      ta      maācheru      em      Neter-χert*  
 glory in heaven, strength upon earth, triumph in Neter-khert,


  
*pert      āq      er      asi - ā      gebh - ā      suit - f* (sic)  
 {and a coming} {a going in to my tomb. May I refresh my shadow,  
 forth from and}


  
*surā - ā      mu      em      mer - ā      hru      neb      uat'*  
 may I drink water from my pool day every, may flourish

āt - ā      neb      fā - nā      Hāpi      hu      hetepet  
 my limbs all, may give me the Nile food, and offerings,

renpit      er      tri - s      setuut - ā      her      māā  
 and flowers at its season. May I walk by the side

nu      se - ā      hru      neb      ān      abu      xeni      ba - ā  
 of my lake day every without ceasing. May alight my soul

her      āxamu      nu      mennu      āri - nā - s  
 upon the branches of the trees [which] I have made them,  
 (i. e., planted)

seqebh - ā      her      īeru      neh - ā      am - ā      tau  
 may I cool myself under my sycamores, may I eat the bread

en      fātā - sen      āu - nā      re      er      met - ā  
 of their giving, may be to me a mouth that I may speak

ām - f      mā      Heru - sesu      Peru - ā      īer      fes  
 with it like the Horus followers, may I come forth bearing a vase

persen

embah

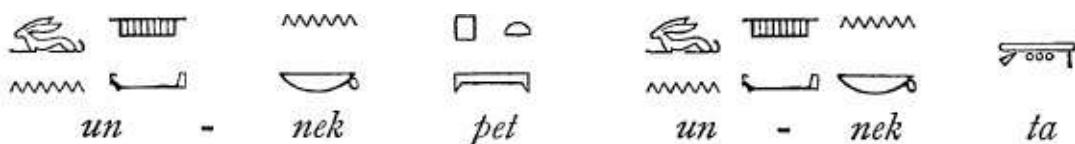
Un-nefer

and cakes in the presence of Un-nefer.

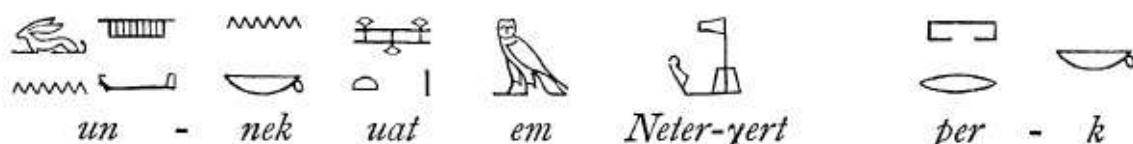


# THE STELE OF AMEN-HETEP, A ROYAL SCRIBE AT MEMPHIS.

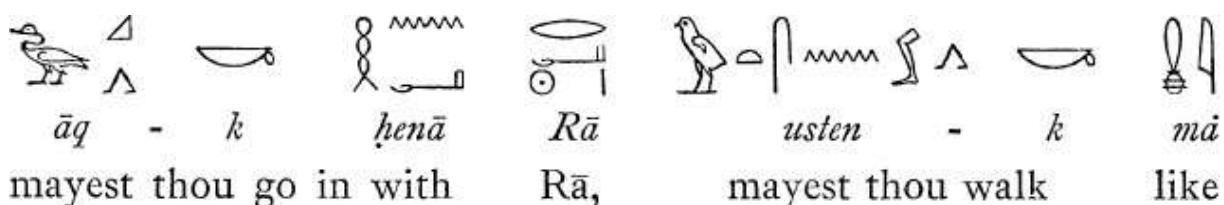
[XVIIIth dynasty (?).]



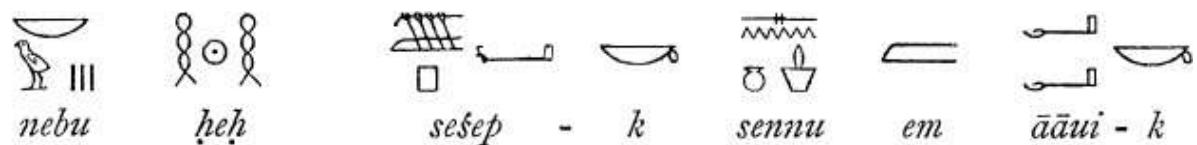
May be opened to thee heaven, may be opened to thee earth,



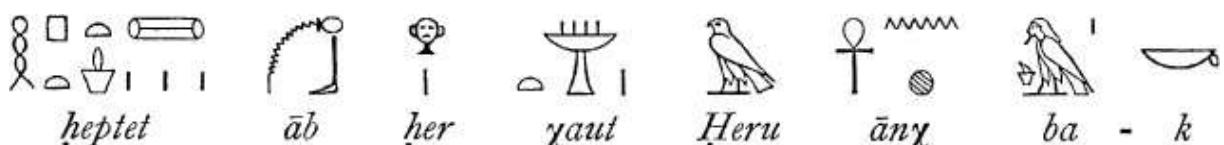
may be opened to thee a way in the underworld. {Mayest thou come forth,}



mayest thou go in with Rā, mayest thou walk like



the lords of eternity, mayest thou receive cakes in thy hands,



and bread pure upon the altar of Horus. May live thy soul,



rut



metu



- k



ab



hrâ



- k



em



uat

{may germinate thy sinews and}  
 muscles,

may pierce thy face

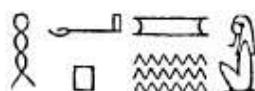
into the way



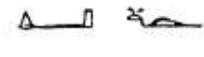
keku



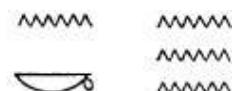
em



Hâp



tâ - f



nek



mu

of darkness,

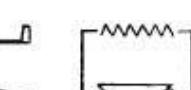
Hapi

may he give

thee water,



Nu



tâ-f



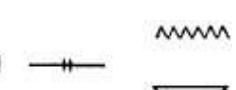
nek



tau



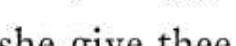
em



Het-Heru

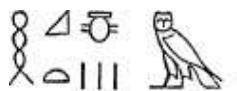


tâ - s

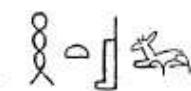


Nu may he give thee cakes,

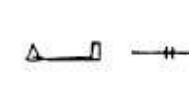
Hathor may she give thee



heqt



em



Hetem



tâ - s



nek

beer,

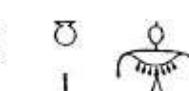
Hetem may she give thee milk. Mayest thou wash



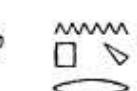
retui-k



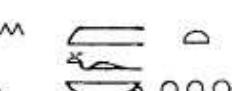
her



aner

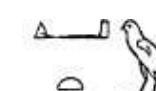


nu



het

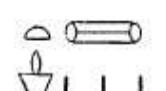
thy feet upon the block of silver [set] with studs of turquoise.



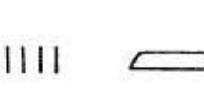
tâ-tu



nek



tau



IV



em



Tattu



VIII

May be given to thee

bread

{on the 4th  
 [day]}

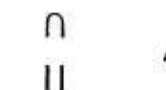
in

Tattu,

{on the 8th  
 [day]}



Abtu



XII



em



U-peqet

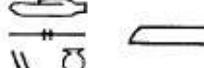


1

in Abydos, {on the 12th}

[day]

in the district of the Gap,

  
*tesi*      *em*  
 a vase    in

  
*Per-Rā*    *en*    *Ausär*    *suten*    *ān*    *mer*    *per*    *ur*

the Temple of Rā to Osiris, the royal scribe, governor {of the} Great  
(*i. e.*, Heliopolis) {House}

  
*em*    *Men-nefer*    *Āmen-hetep*    *ān*    *sa - f*    *seāny*    *ren - f*  
 in    Memphis,    Āmen-hetep.    His son maketh to live his name.

<sup>1</sup> *I. e.*, the country round about Abydos near the opening in the mountains through which souls were supposed to pass into the next world.

# FROM A HYMN TO HĀPI, THE GOD OF THE NILE.

[XVIIIth or XIXth dynasty.]

*tuauu**en**Hāpi**ānelet**hri - k*

A Hymn of praise of

Hāpi.

Homage

to thee

*Hāpi**per**nek**em**ta**pen**it**Hāpi!*

Thou comest forth

in

land

this,

coming

*em**hetep**er**seānχu**Qemt**amen*

in

peace

to

make to live

Egypt,

hidden one,

*semu**kekū**em**hru**hes**nu*

guide

of the darkness on the day [when] it is [his] pleasure to

*semu**āui**sexet**gemamu*

guide it,

waterer

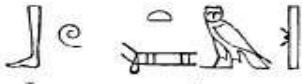
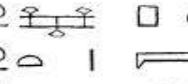
of the fields

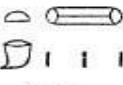
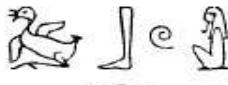
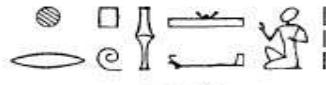
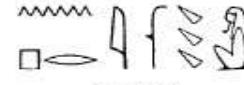
which hath created

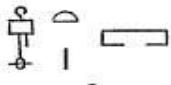
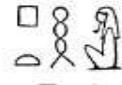
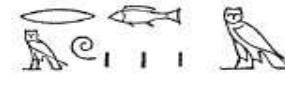
*Rā**seānχu**ab**nebt**sesurā**set*

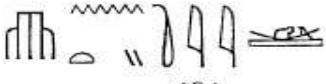
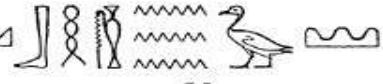
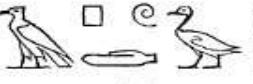
Rā, making to live animals

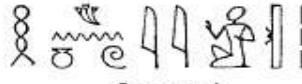
all, making to drink the land

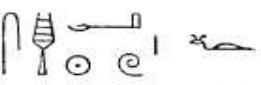
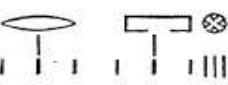
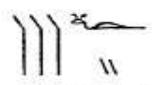
    
  
*bu*      *tem*      *uauut*      *pet*      *hai*      *mer*
  
 without cessation,      the way of heaven      descending,      friend

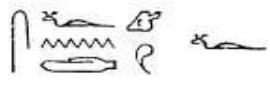
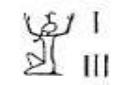
   
  
*tau*      *tabu*      *cherpu*      *neprā*
  
 of bread      and drink,      giver      of the divine corn,

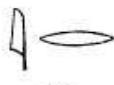
      
  
*seualet*      *ābet*      *nebt*      *Ptah*      *neb*      *remu*      *em*
  
 making to flourish workshop every, O Ptah! O Lord of fish,      when

   
  
*xentiθi*      *qebh*      *an*      *aptu*
  
 riseth      the inundation      not      do waterfowl

     
  
*hai*      *hennui*      *ari*      *peru*      *sexeperu*      *beti*
  
 alight upon      {the fields sown}      maker of wheat, creator of barley,  
 {with seed,}

   
  
*seāhāu - f*      *re*      *peru*      *usfau*      *tebāu-f*
  
 he maketh to endure the temples,      repose of      his fingers

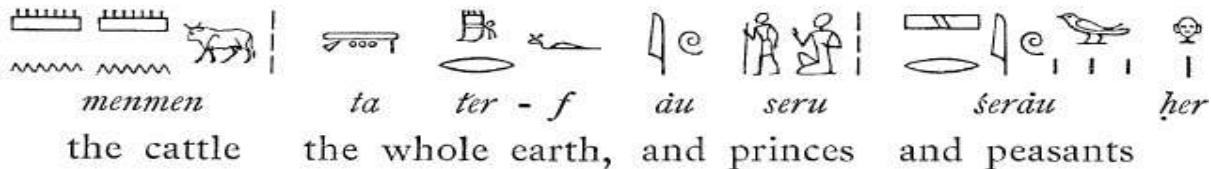
    
  
*sfent - f*      *zer*      *heh*      *nebt*      *nemmehu*
  
 is his abomination for {millions} {he is the} of the poor and needy.  
 {of years,} {lord}

     
  
*ar*      *zeba - tu*      *em*      *pet*      *neteru*      *zer*
  
 If wert overcome      thou in heaven the gods would fall upon

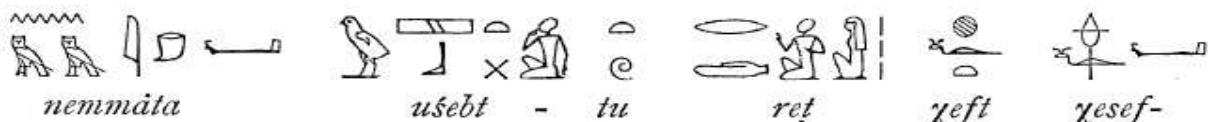




their faces, and would perish men. [He] causeth {to be opened} of {by means}



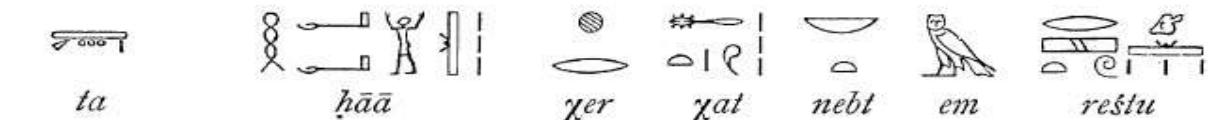
the cattle the whole earth, and princes and peasants



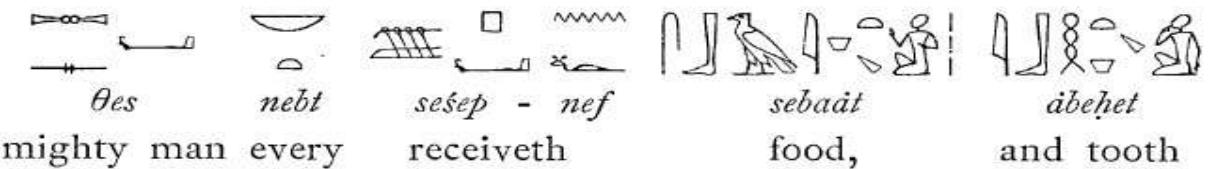
lie down and rest. Make answer to thee mankind when he meeteth



[them]. His form is [that of] Khnemu, [when] he shineth upon

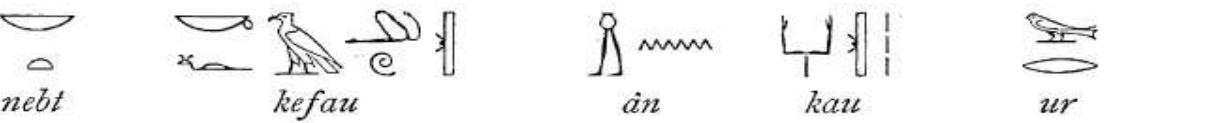


the earth [rise up] shouts of joy, for bodies all [are] joyful, [and] (i. e., people)



mighty man every receiveth food,

and tooth



every hath power [over food]. {[He is] the} bringer of food, the mighty one



of provisions,

the creator of good things all, the lord



sefiu

nefem

setepu

sehetepu

pu

of meats (?) pleasant and choice, if one maketh offerings it is

am - f

seheperu

stimu

en

menmen

by him. He maketh to grow the herbs

for

the cattle,

erfanu

ab

sfent - tu

en

neter

nebt

[he] giveth [his] heart to what is sacrificed unto  
(i. e., he taketh heed)

god

every.

neter sentra      lepti      pa      enti      er      xet - f      thetaet

Incense the choicest is that which is in his train, he is lord

em

ta

sen

meh

uflat

seb

of. the lands two. [He] filleth storehouses, heaping high

sentut

erfanu

ab

ajet

nemmehu

the granaries, and paying heed to the affairs of the poor and needy.

serut

er

meh

abeb

nebt

an

{He maketh plants to shoot}

satisfy those that desire

all,

not

ketket

er-es

set

seheperu

aqemu

pehti

is [he] brought low thereby. He maketh to be a shield [his] strength,



<i>sexet arat</i>	<i>an</i>	<i>gemhu</i>	<i>entuf</i>	<i>an</i>

  	     	     
<i>baka</i>	<i>an</i>	<i>χerpu</i>
works	nor offerings can be made to him, not	{ can he be brought out }

*em*      *Settau*      *an*      *rex - tu*      *bu*      *entuf*      *an*  
 from [his] secret places, not is known the place where he is, not

is [he] found [in] shrines inscribed, not is there a habitation which is

*tenu* - *f*      *an*      *semu*      *em*      *ab* - *k*  
 sufficiently large for him, not can he be depicted in thy heart.

*nehamu - nek tamu - k zaretu - k tu*  
Thou hast rejoiced thy peoples [and] thy children.

The first row contains seven hieroglyphs: 
 1. A figure holding a staff, labeled *net*. 
 2. Two figures under a canopy, labeled *yet*. 
 3. A bowl-like shape, labeled *tuk*. 
 4. An eagle standing on a staff, labeled *em*. 
 5. A staff with a crossbar, labeled *qemā*. 
 6. A staff with a wavy line, labeled *ment*. 
 7. An eagle standing on a staff, labeled *hapu*.

Below the first row, the text reads: 
 "Thou art a protector in the south, stablished are [thy] laws"



per

embah

sesu

mehi

[when thou] appearest before [thy] followers

in the North.

surā - tu mu maat neb ām - f erṭāu  
Absorbed is the water of eye every in him, taking

āb hau neferu uben - nek em  
heed to abundance of good things .... Thou shinest in

nut ta hequ χer sa - tu mer χu  
city the princely, then is satisfied the owner of

nefert hanre sešeni śerāu  
wealth, rejecteth the lily the humble man,

aȝet neb θes tepti s[ȝ]imu neb  
things all are in condition choice, [there is] food of all kinds

mā χarṭu - nek seχem en su āmu  
with thy children. If he provideth not things to eat

bu nefer χanre āuit pa ta  
happiness forsaketh the habitations, the earth

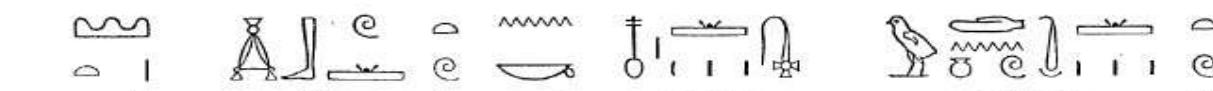


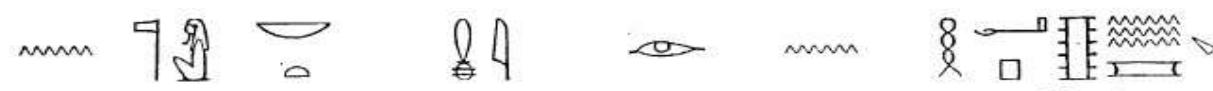

  
*hait*      *her*      *fetfet*      *hu*      *Hāpi*  
 falleth      to ruin.      O flood of      Hapi,


  
*utennu* - *tu*      *nek*      *sfent - tu*      *nek*  
 offerings are made to thee, are sacrificed to thee

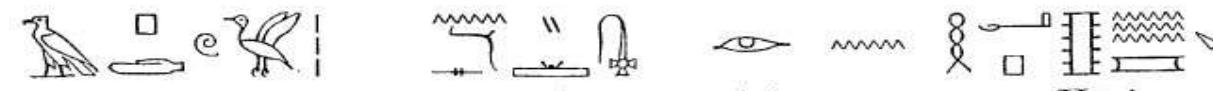

  
*ari* - *tu*      *nek*      *ābu*      *āat*      *usa* - *nek*  
 are celebrated for thee      festivals      great, are slaughtered for thee

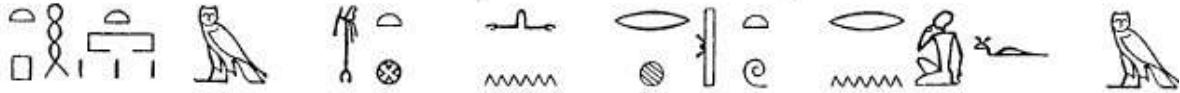

  
*aptu*      *ker* - *tu*      *nek*      *maāu*      *her*  
 the fowls of the air,      are snared for thee      the lions      upon the


  
*set*      *febu* - *tu*      *nek*      *neferu*      *utennu* - *tu*  
 mountain,      are paid to thee burnt offerings. Offerings are made


  
*en*      *neter*      *nebt*      *mā*      *ari*      *en*      *Hāpi*  
 to      god      every      in proportion as they are made      to Hapi.


  
*neter sentrā*      *ay*      *pet*      *āua*      *unfu*  
 Incense,      the..... of heaven,      oxen,      oxen,      calves,


  
*aptu*      *nesi*      *ari*      *en*      *Hāpi*  
 the fowls of the air      {[are] offered} by fire.      Maketh      by fire.      Hapi

  
tep̄het em Uast an rekh - tu ren - f em

storehouses in {the land of} not known is his name in  
(or caverns) {Thebes,}

  
tuat an per neter kepera - f

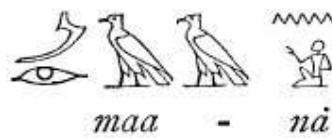
the underworld, not maketh manifest the god his forms [there],

  
usfa sexeru

idle [are] imaginings [concerning them].

---

THE PROVERBS OF TUAUU-F-SE-KHARTH  
ÅI.



*maa* -



*na* *aa*



*em* *matet*



*au*

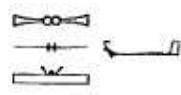
I have seen (*or considered*) labour likewise, being



*em*



*telet*



*θes*



*pen*



*am*

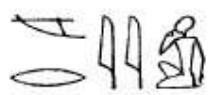


*set*



*ta*

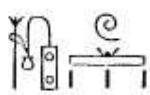
the words of proverb this concerning it. I will make



*meri*

-

*k*



*ānu*



*mut*

-

*k*



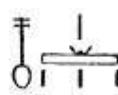
*tā*

-



*āq*

thee to love literature thy mother, I will make to enter [its]



*neferu*



*em*



*hṛā*



*k*



*urt*



*su*



*kert*



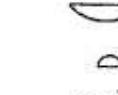
*er*



*āaut*

beauties before thee, greater is it but than { dignities and }

{ honours }



*nebt*



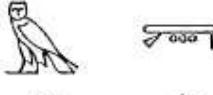
*ān*



*un*



*em*



*ta*



*pen*

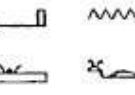


*metet*

of all kinds, not is it on earth this a [mere] word.



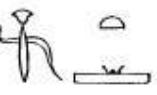
*saā*



-



*nef*



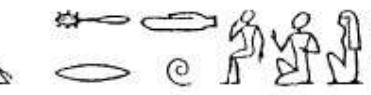
*uafel*



*āu-f*



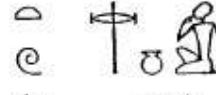
*em*



*χartu-*

He who began { to benefit } { while } among the children

{ [from it] } { he was }



*tu*



*net*



*χert*



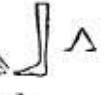
*tuf*



*tu*



*hab*



-



*f*



*er*



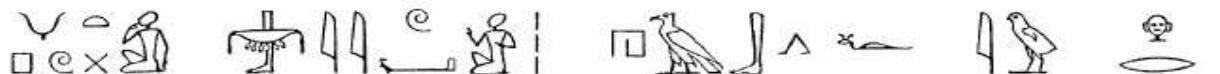
*ārit*

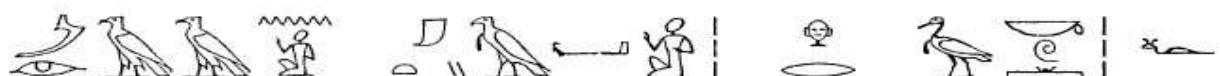
shall prosper his affairs. One sendeth him to carry out

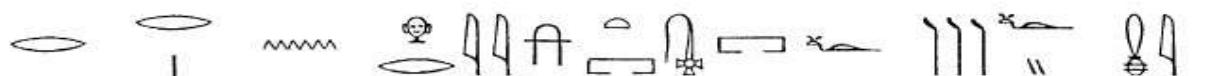


  
*aput an i - f ta - f su em*  
embassies, [the man] who goeth not, one placeth him in a

  
*taauθ an maa - na kesti em*  
bond of restraint. Not have I seen the blacksmith on a

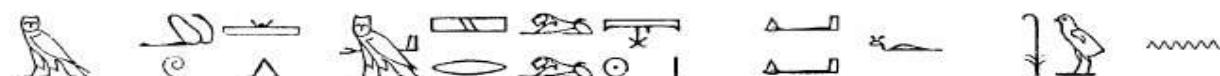
  
*aput nubiū hab - f au her*  
mission, nor the metalworker sent [as envoy] is he, but I have

  
*maa - na χemti her baku - f*  
seen the metalsmith at his work his work

  
*er re en herit - f teba-f ma*  
at the mouth of the mouth of of his forge: his fingers are like

  
*χet emsuhu χens su er suht*  
the things of crocodiles, he stinketh more than the eggs

  
*reremu χaāqu her χaāqu f*  
of fish. The barber shaveth shaveth

  
*em pehu māser taā - f su en*  
far into the evening: [when] he setteth himself to to



*āmāit* eat      *tātā - f* he placeth himself upon      *su*      *her*      *qāhāt - f*  
 his elbow (or shoulder).

*fātā - f*      *su*      *er*      *mert*      *er*      *mert*      *er*  
 He betaketh himself from house (?) to house to

*uxax*      *er*      *χāqu* - *f*      *genen* - *f*  
 seek after his men who need shaving, he worketh violently

*āāui-f*      *er*      *meh*      *χat - f*      *ma*      net (or bat)      *āmi*  
 his two arms to fill his belly, even as bees eat

*er*      *kat - set*      *qennuiu*      *em*      *χennu*  
 from their labours.      A weaver      within

*nait*      *bān*      *su*      *er*      *set hemt*      *masti - f*  
 the factory, wretched is he more than a woman.      His legs

*ām - f*      *er*      *re*      *en*      *ab - f*      *ān*      *tepā - nef*      *nifu*  
 are under him at the door of his heart, not breatheth he the air.

*ār*      *χeba* - *nef*      *em*      *hru*      *em*      *sexet - tu*  
 If he fail for a day in weaving,



*āthu* - *f*      *em*      *sešeni*      *em*      *mer* (?)      *au* - *f*  
 he is dragged out like a lily from the pool. He,

*fā* - *f*      *āqu*      *nu*      *ari*      *er*      *fāt*  
 he giveth the bread of the doorkeepers to let

*petrā* - *f*      *ta*      *hel*      *sexennuiu*  
 him see the light.      The dyer

*tebā*-*f*      *huau*      *sti*      *ari*      *māau*  
 his fingers stink [with] the smell of the keeper of dead bodies.

*maa*-*f*      *uāu*      *mā*      *huru* - *nā*      *ān*  
 His two eyes are destroyed by want of [rest], not

*χesef* - *f*      *tet* - *f*      *urs* - *f*      *em*      *sāf*  
 draweth back he his hand, he passeth his time in the cutting up

*en*      *āst*      *betu* - *f*      *pu*      *hebsu*      *tebuu*  
 of garments, an abomination is he [in his] clothes. The shoemaker

*bān*      *su*      *er*      *si*      *χer*      *tebhet* - *f*  
 unfortunate is he most of all, for he chattereth



*em er neheh ufa - f*  
 everlastingly, his strength is the strength

*māau peshet - f*  
 of dead bodies, he feeds

*āmeskau*  
 upon leather.

*tensmen ām - k ur šefit em*  
 Being overburdened thyself by the Great of Terror do not

*tēfel metel en hapu āu hapu-*  
 speak words of concealment, [for] he who acteth

*f χat - f ari - nef ām - f em tētet*  
 secretly his body worketh it against himself. Do not speak

*metel en per-ā - ab āu hem-s-tu henā - k*  
 words of pride, even when thou art sitting with thyself,

*ki tēt em uāu em tētet ker*  
 {otherwise} alone by thyself. Let not [a man] speak calumny  
 said,

*er mutet - f er abu ser pen ār*  
 against his mother for the sake of Chief this.



emχet      χeperu      aχet      āāui-f      tu      erfāu

After hath come [to a man] wealth, let his hands be firm, { and let }  
 him give }

ab      sfenf - f      em      erfāt      her      set      henā - k

his heart its desire; do not set [thyself] against it { [when thou art] }  
 with thyself, }

ki tet      em      uāu      au      χasi      su      χat

otherwise said, alone. By keeping in subjection the belly

setem - tu      nek      ar      sa - tu      χenit      en      tau

thou wilt be listened to. If thou hast eaten three loaves of bread,

sāau      hanu      sen      en      χept      an

and hast drunk vessels two of beer, not

teruu      χat      ābau      her      set      ar

being filled [thy] belly, contend against it. If  
 (i. e., against greediness)

sa - tu      en      ki      em      āħā      mā

is satisfied another [therewith], do not stand up with those

sau      θest      er      θet

who break a board upon a stake.

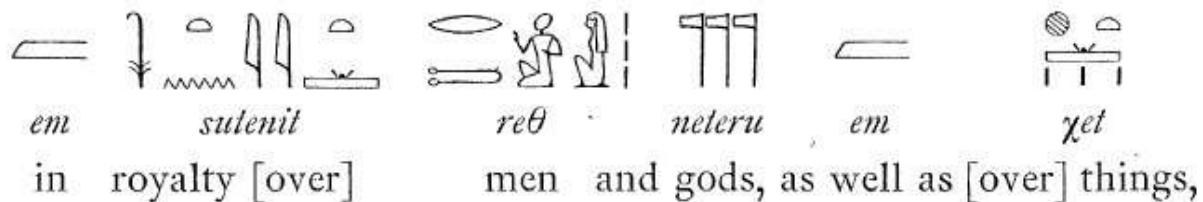


# THE DESTRUCTION OF MANKIND.

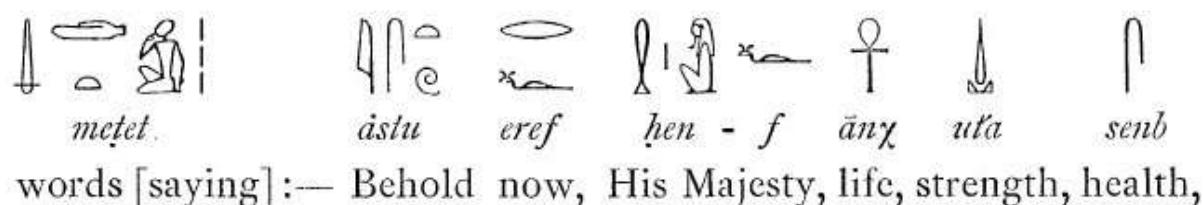
[XIXth dynasty.]



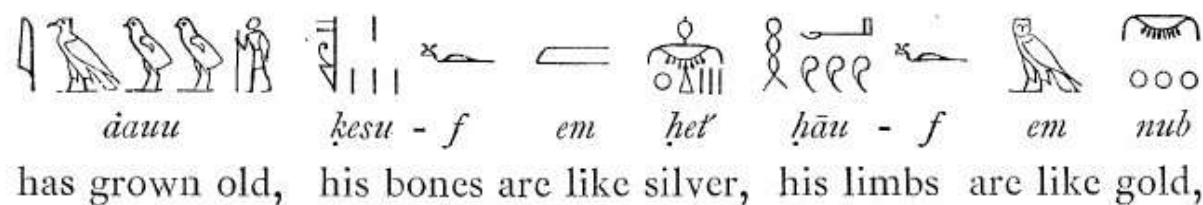
[Rā is] the god [who] created himself after he had risen



in royalty [over] men and gods, as well as [over] things,  
 uāti un ān reθ her kat  
 the only One. Was mankind uttering



words [saying]:— Behold now, His Majesty, life, strength, health,



has grown old, his bones are like silver, his limbs are like gold,



his hair is like lapis-lazuli real. Was  
 His Majesty hearing the words [which spake] mankind.



ket an hen - f ānχ uṭa senb en enti  
 Said His Majesty, life, strength, health, to those who were

em-χeta - f nās mā - nā er maat - a  
 following him : Call, bring to me my eye,

er Šu Tefnut Seb Nut henā ātſu  
 and Shu, and Tefnut, and Seb, and Nut and the fathers

mut uneniu henā - a āstu - a em Nu  
 and mothers who were with me when, behold, I was in Nu,

henā χer neter - a Nu ān - nef  
 together with my god Nu. Let him bring

šenθi - f henā - f ān - nek set em  
 his ministers with him, bring thou them in

ketket ām maa reθ ām  
 silence, that not may see mankind, not

uār ab - sen i - k henā - sen er het āat  
 may flee their hearts. Come thou with them into the temple,



ket - sen      
 sekeru - sen      
 kertu      
 iu - a  
 and let them speak their advice, thus      {I will go forth}

em      Nu      
 er      bu      
 xeper - na      
 am  
 from      Nu      unto the place where I came into being,

an-na      antu      
 enen      
 neteru      
 un      
 an      
 enen  
 let be brought to me there those gods. Were those

neteru      apen      
 her      
 kesui-f      
 her      
 tehen      
 ta  
 gods      those      on both sides of him, were they bowing to the earth

embah      hen - f      
 tet - f      
 metet - f      
 embah  
 in the presence of His Majesty. He spake his words {in the presence}

atf      semsu      
 ari      
 reθ  
 of [the] father of the firstborn gods, the maker of men,

suten      rexit      
 tet      
 an      
 sen  
 and the king of those who have knowledge. They spake

χeft      hen - f      
 metu      
 en      
 n      
 er      
 setem-  
 before His Majesty :— Speak to us, for we are



n set tēf ān Rā en Nu neter
   
 listening to them. Saith Rā to Nu :— O god  
*(i. e., to thy words)*

semsu χepeper - na ām - f neteru tēpāu
   
 firstborn, came I into being from whom, and ye gods ancestors,

mā - ten reθ χepeperu em maat - a
   
 take ye heed to mankind, they have turned against my eye,

ka - en - sen mejet er - a tēf - na ārit - ten
   
 they speak words against me. Tell me [what] ye would do

er - es mā - ten - ua hehi - a ān sma-
   
 concerning it. Give ye me, {search out for} me [a plan]. Not will I slay

na set er selem - ua tēfθā - ten er - es
   
 them until I have heard what ye shall say concerning it.

tēf ān hen en Nu sa - a Rā neter āā
   
 Said the Majesty of Nu :— O my son Rā, god greater

er āri su ur er gemaiu
   
 than [he] that made him, older than those divine beings who created



su      hems      auset - k      ur      sent - k      au  
 him !      fixed is thy throne, great is the fear of thee; let

maat - k      er      uaiu      am - k      tet  
 thine eye be upon those who have blasphemed against thee. Saith

an      hen      en      Ra      mā - ten      set      uār  
 the Majesty of      Ra :— Behold ye      them      fleeing

er      set      abu - sen      senfu      her      tet -  
 unto the mountains, their hearts are afraid by reason of what they

en      <sup>12</sup> sen      tet      an      sen      keft      hen - f      ta  
 have said.      Said      they before his Majesty :— Cause  
 (i. e., the gods said)

sem      maat - k      hau - s - nek      set  
 to go forth      thine eye, [and] let it destroy for thee those [who]

ua      em      tu      an      maat      xenti  
 blaspheme [thee] with      wickedness.      Not      an eye      existeth

am - s      er      hu      - k      set      ha - s      em  
 among them which can resist thee [when] it      descendeth      in



*Het-Heru*   *iu*   *an*   *eref*   *netert*   *ten*   *smam*  
 {the form of}   Went forth   then   goddess   this,   it slew

*nes*   *reθ*   *her*   *set*   *lef*   *an*   *hen*   *en*  
 the people   on the mountain. Said   the Majesty of

*neter pen*   *iu*   *em*   *helep*   *Het-Heru arit*   *en*   *arit*  
 this god :— Come, come in peace, Hathor, the deed is done (?)

14   *tet*   *an*   *netert*   *ten*   *ānχ - k*   *na*  
 . . . . . Said   goddess   this :— Thou livest for me.

*āu*   *sexem - na*   *em*   *reθ*   *āu*   *nefem*   *her*  
 [When] I had gotten power over   men   it was pleasing to

*ab-ā*   *tet*   *ān*   *hen*   *en*   *Rā*   *āu-ā*   *er*   *sexem*  
 my heart. Said the Majesty of   Rā :— I will gain the mastery

*em*   *sen*   *em*   *suten*   *15*   *em*   *se-ānfu*   *-*   *set*   *zepēr*  
 over them   as   king,   destroying   them. It came to pass that

*Sekhet*   *pu*   *sebebēt*   *ent*   *kerh*   *er*   *rehet*  
 Sekhet   of the   offerings   of the   night   waded about



her snef - sen saā em Suten-henen  
 in their blood beginning in Suten-henen.

lef an Raā :— Call, bring me messengers

χau sānnu sexs - sen sut  
 swift and speedy, they [who] can run like the wind

en χat ān tu enen apūti  
 of the body. One brought these messengers

āpen her āāui tēf ān hen en neter pen  
 these straightway. Said the Majesty of god this :—

sa - sen er Ābu ān - nā fāfāāt er  
 Let them go to Elephantine [and] bring me mandrakes in

ur ān ān tu nef enen fāfāāt  
 great number. One brought to him these mandrakes,

erfā ān hen en neter pen 18 Sektet enti em  
 [and] gave the majesty of god this to Sektet who is in



*Annū*   *her*   *net*   *fātāāt*   *āpen*   *āstu*   *yer*   *hent*  
 Heliopolis to crush mandrakes these. Behold when the women

*her*   *tes*   *perlu*   *er*   *heqt*   *erfa*   *an*   *tu*  
 were crushing the barley for beer, and they were placing

*fātāāt*   *āpen*   *her*   *sebeb*   *ten . . .*   *snef*  
 mandrakes these in the beer-vessels [they became] the blood

*en*   *reθ*   *arit*   *an*   *tu*   *heqt*   *ārnet*  
 of men. Made they of beer vessels

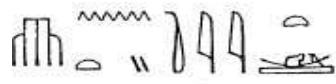
*MMMMMMMM*   *iu*   *an*   *eref*   *hen*   *en*   *suten net (bat)*  
 seven thousand. Came then the majesty of {the king of the}  
 North and South,

Ra   *henā*   *neteru*   *āpen*   *er*   *maa*   *enen*  
 Ra with gods these to see this

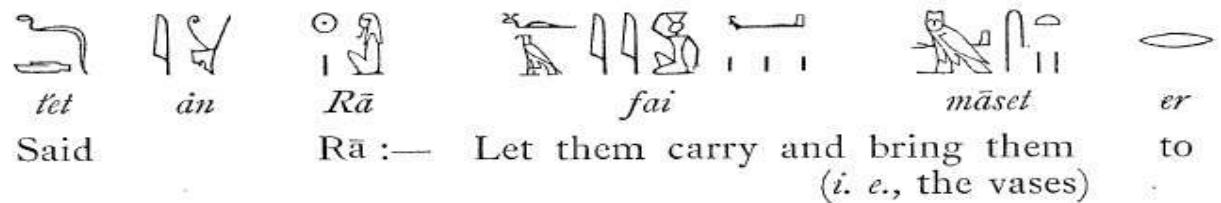
*heqt*   *āstu*   *het*   *ta*   *en*   *smama*  
 beer. Behold, when it had become day after the slaughter

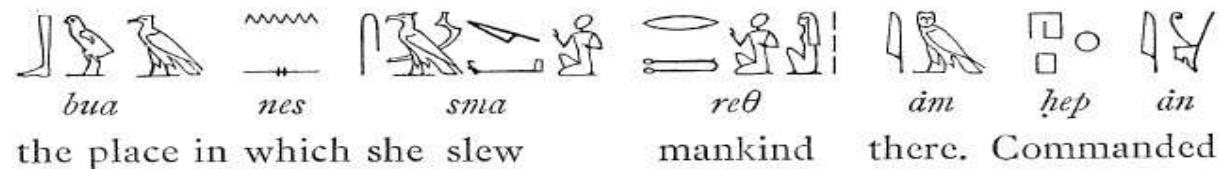
*reθ*   *an*   *netert*   *em*   *sesu*   -   *sen*   *nu*  
 of men by the goddess during their period (?) of

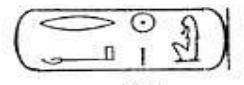


    
  
*xentiθit*      *met*      *ān*      *hen*      *en*      *Rā*      *neferiu-*  
 sailing up the river,      said      the majesty of      Ra :— Good is it,


  
*set*      *āu - ā*      *er*      *māket*      *reθ*      *her-s*  
 good is it. I am      for      protecting      mankind      against her.


  
*tet*      *ān*      *Rā*      *fai*      *māset*      *er*  
 Said      Ra :— Let them carry and bring them      to  
 (i. e., the vases)


  
*bu'a*      *nes*      *sma*      *reθ*      *ām*      *hep*      *ān*  
 the place in which she slew      mankind      there. Commanded


  
*hen*      *en*      *suten net (bat)*       *Rā*      *em*      *neferu*  
 the majesty of {the king of the North and South,}      Ra      during the beauties


  
*kerh*      *er*      *erfat*      *setet - tu*      *enen*        
 of the night      to make to      pour out      these {vases of sleep-producing (?) beer,}


  
*un*      *ān*      *ahet*      *enti*      *pet*      *f'u*      *her*      *meh*      *em*  
 were      the fields      of the heavens four      filled      with


  
*mu*      *em*      *baiu*      *en*      *hen*      *en*      *neter*      *pen*      *šemt*  
 liquid      by      the Will      of the majesty of      god      this.      Came



an      netert      ten      em      tuaiu      qem      nes  
 goddess    this    in    the morning,    found    she  
 (i. e., Sekhet)

enen    her    meht    nefer    an    hra-set    am  
 this [heaven]    flooded,    joyful became    her face    thereby,

un    an    set    her    seurâ    nefer    her    ab-set  
 was    she    drinking [thereof],    pleasing [was it] to her heart,

i - nes    tex - thâ    an    saa    nes  
 she came being drunk,    not    knew    she

reθ    set    an    hen    en    Ra    en    netert  
 mankind [again].    Said the majesty of Rā    to    goddess

ten    it - iu    em    hetep    amit    xeper  
 this :— Come, come,    in    peace, {O gracious goddess, } [and henceforth] there were

nefert    em    Amem    set    hen    en    Ra  
 beautiful women in    Amem.    Said    the majesty of Rā

en    netert    ten    ari    en    set    sferetet  
 to    goddess    this :— Let be made for her {vases of sleep-producing drink}



em      traui      renpit      aopen      set      er      hent - a  
 at seasons of the [new] year these; {they [shall be]} {to the number} of  
 {in proportion} {my handmaidens.}

xeper      arit      stert      pu      em      apt  
 There were made {vases of sleep-} according to the number  
 {producing drink}

hent      heb      en      Het Heru<sup>26</sup>      an      reθ  
 of the handmaidens of the festival of Hathor by mankind

neb      ter      hru      tepi      tef      an      hen      en      Ra  
 all      since      the day      first.      Said      the majesty of      Ra

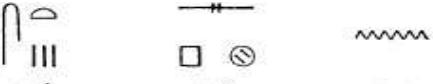
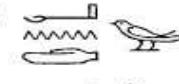
en      netert      ten      an      au      mer      en      heh  
 to      goddess this :— Behold there is [to me] a pain of the fire

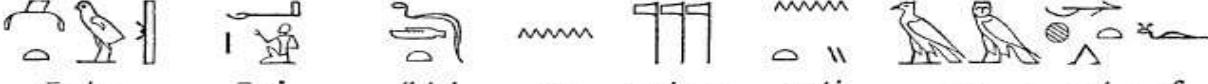
en      mer      xeper      xer      traui<sup>27</sup>      an      mer  
 of      sickness,      cometh      to me      whence      the      pain?

tet      an      hen      en      Ra      anx - na      au      ab-a  
 Said      the majesty of Ra :— I am alive, [but]      my heart

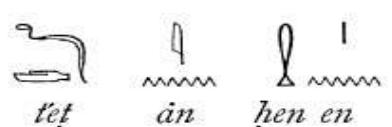
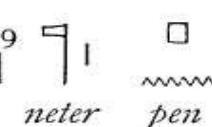
urfu      ur      unen      henā      sen      smam - a  
 hath become exceedingly of being with them.  
 weary      (i. e., with men)      I have slain

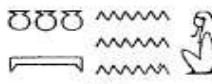


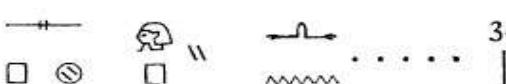

 set sep en
 
 ati ān un
 <sup>28</sup>

 ānt  
 them, { [but there is] } of { worthless } not was [their] destruction

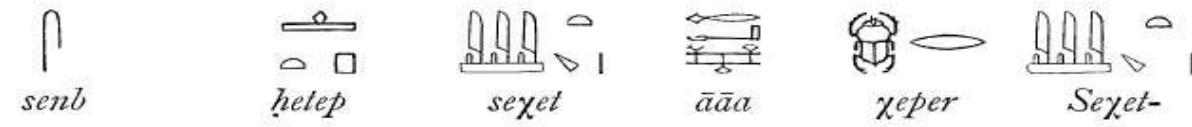

 āutu ā-ā tēfet en neteru enti
 
 am - χet - f  
 as wide as my power. Said the gods who were in his train :—

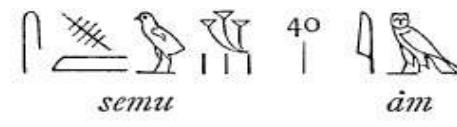

 em beh em urt - k
 
 āu-k art mighty  
 Do not remain in thy weariness, thou


 em merert - k
 
 tēf ān hen en
 <sup>29</sup>

 neter pen  
 according to thy will. Said the majesty of god this


 en hen en
 
 Nu
 
 hāu - a ahēt em  
 to the majesty of Nu :— My members [are] powerless for


 sep tepi ān . . . .
 
 tēf ān hen - f ānχ uṭa  
 the first time, not . . . . Said his majesty, life, strength,


 senb hetep sexet āāā χepe Sekhet-  
 health :— { Let there come } a field great : { and there came } Sekhet-


 hetep pu āarāt - ā  
 hetep ; I will plant
 
 semu green herbs ām  
 therein :



*sekheper*      *Sexet* - *aaru*      *pu*      *ker* - *a*

and there came into being Sekhet-aaru; I will furnish [it with]

*sau*      *em*      *yet*      *nebt*      *azech*      *pu*      *sebu*

beings      of      things      all which sparkle, that is to say [with] stars.

*un*      *an*      *Nut*      *her*      *setata*      *en*

Was      Nut      trembling      in [all

*qa*      *let*      *an*      *hen*      *en*      *Rā*      *hiua* - *na*

her] form. Said the majesty of Rā:— I will make to exist

*heh*      *her*      *tua*      *sekheper*      *heh*      *pu*

millions      to      praise [me]: and there came into being millions.

*tet*      *an*      *hen*      *en*      *Rā*      *sa - ai*      *Su*      *amma*

Said the majesty of Rā:— O my son Shu, give

*tu*      *cher*      *sat*      *Nut*      *sa - na*      *heh*

thyself to [my] daughter Nut, and protect for me the millions

*heh*      *am*      *ānkh* - *sen*      *em*      *cheru*

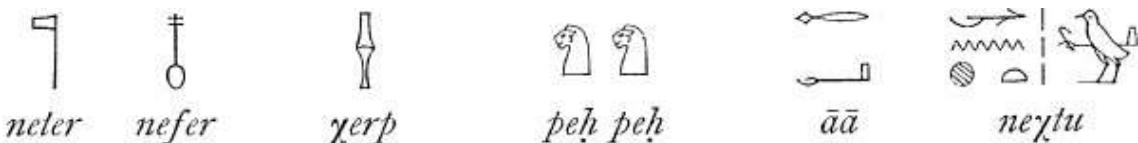
of millions [who are] there, they live in darkness.



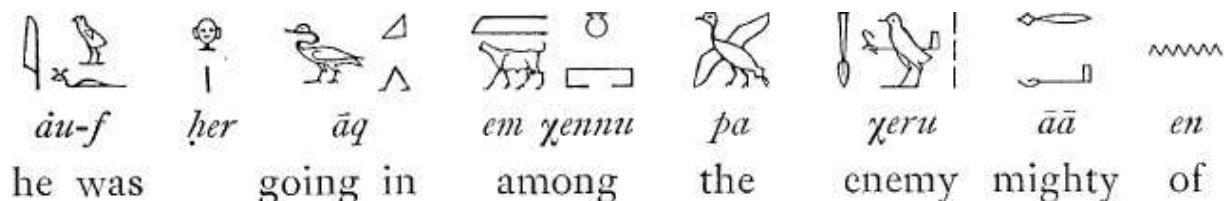
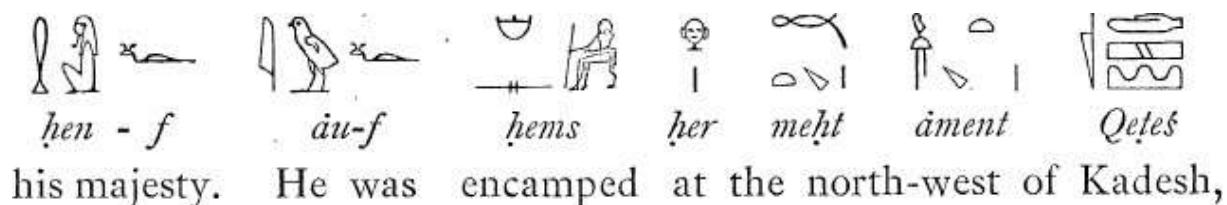
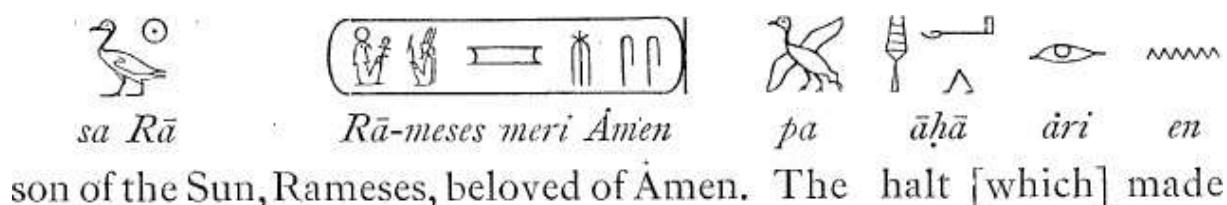
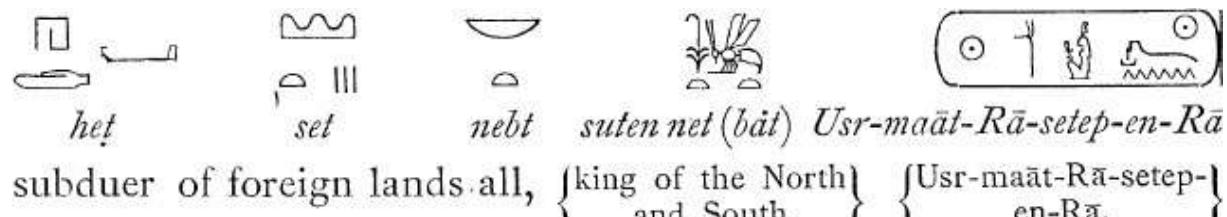
# THE WAR OF RAMESES II AGAINST THE KHETA.

[XIXth dynasty.]

## I.



The god beautiful, the Power, doubly mighty, great of strength,



na en      yeru      en      Xeta      au-f      uāu      her tep - f  
 those of the wretched ones of Kheta. He was alone by himself,

an ki      henā-f      qem - nef      ānhu      su  
 not another [was] with him, he found surrounding him

MM + D      en ā      en hetrāu      em flet      zat  
 two thousand five hundred horsemen in four companies

em uat - f      nebt au-f her      āuāu - sen      ar-u  
 on his path every. Was he smiting them making them

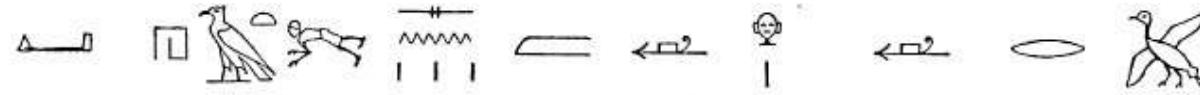
em aniu      yer hāt      sesemut - f      āu-f her  
 into corpses before his horses. Was he

χateb      iru      neb      en      set neb      na      senu  
 slaying the princes all of foreign lands all, the brethren

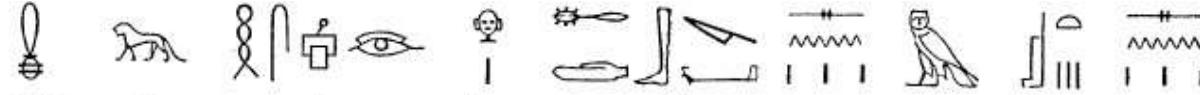
en pa      yer      en      Xeta      henā      naif seru  
 of the wretched one of Kheta together with his nobles

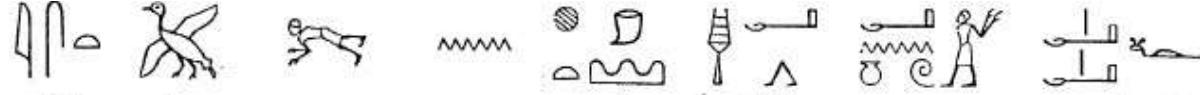

  
 āau      naif      menfitu      taif      neθhetr      āu-f
 mighty,    his    soldiers,    his    cavalry.    Was he

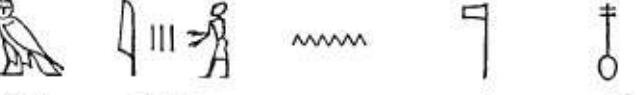

  
 kebkeb - set      χer      her      hrai - sen      āu-f    her
 casting down them throwing [them] upon their faces.    Was he


  
 ḍā      hat - sen      em      uā      her      uā      er      pa
 making    to fall    them        one upon the other into    the


  
 mu      nu      Ārenθ      āu      hen - f      em sa    sen
 water of    the Orontes.    Was his majesty [following] after them


  
 ma      māu      hes      her      χatb - sen      em      āuset - sen
 like a lion    savage    to        slay them        in their places.


  
 āst      pa      χer      en      χeta      āhā      ānnu      āāui - f
 Behold the wretched one of    Kheta    rose up to turn his hands


  
 em      āaiu      en      neter      nefer
 in supplication to the god beautiful.  
 (i. e., the king).

neter

nefer

aba

her

menfitu-f

ter - f

The god beautiful fighteth for his soldiers, he destroyeth

petet

paut

suten

qen

sep

sen

em

neyt

an

un

{the nine foreign  
nations, } a king brave, twice, with strength. Never  
(or twofold)

ari

nef

sen

aq

em

ast

hath been made [his] second. Going in among the multitudes

menfitu

en

set

neb

arit

sen

em

em

of the soldiers of foreign lands all [he] was making them into

tebtubet

hebs

arit

her - f

em

metet

dead men. A reckoning was made for him

of the phalli of

ur

en

zeta

fet

en

Neherina

of the chiefs of Kheta [and] the hands of

Mesopotamia.

# HYMN TO RĀ BY HUNEFER.

[British Museum papyrus No. 9901.]

[XIXth dynasty.]

*tua*      *Rā*      *chert*      *uben* - *f*      *em*      *chut*      *abtet*

Praiseth Rā when he riseth in the horizon eastern

*ent*      *pet*      *an*      *Ausar*      *Hu-nefer*      *maākeru*      *tet* - *f*

of heaven      Osiris      Hunefer, triumphant. He saith:—

*anet*      *hra* - *k*      *Rā*      *em*      *uben* - *f*

Homage to thee, [O thou who art] Rā in his rising and

*Temu*      *em*      *hetep* - *f*      *uben* - *k*      *sep*      *sen*

Tmu      in      his setting.      Thou risest      (twice),

*pest* - *k*      *sep*      *sen*      *chaa* - *theta*      *em*      *suten*      *neteru*

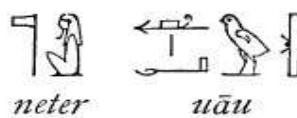
thou shinest      (twice), being diademed as the king of gods.

*entek*      *neb*      *pet*      *neb*      *ta*      *ari*      *heru*

Thou art the lord of heaven, the lord of earth, the maker of celestial



*cheru*



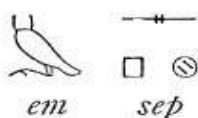
*neter*



*uāu*



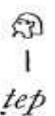
*χepeper*



*em*

*sep*

and terrestrial beings, God One, who came into being in time



*tep*



*ari*



*taiu*



*qemam*

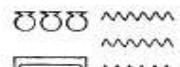


*rexit*

primeval. The maker of the universe, the creator of mankind,



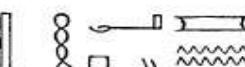
*ari*



*Nu*



*qemam*



*Hāpi*

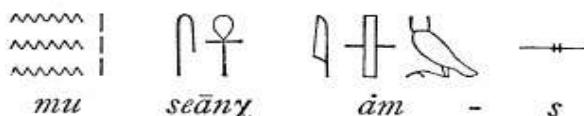


*ari*

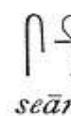


*ent*

the maker of Nu, the creator of Hāpi (Nile), the maker of (i. e., celestial waters)



*mu*



*seānχ*



*ām*



*s*

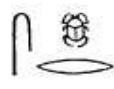


*θesu*



*fuu*

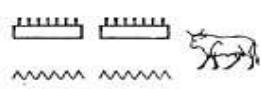
water, making to live [what] is in it, knitting together the mountains,



*sexeper*



*reθ*



*menmen*

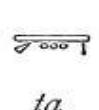


*ari*



*pet*

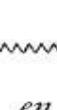
making to come into being men and cattle, the maker of heaven



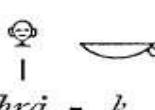
*ta*



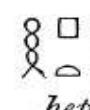
*nini*



*en*



*hrā - k*



*hept - θ*

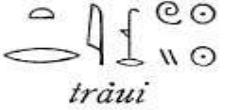


*Maāt*

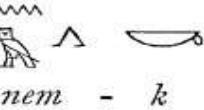
{and of earth.} Praise and homage to thy face, {O thou who art} by Maāt



*er*



*trāui*



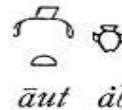
*nem - k*



*hert*



*em*



*āut ab*

at the two seasons. Thou stridest {over the heights} in joy of heart, (i. e., morn and eve)



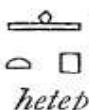
*Mer-testes*



*χepeper*



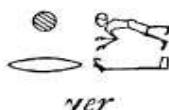
*em*



*hetep*



*Nekā*



*χer*

{the Lake Tchestches} becometh satisfied [thereat]. Nekā hath fallen, (i. e., a foe of Rā)



āāui - f      hesq      sešep      en      sekhet      maāu  
 his arms are cut off. Receiveth the sekhet boat (i. e., the boat of the rising sun) winds, and

nefer      ām      kara - f      ab - f      ne'lem      χāāu  
 glad is he who is in his shrine, his heart rejoiceth [when] rising

em      se'hem      en      pet      uā      sep      pert  
 in the Form of heaven. O One [self]-provided, who cometh forth

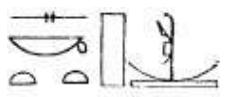
em      Nu      Rā      em      maācheru      hun      netri  
 from      Nu,      Ra      in      triumph,      child      divine,

āuā      heh      utet - s      mes      su      tesef      uā  
 heir of      eternity,      its offspring,      gave birth he to himself. One

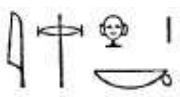
ur      tenu      āru      suten      taiu      heq  
 mighty,      manifold      of forms,      king of the universe, prince

Ānnu      ses      em      fetta      paul      neteru      em      hennu  
 of Ánnu (Heliopolis)      traversing      eternity. {The company of the gods}      sing praises

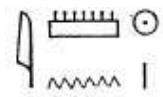
en      uben - k      xenen      ām      χut      seqa      em  
 at      thy rising      sailing      on the horizon, O exalted one in



*sekhet*



*anel hrā-k*



*Amen-Rā*



*hetep*



*her*



*maāt*

{the *sekhet*} Homage to thee Amen-Rā, resting upon *maāt*, (i. e.,  
 {boat.} thou art governed  
 by unchanging laws).



*fa*



*k*



*hert*



*au*



*hra*

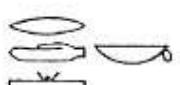


*neb*

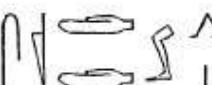


*maa - nek*

Thou passest over the upper regions, doth face every see thee;



*rut - k*



*segetet*



*hen - k*



*satu - k*

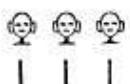
thou germinatest,

strideth on thy majesty,

thy rays are



*em*

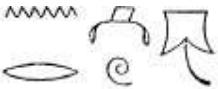


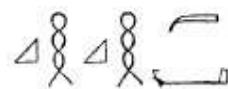
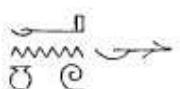
*hrāu*

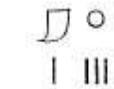
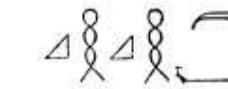
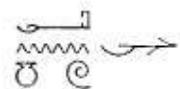
upon [all] faces.

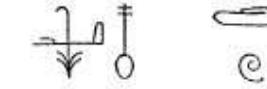
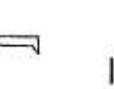
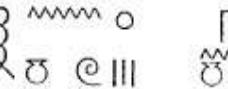
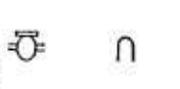
# FROM THE PAPYRUS OF RAMESES III.

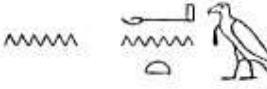
[XIXth dynasty.]

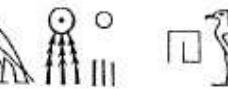
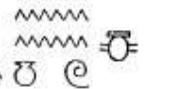

I



II  
*nerāu*      *I*      *het'*      *em*      *qehqeh*      *ānnu*      *II*  
 Goat,      one.      Silver      in      beaten      tablets,      two.


III



IV  
*nenibu*      *III*      *χemti*      *em*      *qehqeh*      *ānnu*      *IV*  
 Trees,      three.      Bronze      in      beaten      tablets,      four.


V



X  
*qemā nefer*      *tu*      *V*      *θehennu*      *hennu*      *X*      *χel*  
 Linen fine      garments,      five.      Crystal,      measures      ten.      Wood

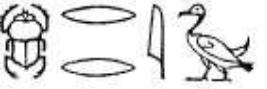

XV

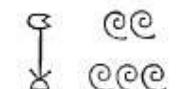


XX  
*en*      *ānti*      *XV*      *ānti*      *hannu*      *n n*  
 of      *ānti* unguent, fifteen.      *Ānti* unguent,      measures      twenty.


L



100  
*hetet*      *mesθā*      *L*      *reθ*      *100*      *māfek*  
 Plants,      measures      fifty.      Men,      one hundred.      Turquoise,

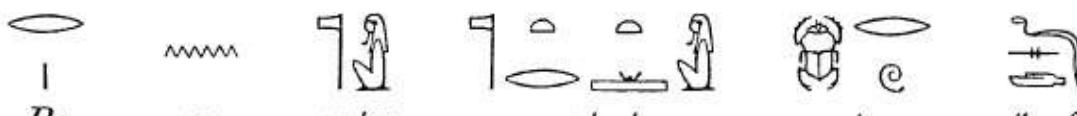

224.



1550.  
*χeperd*      *200 + 20 + 4*      *θehen*      *χetem*      *1000 + 500 + 50*  
 scarabs,      224.      Crystal,      rings,      1550.

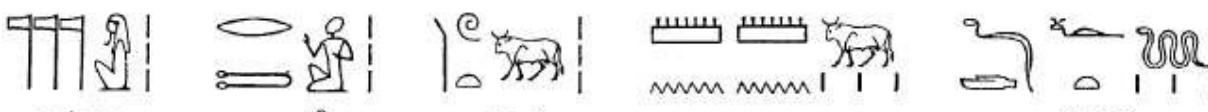


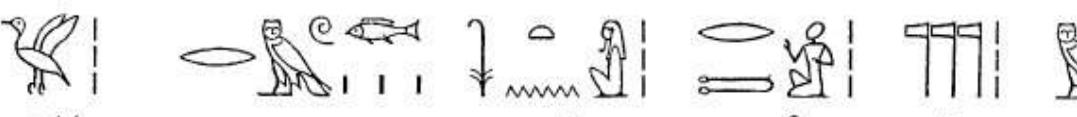
# THE LEGEND OF RĀ AND ISIS.

[XXth dynasty.]

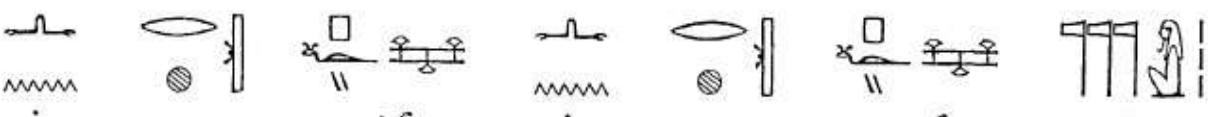

  
*Re*      *en*      *neter*      *netert*      *yeper*      *tsef*  
 Chapter    of    the god    divine,    the creator of himself,


  
*ari*      *pet*      *ta*      *mau*      *en*      *ankh*      *yet*  
 the creator of heaven, earth,    breath    of    life,    fire,


  
*neteru*      *reθ*      *aut*      *menmenu*      *fetfet*  
 gods,    men,    beasts,    cattle,    reptiles,


  
*apt*      *remu*      *suten*      *reθ*      *neteru*      *em*  
 fowl of the air,    fish,    king of    men and gods    in


  
*ḥer*      *uā*      *henti*      *er*      *renput*      *āst*      *renu*  
 form    one [to whom] *henti* periods are as    years, many of names,


  
*an*      *rex*      *pfi*      *an*      *rex*      *pfi*      *neteru*  
 not    known    are they,    not    know    them    the gods.

*astu*   *Auset*   *em*   *set*   *saa*   *en*   *let*  
 Behold   Isis {was in the} of a woman, skilful in words,

*yak*   *ab - s*   *er*   *heh*   *em*   *reθ*   *setep*  
 sick at heart was she of the millions of mankind, she chose

*er-es*   *heh*   *em*   *neteru*   *apt* -   *set*  
 for herself the millions of the gods, she deemed [of more value]

*heh*   *em*   *xu*   *an*   *xem* -   *set*  
 the millions of the spirits. Was not it possible for her [to become]

*em*   *pet*   *ta*   *ma*   *Rā*   *ari*   *kert*  
 in heaven and earth like Rā, and to make herself mistress

*ta*   *netert*   *ka - set*   *em*   *ab - set*   *er*  
 of the earth and a goddess, she meditated in her heart, by

*xer*   *ren*   *neter*   *sepsi*   *astu*   *aq*   *en*  
 means of the name of the god sacred? Behold came in

*Rā*   *hru*   *neb*   *em*   *hāt*   *qet*   *smen - θā*  
 Rā day every at the head of [his] sailors, and was stablished



her

nesti

xuti

iaaut

neteri

upon the throne of the two horizons. Had grown old the divine one,

ennu - nef

re-f

sati - f

nebaut - f

he dribbled at his mouth, he shot out what flowed from him

er

la

pekas

en

su

seyer

her

upon the earth, what he spat out fell down upon

sat

sek - nes

nes

Auset

em

tet - set

the ground. Kneaded Isis in her hand

henā

ta

unnet

her

set

qet - nes

with earth that which was on it, she built

(i. e., made)

set

em

teffeti

sepsi

ari

en

set

it in the form of a serpent sacred, making it

em

qai

heti

an

nemunemua - s

in the form of a dart. Not went forward it

ānx - θā

er

χeft - set

χaa - set

ān

hamu

alive before her face, [but] she left it lying



*her uat āpep neter āa her set er āba - f*  
 on the path went the god great along it according to his wish

*emxet taui-f neter sepsi χāā - f er*  
 in his two lands. The god sacred rose [and came]

*ha neteru em Āa-perti āny uṭa*  
 forth, the gods of the great double house, life, strength,

*senb emxet - f sefelsefet - f mā hru neb*  
 health, following him; he strode on as [he did] day every.

*unxu - set em tēfet sepsi χet*  
 Shot out its fang the serpent sacred, and the fire

*ānyet per - thā ām - f tesef ter - nes*  
 of life was going out from his own body, it destroyed

*āmi na āśu neter neteri - f*  
 the dweller among the cedars, the god divine he opened

*re - f χeru en hen - f āny uṭa senb*  
 his mouth, the cry of his Majesty, life, strength, health,



peh - nef      er      pet      paut      neteru      tuf      her  
 reached up to heaven. The company of the gods it was for [saying],

mā      pu - u      neteru - f      her      petrā-u

What is it? and its gods [were] for [saying], What is the matter?

ān      qem - f      er      usebt      her - f  
 Not      found he      [the power] to      answer      concerning it.

His two jawbones      her      χetχet      āt - f      neb  
 rattled,      his limbs      all

dstili      metu      θetet - nef      em  
 trembled,      the poison      gained the mastery      in

his members as gains the mastery      θetet      Hāpi      em χet - f  
 in his course.

The god mighty      ab - f      - f      er  
 established      his heart, he cried out      to

those in      his train :—      Come      to me, {you [who] are} produced      from



*hât - a*

*neteru*

*peru*

*em - a*

*fat*

*rex - ten*

my members, ye gods [who] came forth from me. Cause ye to know

*kheperâ - set*

*temu - entu*

*yet*

*mer*

*rex - set*

Kheperâ it, [I am] wounded by a thing deadly, knoweth it

*ab - a*

*an*

*maa*

*su*

*maa - a*

*an*

*ari - s*

my heart. Not have seen it my eyes, not hath made it

*fet - a*

*an*

*rex - set*

*em*

*ari - na*

*nebt*

*an*

my hand, not know [I] it who hath done it to me any one. Not

*teptu*

*ment*

*mätet set*

*an*

*mer*

have I tasted pain like unto it, {not [any-]} is more painful

*er-es*

*anuk*

*ser*

*sa*

*ser*

*mu*

*kheperu*

than it. I am a prince, the son of a prince, the issue produced

*em*

*neter*

*anuk*

*ur*

*sa*

*ur*

by a god. I am the great one, the son of a great one;

*maut*

*en*

*ätf - a*

*ren - a*

*anuk*

*äst*

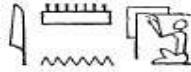
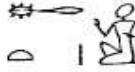
hath thought out my father my name. I am of many

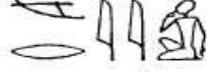
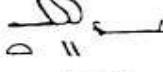


        
*rennu*      *āst*      *χeperu*      *āu*      *χeperā - ā*      *unu*      *em*  
names, of many      forms,      my      being      existeth      in

      
*neter*      *neb*      *nas - a - tu*      *Temu*      *Heru*  
god      every. I have been proclaimed by Tmu and Horus,

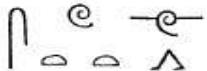
       
*hekennu*      *āu*      *tet*      *ātf - ā*      *mut - ā*      *ren - ā*  
{ the gods who } Have uttered my father and my mother my name,  
give names.

       
*āmen* - *set*      *em*      *χat - ā*      *er*      *mes - ā*      *en*  
hidden was it      in      my body      by my begetter      so

      
*meri*      *tem*      *erfāt*      *χeperu*      *pehti*  
that      not might be allowed      to gain      power

      
*hekau - ā*      *en*      *hekai*      *er - ā*      *peru*  
he who would enchant me by [his] enchantments      over me. I had

       
*k[ud]*      *er*      *ha*      *er*      *maa*      *ari - nā*  
come      from      within      to      see what I had made,

     
*stutet*      *em*      *tauī*      *qemamu - nā*  
[and] was passing through the universe      [which] I had created,





em



t̄etem



χer - a



ān

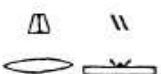
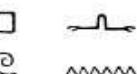


rex - a



su

when [something] aimed a blow at me, not know I what.



ān

χet

as

pu

ān

mu

as

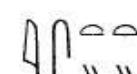
pu

ab - a

χeri

Fire is it?

Water is it? My heart containeth



.....

hāt - a

āstisti

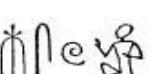
āt

χeri

mes

fire, my limbs

tremble, my members contain the children



hesiu

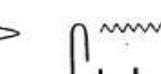
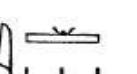
āmma

āntu - na

mesu - a

of quakings.

I pray you let be brought to me my children



neteru

χui

metet

rexī

re -

sen

skilful

is

their

mouth,

the gods,

mighty

of words,

their

powers

they

reach

to

heaven.

Came to him



sar̄t

- sen

peh -

sen

her

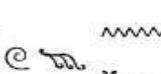
iu

er - ef

their powers

they reach to heaven.

Came to him



mesu

neter

neb

ām

χeri

akebu -

nef

[his] children, god every

there

with

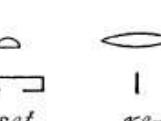
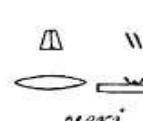
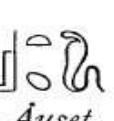
his

cries of weeping.



iu

en



Came

Isis

with

her

powerful

words, the place of



set em nifu en anx θes - set her  
 her mouth with the breath of life, her incantations

ter ment mettu - set seānx ka  
 destroy diseases, her words make to live dead

heti tet - set mā pui atf neter petrā  
 throats. Said she: What is this, O father divine, what is it?

letsfi ten mennu am - k uā  
 A serpent hath shot sickness into thee, a [thing]

mes - k fa tep - f er - k ka  
 which thou hast made hath lifted up its head against thee. Verily

sexer - set em hekai menx  
 shall be overthrown it by words of power beneficent,

ta - a chetchet - f er maa sati - k neter  
 I will make it to depart in the sight of thy rays. The god

teseri āpu - nef re - f ānuk pu semi  
 holy opened he his mouth [saying]: I was passing



*her*      *uat*      *sutut*      *em*      *tauui*      *set - a*
  
 along the way      going      through the two lands of my country

*aba*      *en*      *ab - a*      *er*      *maa*      *qemamu* - *na*
  
 wishing      my heart to      see      what I had      created,

*xunen* - *na*      *em*      *teti*      *an*      *maa*      *set*      *an*
  
 [when] I was bitten by      a serpent      not saw [I] it.

*chet*      *as*      *pu*      *an*      *mu*      *as*      *pu*      *qebeb* - *kua*      *er*
  
 Fire is it?      Water is it?      I am colder      than

*mu*      *semem* - *kua*      *er*      *seset*      *hat* - *a*      *neb*
  
 water,      I am hotter      than      fire.      Members my      all

*er*      *xeri*      *fetet*      *tuia*      *astiti*
  
 [are] in a state      of sweat.      I      tremble,

*maat* - *a*      *an*      *smen*      *an*      *gemhu* - *a*
  
 my eye is without stability,      not      can I see

*pet*      *hu*      *mu*      *her*      *hrá* - *a*      *em*      *tra*
  
 the heavens.      Riseth      water      on my face [as] in      the time



en semu tet an Auset en Ra a
   
 of summer. Said Isis to Ra :— O tell me

ren - k atf - a neter anx sa - tu her
   
 thy name, O my father divine, { [for] } the person who [hath power] over

ren - f anuk ari pet ta thetaes
   
 his name. [Said Ra] :— I am the maker { of the } { and the } heavens earth, knitting together

tuu gemamu unnet her - f
   
 the mountain land, and creating what existeth upon it.

nuk ari mu xeperstu Meht - ur
   
 I am the maker of the water, { making } { to come } into being Meht-ur,

ari ka en mut - f xeperu
   
 making the "Bull" of his mother", the creator

netemnefemiu nuk ari pet seseta
   
 of love-joys. I am the maker of heaven and have decked

xuti fat-a ba nu neteru em
   
 the two horizons, I have placed the soul of the gods



yennu - set anuk un maaui-f keperu  
within it. I am [he who when he] opens his eyes becometh

hetetlu ayennu maaui-f kekui  
light, [when he] shutteth his two eyes becometh darkness.

hu mu Häpi keft utu - nef  
Rise the waters of the Nile when he giveth the order,

an rex en neteru ren - f nuk ari  
not know the gods his name. I am the maker

unnu keperu hru nuk apu hebu  
of the hours, the creator of the days. I am the opener of the festivals

renpit gemamu atru nuk  
of the year, the creator of streams of water, I am

ari yet anjet er sexeperu kat en  
the maker of the fire living making to be done the works of

am nuk Khepera em tuauu Ra em  
the houses, I am Khepera in the morning, Ra in



āhāu - f      Temu      āmi      māšeru      ān  
 his culmination and Tmu      in      the evening. [But] not

χesef      met      em      šemi - set      ān  
 was driven      the poison      out of      its course,      not

nelem      neter      āa      tet      ān      Āuset      en      Rā  
 was relieved the god great.      Said      Isis      to      Ra :—

ān      ren - k      āpu      em      na      tetu - k  
 Not is      thy name      mentioned among the things [which] thou hast said

nā      i      tet - k      set      nā      peri      ta  
 to me.      O      tell thou      it      to me, and shall come out the

metu      ānχ      sa      temu - tu      ren - f  
 poison.      Shall live a person being declared      his name.

metu      tēfemu - set      em      tēfemu  
 The poison      it burned      with      burnings,

sexem - nes      er      nebāu      en      ārt      tēf      ān  
 it was stronger      than the flames      of      fire.      Said      the



hen      en      *Rā*      *fāt - nā*      *hehuti*      *ma*      *Auset*  
 Majesty      of      *Rā* :— I give myself to be searched out by      Isis,

per      em      *ren - ia*      em      *kat - a*      er      *kat - s*  
 shall come forth      my name      from my body into      her body.

amen      en      *su*      *neteri*      em      *neteru*      *usek*  
 Hid      himself      the divine one      from      the gods,      wide  
(i. e., empty)

auset      em      *uada*      en      *heh renput*      *ar*      *keperu*  
 was the seat in      the boat of millions of years. When it became

ma      sep      *pert*      *ent*      ab      *tet - s*      en  
 about the time of the coming forth of the heart, she said      to

sa      *Heru*      *senha*      *ent*      su      em      *ānkh*  
 [her] son Horus :— Let bind himself      him by      an oath sworn  
 by the life

neter      *erfat*      neter      *maaui-f*      neter      *āaat*  
 of the god, that may give the god his two eyes. The god      great

uθes - nef      her      *ren - f*      *Auset*      ur  
 was taken from him      his name, [and]      Isis the great lady

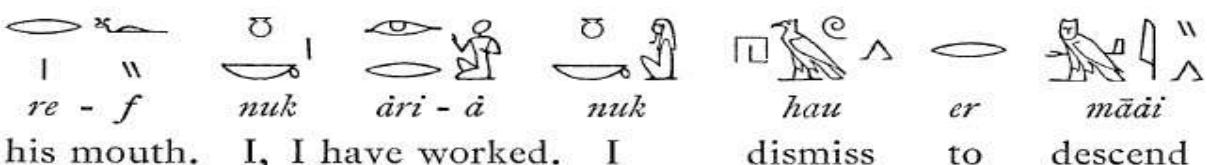




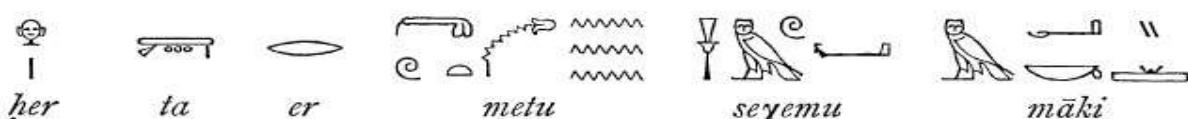
hekatu      sept      metu      per      em      Ra  
of enchantments [said] :— Run, poisons, come forth from      Ra.



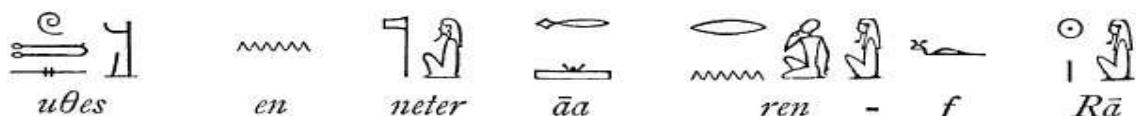
O Eye of Horus, come forth from the god      and shine without



his mouth. I, I have worked. I      dismiss      to      descend



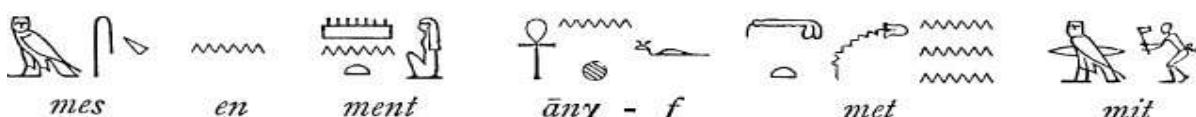
upon the ground      the poison which hath been overcome. Verily



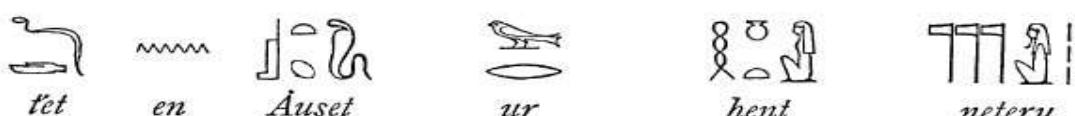
hath been taken from the god      great      his name.      Ra,



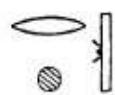
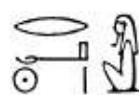
may he live! the poison may it die! and conversely. A certain one,

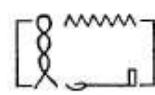


the son      of a certain one, may he live, the poison may [it] die.



[This] said      Isis, the mighty lady, the mistress of the gods,

       
*rex*      *Rā*      *em*      *ren - f*      *tes-f*      *fetet*  
who knew      Rā      in      his name      his own. To be said

      
*her*      *tut*      *en*      *Temu*      *henā*      *Heru*      *hekennu*  
over an image of      Tmu      and Horus      the divine givers  
of names,

  
*erpit*      *Auset*      *tut*      *Heru*  
[and over] a figure of Isis, and an image of Horus.

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# FROM THE MONUMENT OF UAHĀB-RĀ EM KHU.

[XXVth dynasty.]



*sexā*



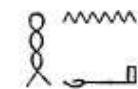
*ren*



*- a*



*nefer*



*henā*



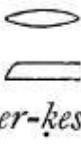
*hai*

*- a*

May be remembered my name { [for] } with [those of] my husband  
{ good }



*mesu fā*



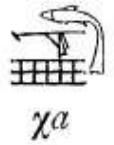
*er-kēs*



*neteru*



*āmu*



*χa*

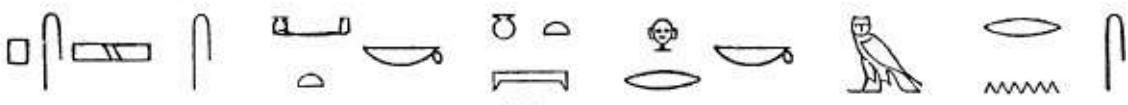
and my children by the gods dwelling in the nome of Mendes.

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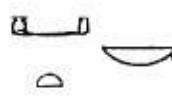
# TEXTS FROM THE SARCOPHAGUS OF PAT TEPEP.

[XXVth dynasty.]

1.



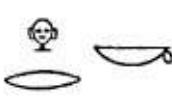
*peses - s*



*māt - k*



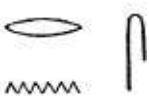
*Nut*



*her - k*

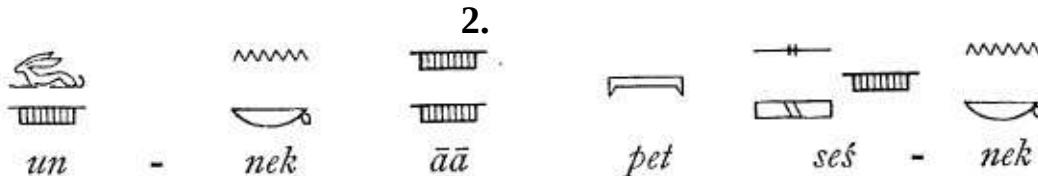
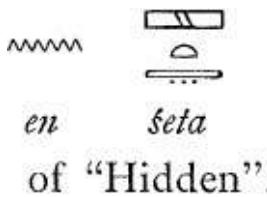


*em*



*ren - s*

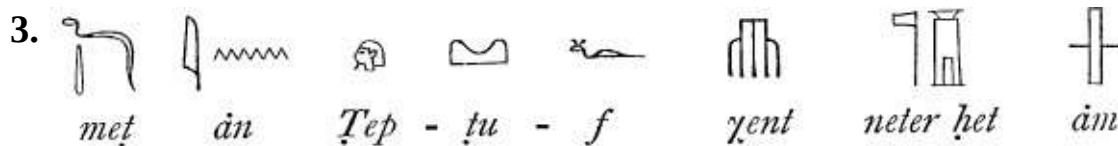
Spreadeth she thy mother Nut over thee in her name



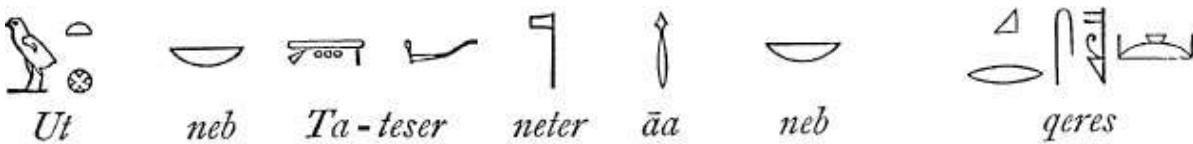
Shall be opened to thee the doors of heaven, shall be unbolted for thee



the doors of the stars of light, shall receive thee thy mother Nut.



Saith      he who is on his hill, the chief {of the divine} who is



in Ut, the lord {of Ta-} {tcheser,} the god great, the lord of the sarcophagus,

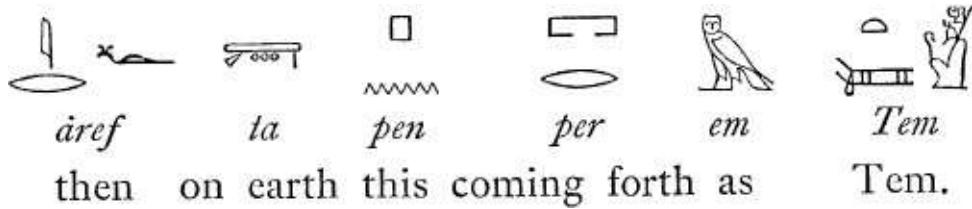


"I work behind her with protection every".

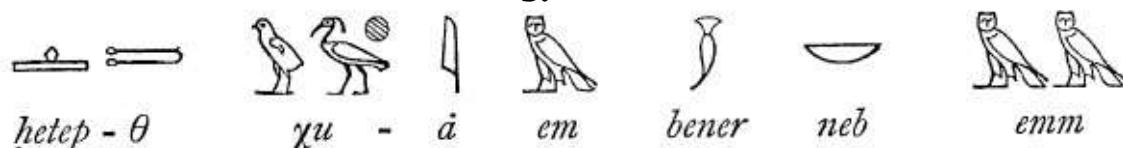
4.



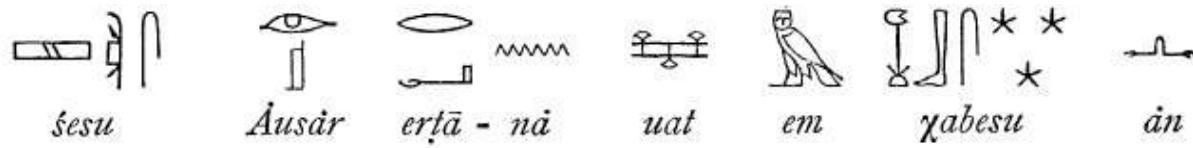
Shall be opened the doors of the horizon, thou shalt stand up



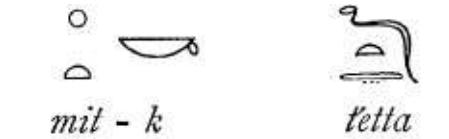
5.



Thou restest; my strength is with sweetness all      among



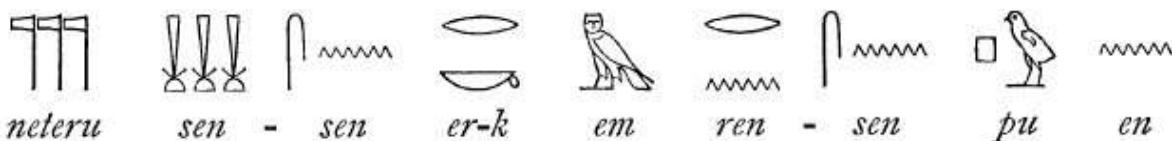
the servants of Osiris. I give      a way among the stars. Not



shalt thou die for ever.



Hail Osiris! Granteth      Horus      [that] thou shalt be gathered together.

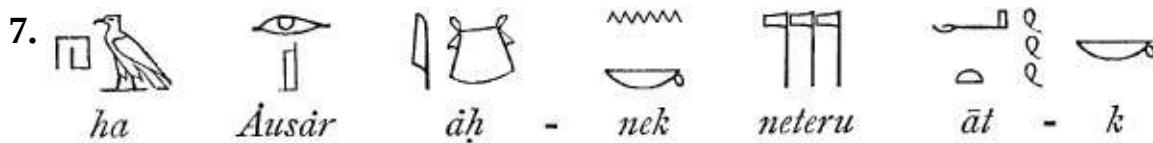


The gods      they join with thee in      name      their      of



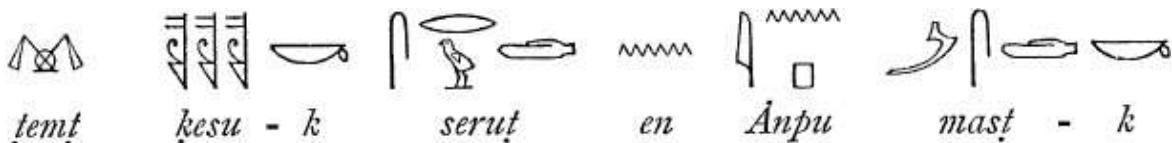
*sen      ent      ateruit*

"Brethren of the shrines of the North and South".



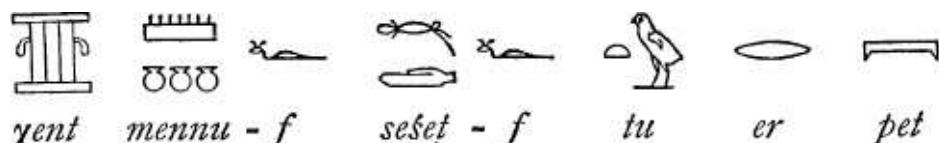
*ha      Ausar      ah - nek      neteru      at - k*

Hail Osiris ! Unite for thee the gods thy members,



*temt      kesu - k      serut      en      Anpu      mast - k*

collecting thy bones. Maketh strong Anubis thy legs



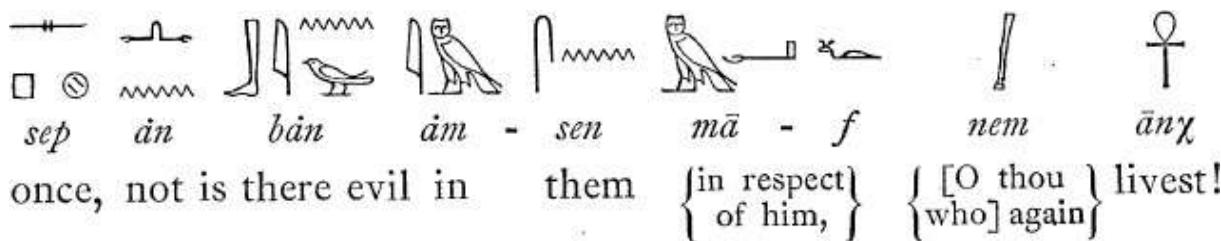
*gent      mennu - f      seset - f      tu      er      pet*

in his building; he leadeth thee into heaven.



*ha      Ausar      an - nek      Horus      abu      neteru      nebu      em*

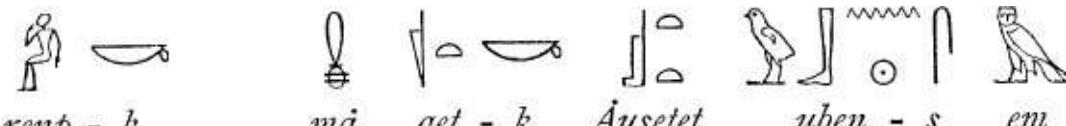
Hail Osiris ! {Bringeth} {the} {hearts} of gods all at



*sep      an      ban      am - sen      ma - f      nem      anx*

once, not is there evil in them {in respect} {of him,} {[O thou} {who] again} {lives!}

9.

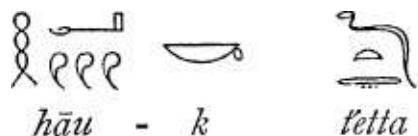


*renp - k      ma      qet - k      Ausetet      uben - s      em*

Thou becomest young as thou wast. Isis she shineth in

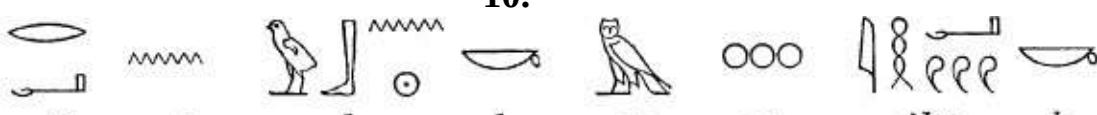

  
*pet en ab - k θes-s tet - k χu - s*

heaven at thy wish, she raiseth up thy body, she strengtheneth

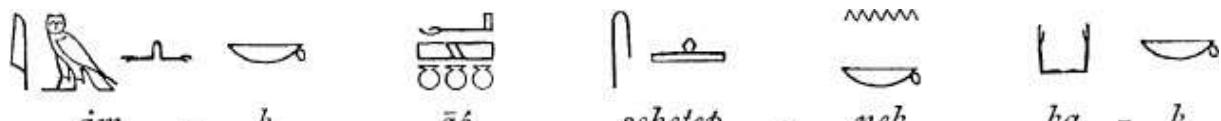

  
*hāu - k tetta*

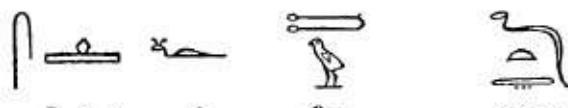
thy members for eternity.

### 10.


  
*erṭā - nā uben - k em χu aḥā - k*

I have granted that shalt shine thou, in splendour shall be  
thy limbs;

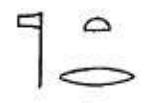

  
*am - k ās sehetep - nek ka - k*  
 not shalt thou lament; thou art at peace with thy Ka,


  
*sehetep - f - θu tetta*

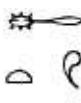
it shall be at peace with thee for ever.

# THE LEGEND OF THE SEVEN YEARS' FAMINE IN THE REIGN OF TCHESER.


 renpit   met    Heru  
 Year eighteen   of Horus, the divine



neter



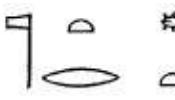
χat



suten

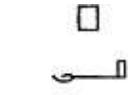
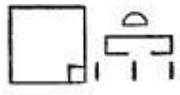
net

 body, the king of the  
North and South,
 

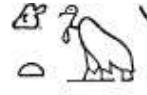
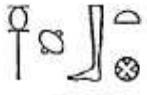
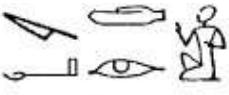
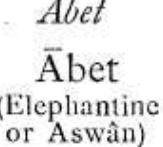

 neter   
 .....   
 neter   

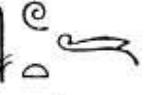
 Heru nub

the divine body, { the king of the } the divine body, the golden Horus,  
{ North and South, }


 Peser   
 χet   
 hāt   
 pā   
 heq   
 het

Tcheser. When {[to] the hereditary} the governor of the temples

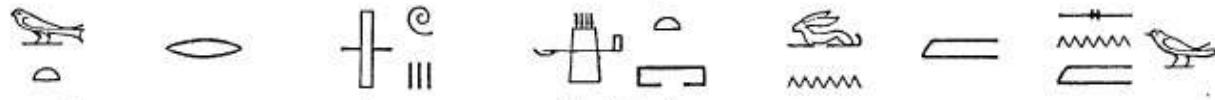

 reset   
 mer   
 χenti   
 em   
 Ābet   
 Māṭār  
 of the the overseer of the Nubians in   
 Ābet  
(Elephantine or Aswān)


 antu - 
 nef   
 utu   
 suten   
 pen   
 er   
 erṭā

was brought to him royal despatch this :— [This is] to make thee


  
 rex - k      un - a      ker      qemui      er      auset

to know [that] I am possessing trouble upon the throne


  
 urt      er      amu      het aat      un      em      senem

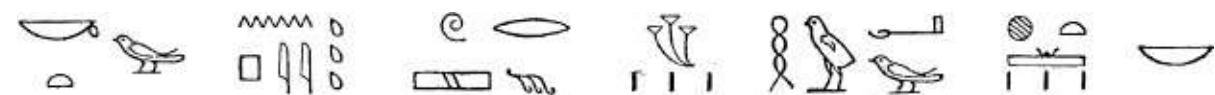
great for those who are in the great house. Is in affliction  
(i. e., palace)


  
 ab - a      em      tu      er      aa ur      xeft      tem      iu

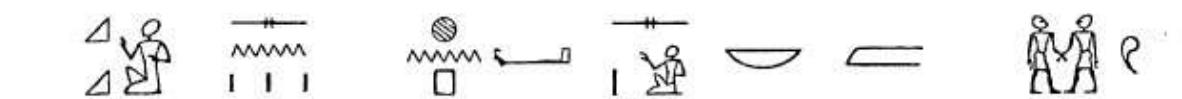
my heart because of an evil great exceedingly, for not hath risen


  
 Hapi      em      rek - a      em      ahah      renpit      sexef

the Nile in my time during a period of years seven.


  
 ket      nepi      user      renpit      huah      yet      neb

Scarce is grain, are lacking herbs, wanting are things all


  
 qeq - sen      xenp      sa      neb      em      [sennu]-f

[which] they can eat. Stealeth man every from his neighbour.


  
 aq - sen      er      tem      sem      xi      em      akeb

They would run but cannot move. The babe is in tears,

*hun*      *em*      *senb*      *aa*      *ab* - *sen*

the child drags himself along, [as for] the old their heart

*maki*      *geref*      *menseti - u*      *hufet*      *er*  
 is stricken down; totter their legs [and they] sprawl upon

*ta*      *aaui - u*      *er*      *yen - u*      *sennu*      *em*  
 the earth, their hands [lie] upon their bosoms. The nobles are

*aku*      *sesu*      *tebha*      *sent*      *xer*      *xet*  
 empty of counsel, is broken open the treasury, instead of money

*per*      *nefui*      *unui*      *neb*      *em*      *gem*      *maau*  
 cometh forth wind. Beings all are in distress. Hath meditated

*ab - a*      *an*      *er*      *hat*      *net*      *un*      *am - a*  
 my heart going back to the aforetime upon the deliverer who was in  
 my place

*trat*      *neteru*      *heb*      *xer heb her tep*      *I-em-hetep*  
 in the time of the gods, {the ibis-  
 god, } the *kher-heb* in chief, I-em-hetep  
 (i. e., the chief reader) (i. e., Imouthis)

sa      Ptah      Res-âneb-f      seb      âuset      mes

the son of Ptah of his South Wall. Where is the place of the birth  
(*i. e.*, of Memphis)

en      Hâpi      mâ      trä      hek-s      neter      netert

of the Nile? Who then is its guardian? [What] god [or] goddess

am - s      pe-trä-tu      sexem-f      un - f      smen      âp-

is in it? What then is his form? Is it he who hath announced

nâ      âhâ      renenet      sem - â      en      gent      Het-sekhet

to me the provisions { of the } I will go to the dweller in Het-sekhet  
{ harvest? }

su      ermen      âb - f      en      sa      neb      er      âri - sen

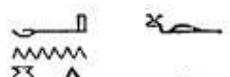
who weareth out his patience on      person every      in [what] they do.

bes-â      er      het      âñjet      pet-â      barâ (?)

I will enter into the house of life, I will unroll the written scrolls,

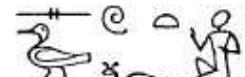
sem-â      â      er - sen      sâs      pu      âri - nef

I will bring [my] hand upon them. A going forth      he made,  
(*i. e.*, Mâtár)

  
ānnu - f s

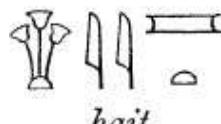
  
er - a

  
her-ā

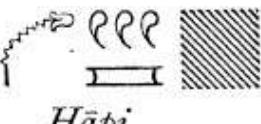
  
saut - f - a

  
em

he came back to me immediately, he informed me concerning



hait



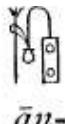
Hāpi



χet

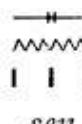


neb



ān-

the source of the Nile [and concerning] things all [which] written



sen



ām

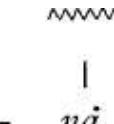


qefa

-

f

-



na



reu



amen

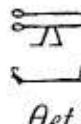
are they therein. He revealed to me the chapters hidden



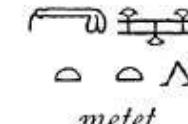
āu



tepāu



θet



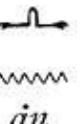
metet



er

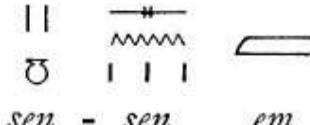


sen



ān

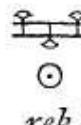
[my] ancestors took [their] way to them; not [existed]



sen - sen



em



rek



tem - f

their seconds with [any] king since the creation of time. He spake



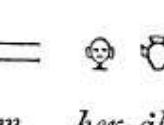
na



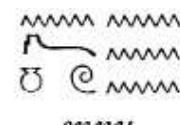
un



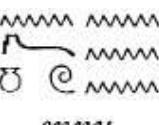
nut



em



her-ab

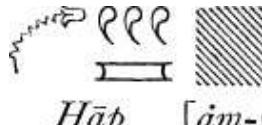


ennu



sper

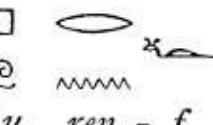
to me :— There is a town in the midst of the stream, cometh forth



Hāpi [ām-s]



Ābet



pu



ren



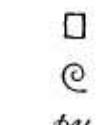
f



hā

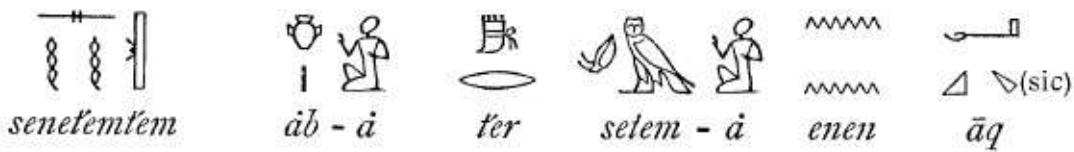


hāt



pu

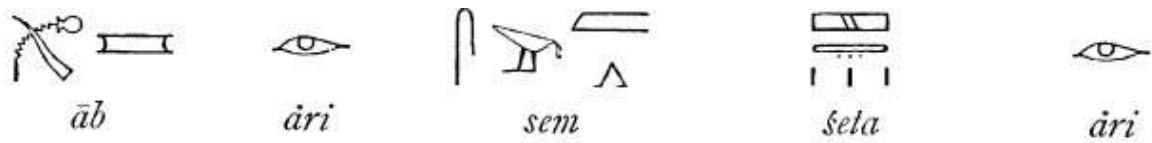
Hāpi from it; Ābet is its name, { at the } { the first } was it.  
{ beginning } { town }



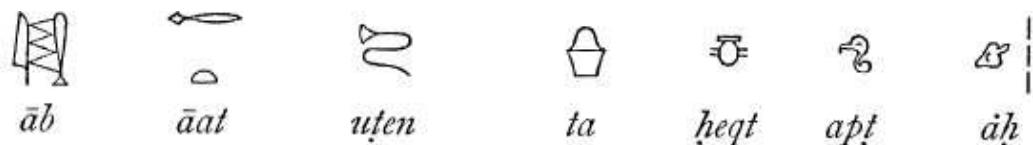
Was doubly glad my heart when I heard this. [I] went in,



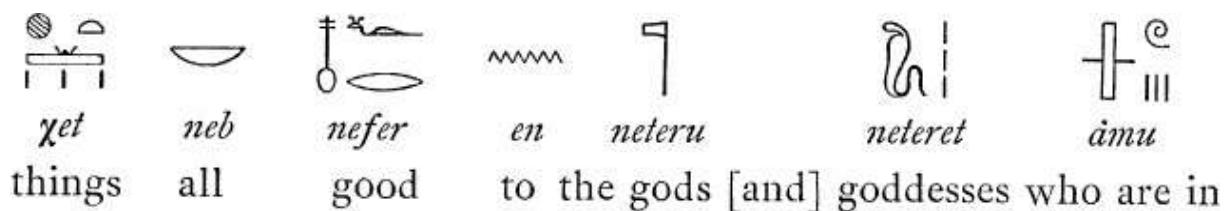
revealed [to me] the superintendents what was sealed. Was made



the libation, was made the celebration of the mysteries, was made



an offering great, an offering of bread, beer, ducks, oxen [and]



things all good to the gods [and] goddesses who are in

Abet

tem - tu

ren - sen

em kes

Elephantine, are proclaimed their names in the place [called]

ster

ab

em

ānχ

usr

gem - a

neter

āhā

“Resteth the heart in life and strength”. I found the god standing

em

senk-ā

sehetep - nef

em

tua

semeh-

before my sight, he was gratified at [my] adoration, and I made

s

embah - f

abi

maat - f

ser

ab - f

supplication before him. Opening his eyes, was moved his heart,

uafet

cheru - f

nuk

khnemu

nub - k

aaui - a

spake his voice, {[saying]:} Khnemu thy creator. My two hands

hanu - k

er

seqa

tet - k

er

snib

were upon thee to knit together thy body, to make healthy

ahāu - k

ut - ā

-

nek

āat

zer

āat

thy members; I gave a heart to thee. Stones [lie] upon stones

....

ter

bah

an

ari

kat

am - sen

... from times of old, {[but] no} one hath

{[but] no} one hath

done

work

with them



er ket het neter er semaui smu  
 to build the temples of God, to repair what is in ruins,

er ab aterui ari arit en neb - f  
 to carve the shrines [or] to do the work of his lord.  
of the North and South,

terenti nuk neb nub nuk mub - f  
 Because I am the lord, the creator, I am he [who] formed

s tselef nu aa ur xep ker  
 himself, the watery abyss great exceedingly which existed from

hat Hap xenθ er mer - f er  
 the beginning; the Nile riseth at his pleasure to make

senbet fa her - a ut - a sem  
 healthy the labourer for me. I am the director [and] guide

sa neb er unnut-sen tenu tef neteru  
 of mankind all in their hour, a mighty god, the father of the gods,

Shu, the mighty one, the prince of earth. Are the two halves  
(i. e., east and west)



*em*      *tebt*      *ker - a*      *χnemut* -      *na*      *sefex*

of heaven {the abode} I possess. A fountain is to me, to open (?) it  
 { [which] }

*rex - a*      *Hāp*      *sezen-tef*      *er*      *seket*      *sezen-tef*  
 I know, Hapi (Nile) he embraceth the fields, his embrace

*sex*      *ānχ*      *fent*      *neb*      *mā*      *sezen-ut*  
 maketh abundant {[the means]  
 { of life } } for nose every, according to [his]  
 (i. e., all people) embrace

*er*      *seket*      *er*      *neχek*      *seixer*      *bes - a*      *nek*  
 of the fields. . . . . I will make to flow for thee

*Hāp*      *ān*      *renpit*      *ab*      *enen*      *er*      *ta*  
 Hāp (Nile), without a year of need, subsiding upon land

*neb*      *ref*      *semu*      *neb*      *en χertu*      *χer*      *net*  
 the whole. { Shall } vegetation all, { shall bend } [which] bear grain,  
 { shoot up } {[the plants]}

*ārāt (?)*      *χent*      *χet*      *neb*      *sepa*      *χet*  
 the goddess shall be over things all, shall increase things

*neb*      *em*      *heh*      *er*      *meh*      *renpit*  
 all by millions according to the cubit of the year.



# INSCRIPTION OF THE REIGN OF PTOLEMY V.

[Gizeh Museum, No. 5576.]

renpit      XXIII
 Qerpiaiset      hru
 XXIV      enti  
 Year twenty-three, [month] Gorpaios,      day twenty-four, which

ari      en      amu      Ta-mert      abet f'tu      pert  
 maketh according to the people of Egypt month fourth of the spring,

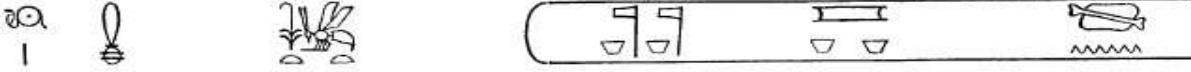
hru      XXIV      xer      hen      en      Heru      hunnu  
 day twenty-four, under the Majesty      of      Horus      the child,

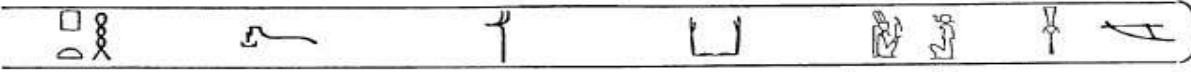
xaa      em      suten      her      auset      tef - f      ur  
 diademed as king upon the seat of his father, {King of the North and South,} mighty

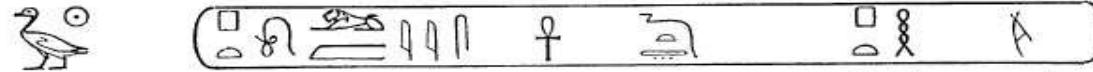
pehpeh      smen      taui      senefer      Ta-mert  
 of valour, the establisher of the two lands, making happy Egypt,

menx      ab      xer      neteru      Heru nub      uat  
 beneficent of heart before the gods, the golden Horus, bestowing


  
 ānχ en hamemu neb heb Ptah ma abi  
 life upon mankind, the lord of festivals Ptah like, prince

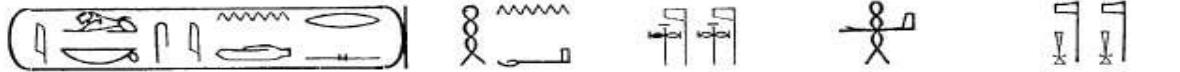

  
 Rā ma suten net (or bat) neterui atf meri āu en  
 Rā like, {king of the North and South,} of the gods the father-lovers the heir,

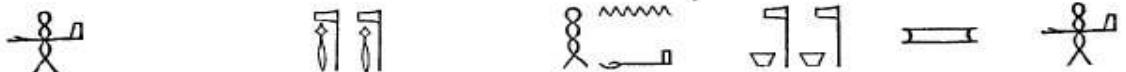

  
 Ptah setep usr ka Amen Rā sexem meri  
 of Ptah the chosen one, mighty one of the ka the Form of Rā beloved,  
 of Amen,


  
 sa Rā Ptualmis ānχ tetta Ptah meri  
 son of the Sun, Ptolemy, may he live for ever, beloved of Ptah,


  
 neterui per sa en Ptualmis henā  
 the gods made manifest, son of Ptolemy and


  
 Årsenat neteru atf meri ab en  
 Arsinoë, the gods the father-lovers, [being] priest of


  
 Alksänters Alexander henā neterui net hā neterui sen  
 and of the gods Saviours, and the gods brothers,


  
 hā neterui meny henā neterui atf meri hā  
 and the gods beneficent, and the gods father-lovers,



neter

per

Ptualmis

sa

Perrites

and the god made manifest Ptolemy, the son of Pyrrhides,

au

Temētriat

sat

θurimkus  
of Telemachus,

fa

sep

en

qen

mā

Barenikat

Berenice

the bearer of the reward of valour of the daughter

ta

menx

au

Årsenat

sat

the beneficent, was Arsinoë the daughter

ta

fa

fennu

mā

Årsenat

Arsinoë,

of Cadmus, the bearer of the basket of

ta

sent-s

mer

au

Irenat

sat

the sister-lover, was Irene, the daughter

Ptualmis

of Ptolemy,

ab

en

Årsenat

,

ta

the priestess of Arsinoë,

atef - s

meri

hru

pen

sexauui

au

meru

father-lover, on day this was made a decree. Were the governors



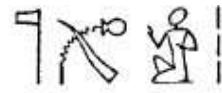
*mau (?) peru*



*neter henu*



*heru sešetau*



*neter ābu*

of the temples, the priests, {those over the} the divine libationers  
{mysteries,}



*āq*



*er*



*bu*      *tēser*



*er*



*smer*



*neteru*



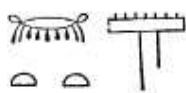
*em*

[who] go into the place sacred

to

dress

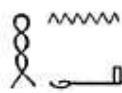
the gods in



*sātēt*



*sen*



*henā*



*ānu*



*neter*



*sāt*



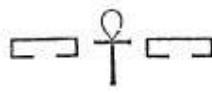
*ha*

their apparel,

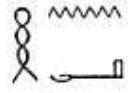
and the scribes of the holy books, and



*θi*



*peru ānx*



*henā*



*na*



*ki*



*ābu*

the sages of the two houses of life, and the other priests



*i*



*em*



*āteruit*



*het net*



*āu*



*Āneb-hetet*

come from the shrines {of Upper and  
Lower Egypt}

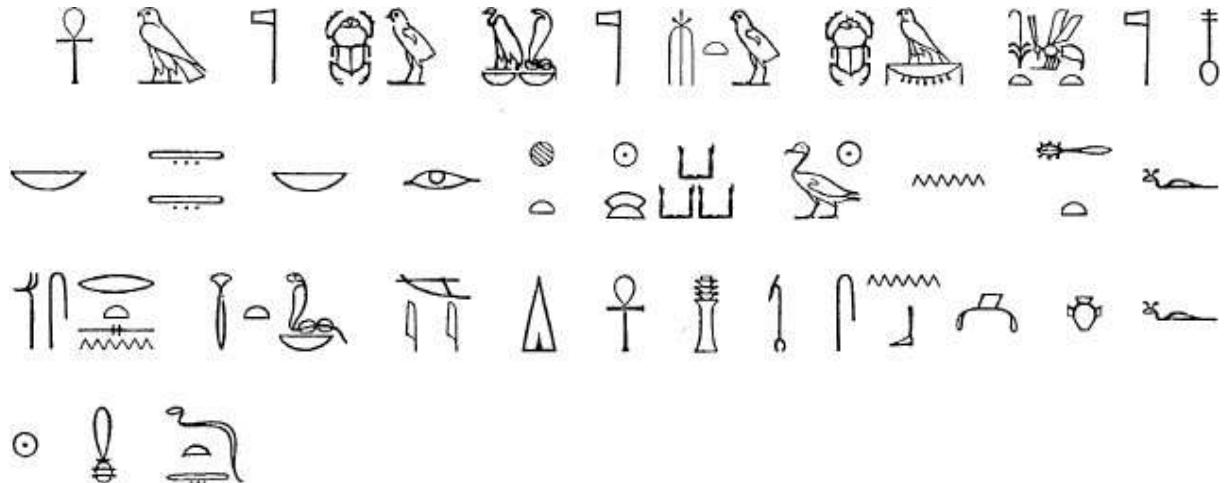
to

White Wall.  
(Memphis)

# TEXTS

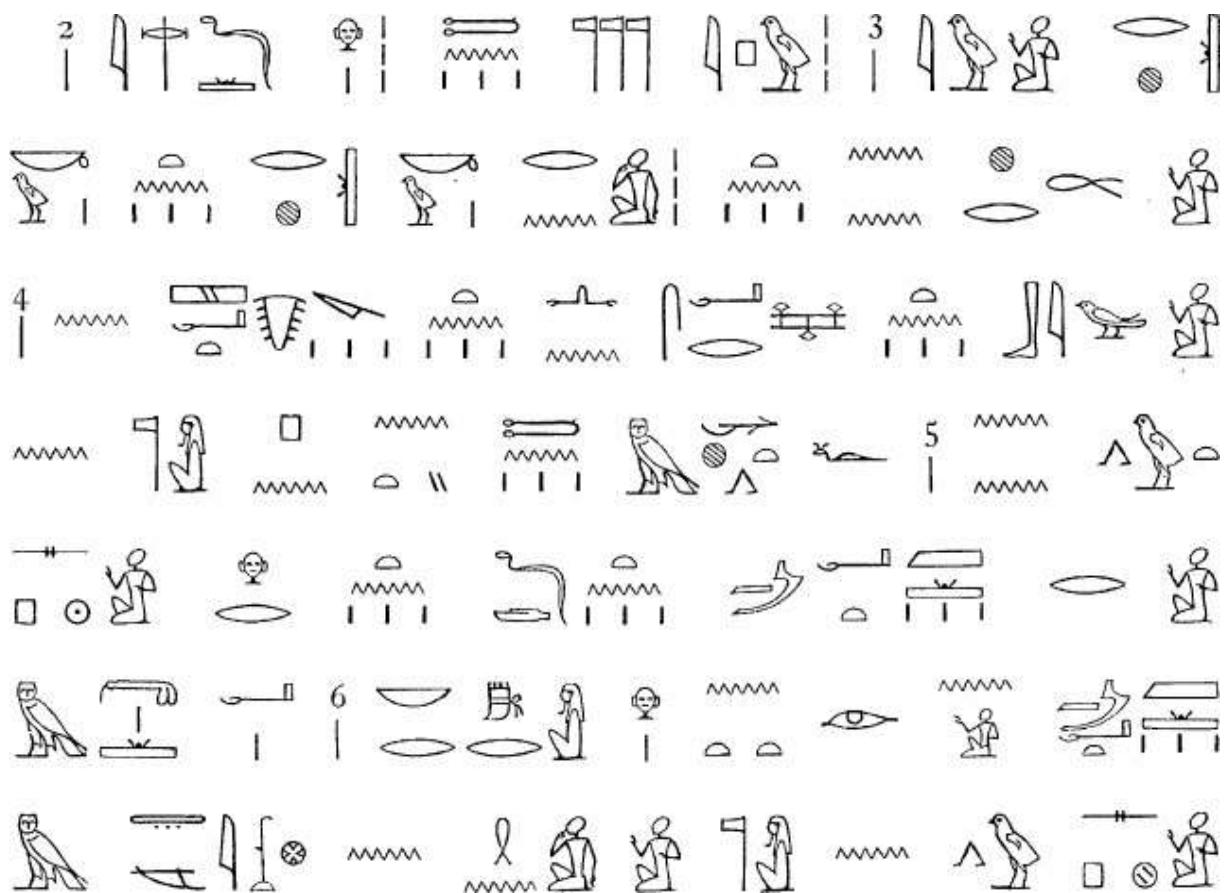
TO BE TRANSLITERATED AND TRANSLATED

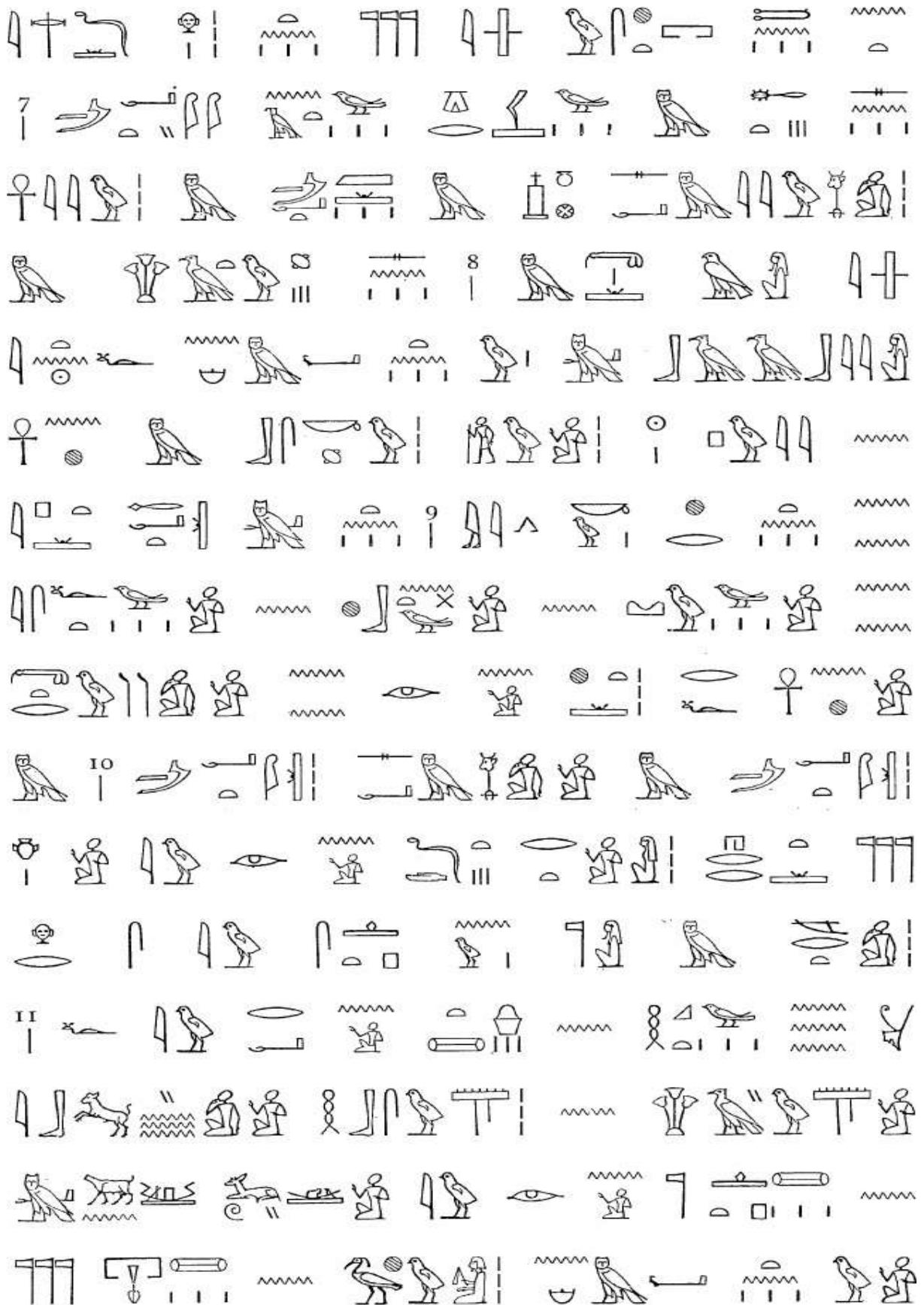
## **Titles of Usertsen III., King of Egypt.**

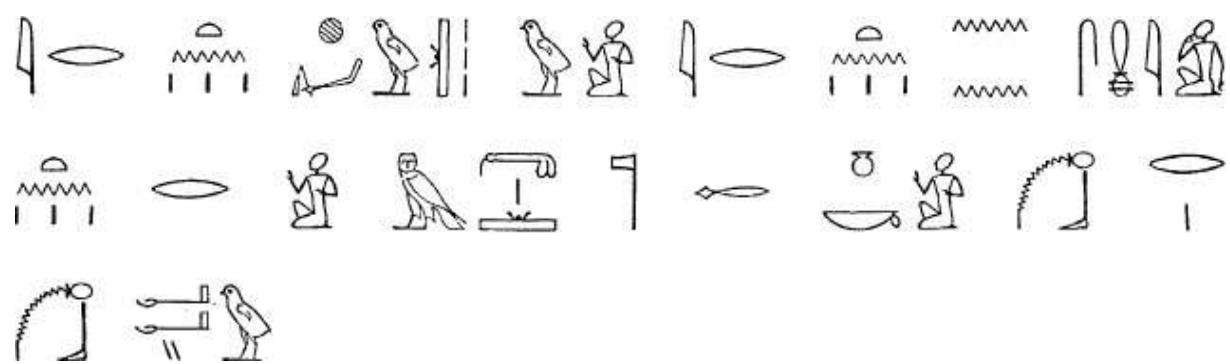


## **Address to the gods of Judgment.**

[From the Papyrus of Nebseni.]

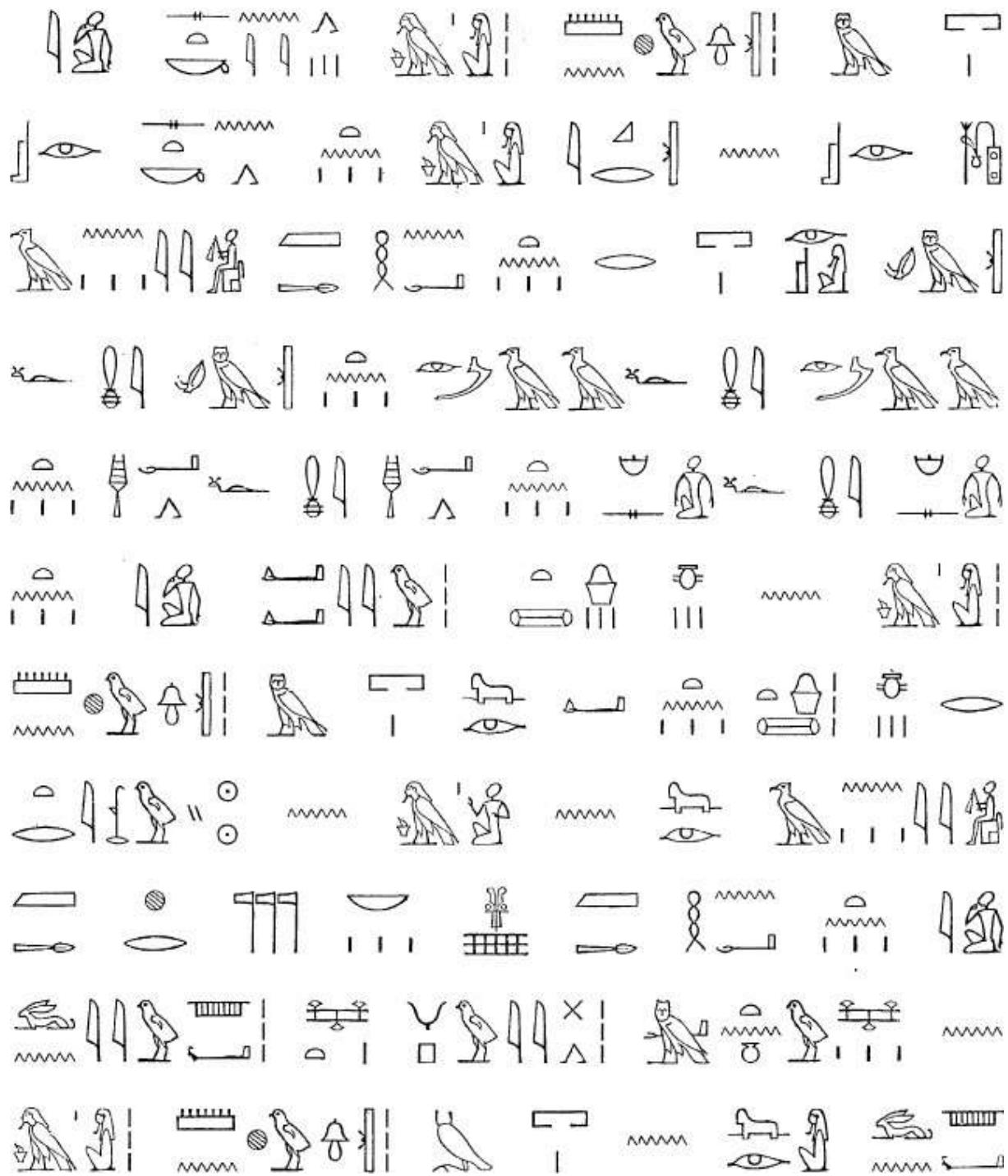


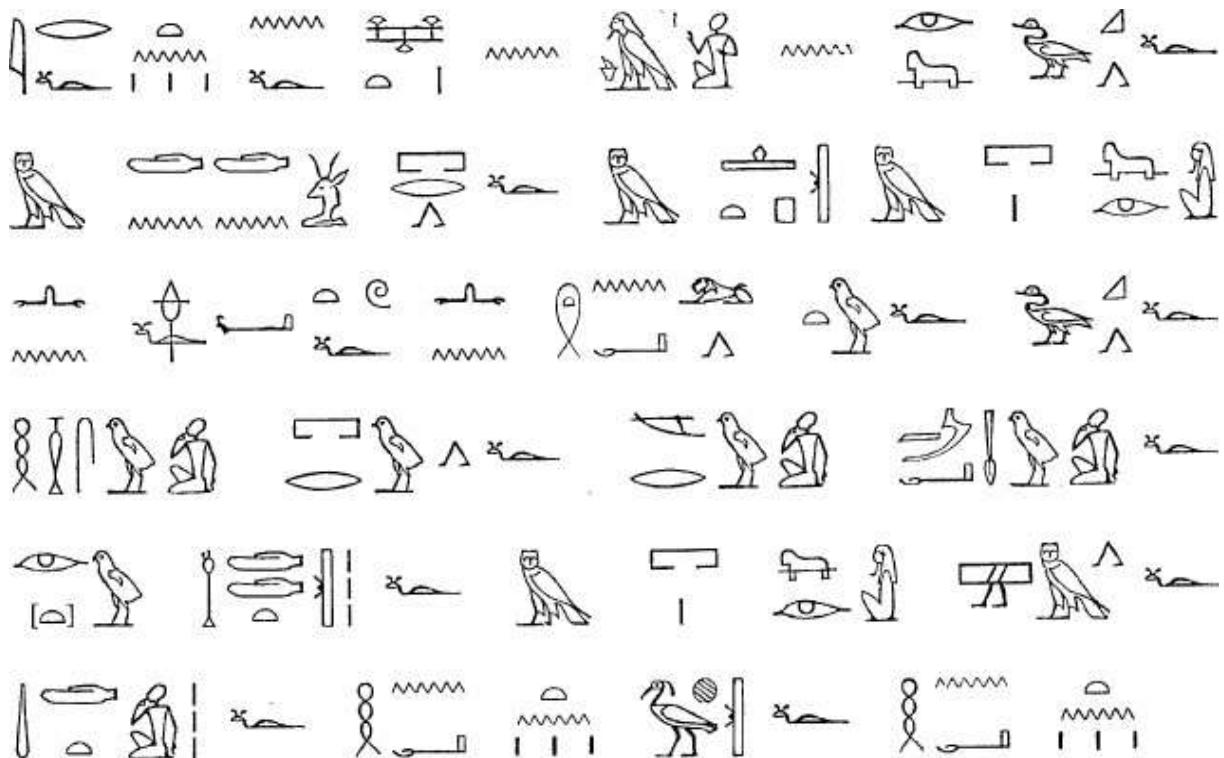




## A prayer to the gods of the Underworld.

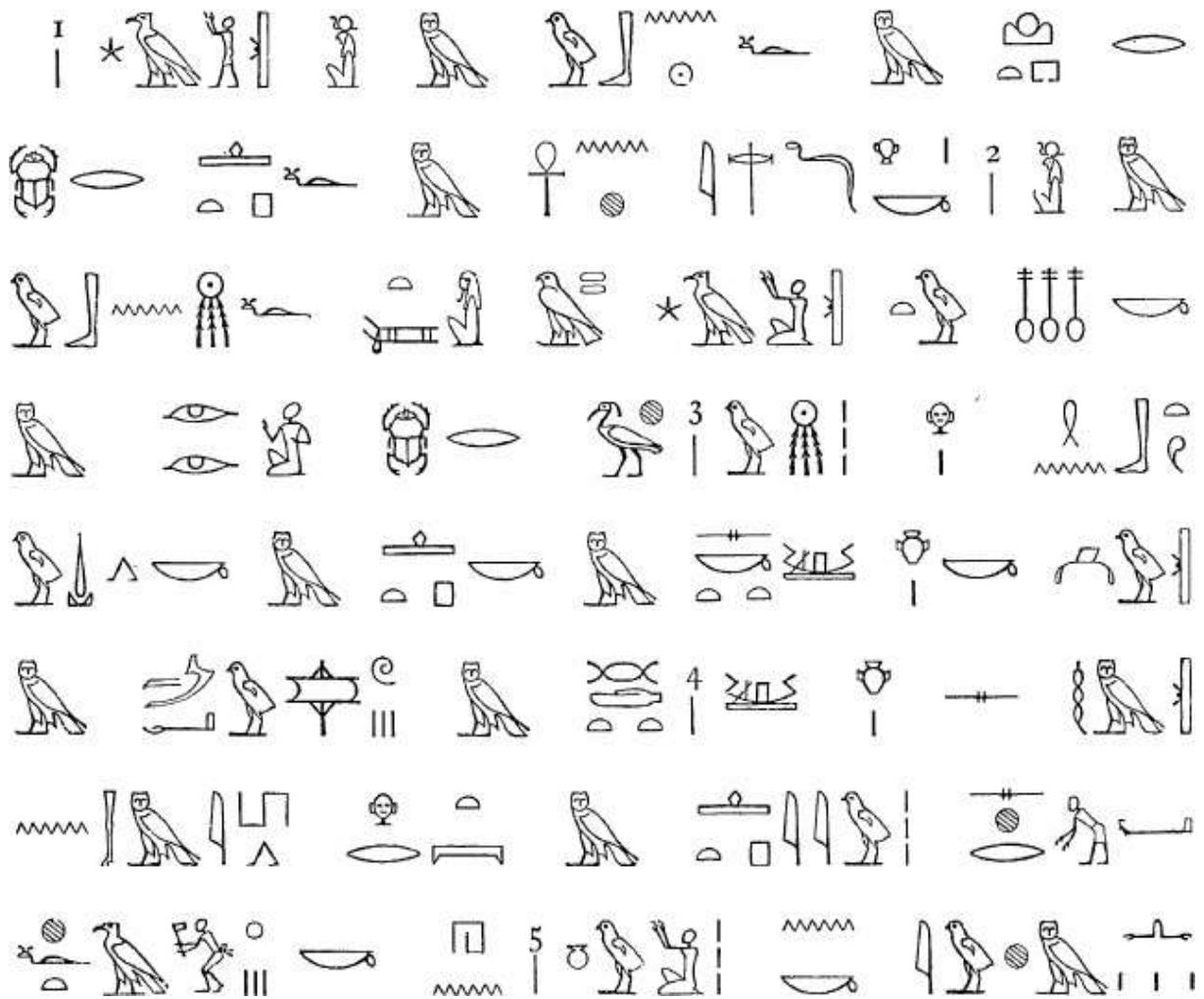
[From the Papyrus of Ani.]

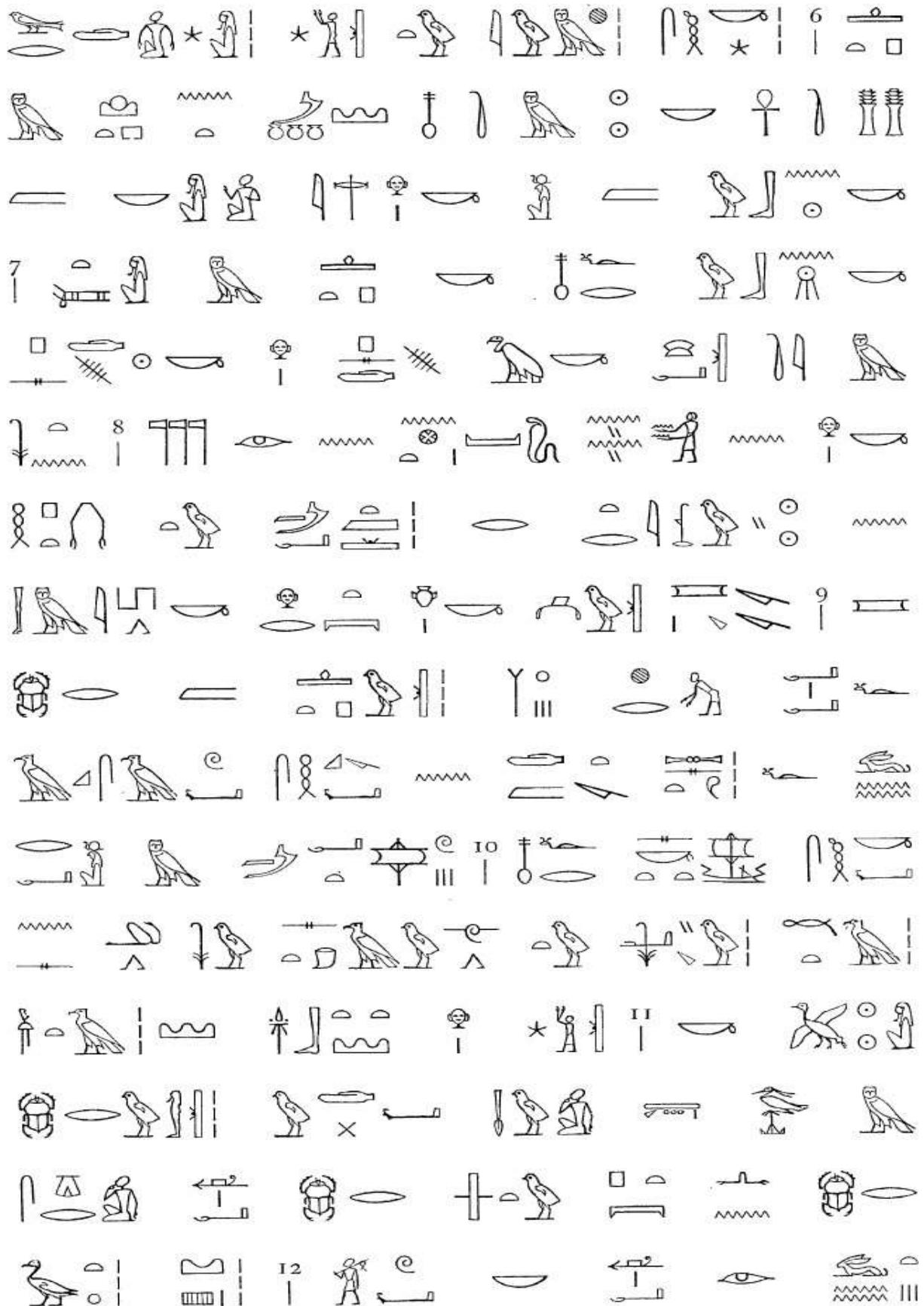




## Hymn to Rā.

[From the Papyrus of Ani.]

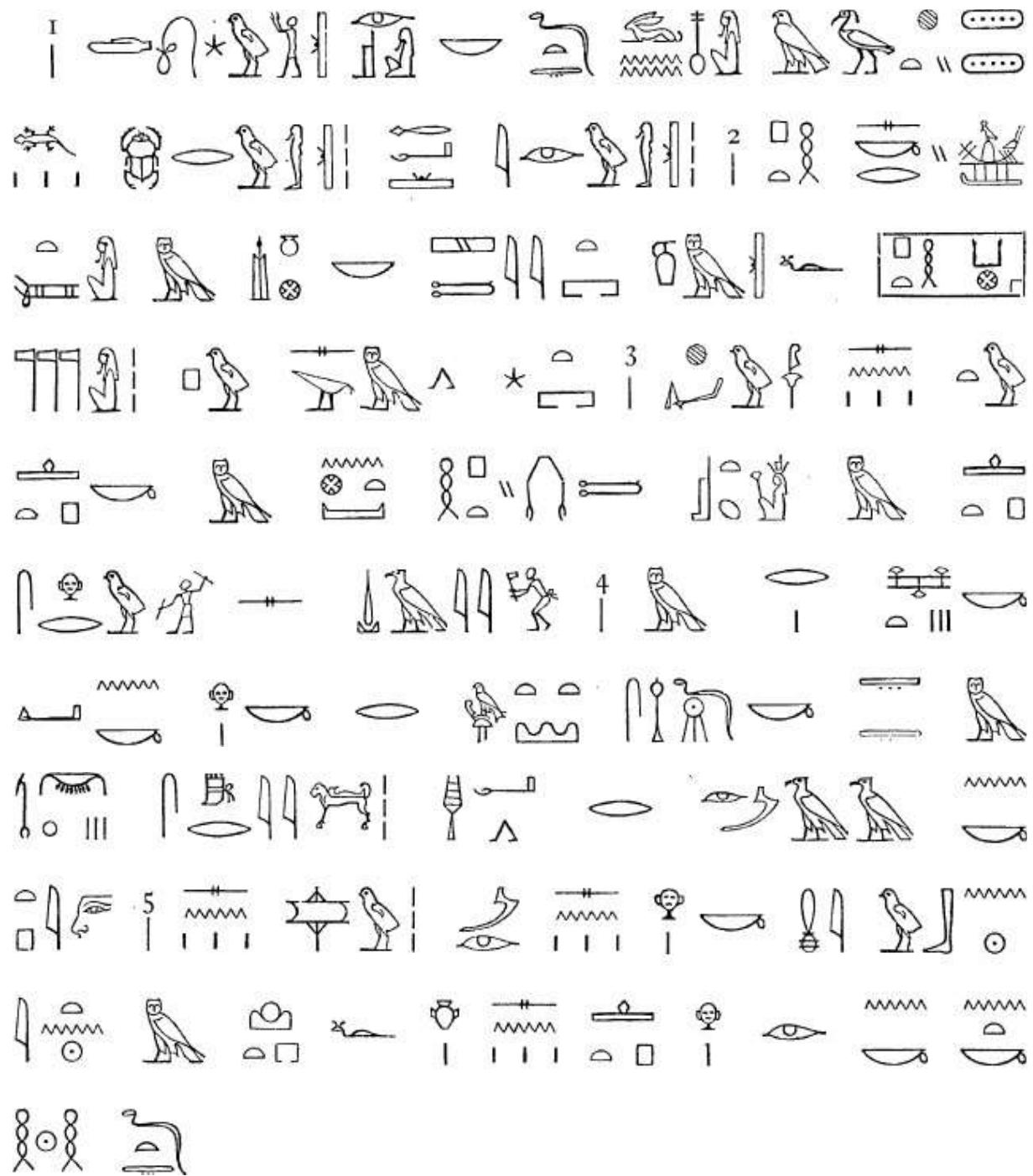






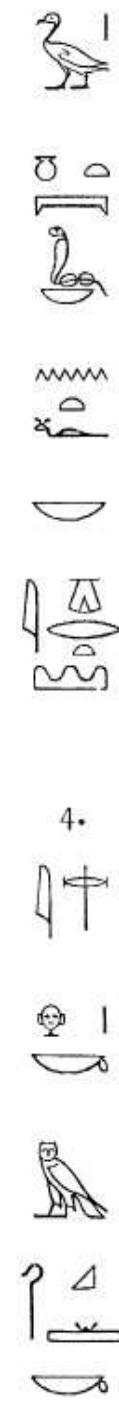
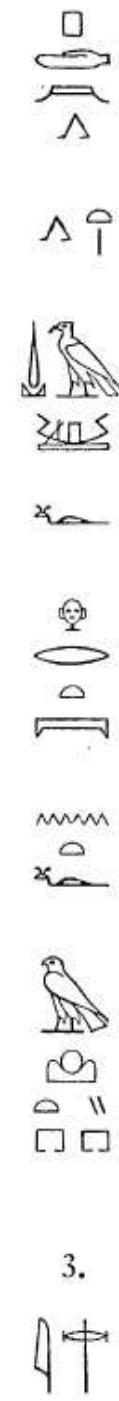
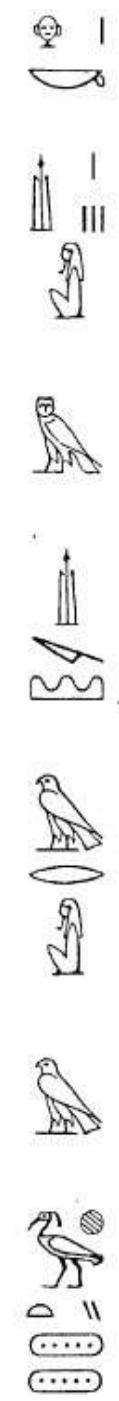
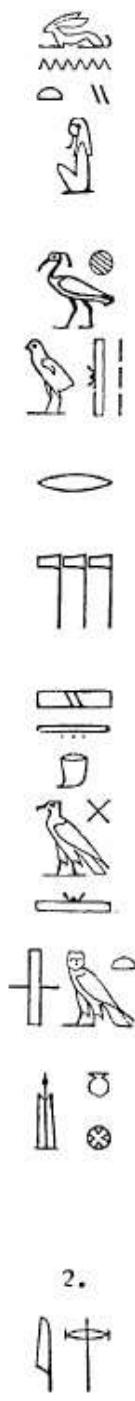
## Hymn to Osiris.

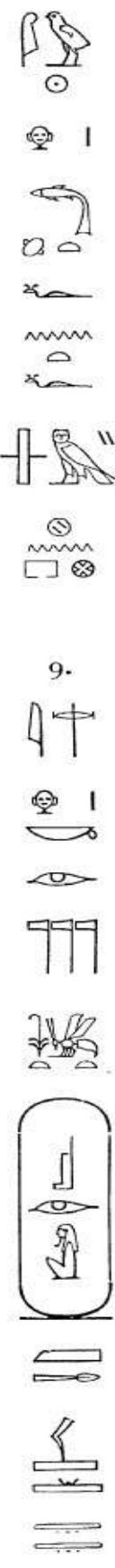
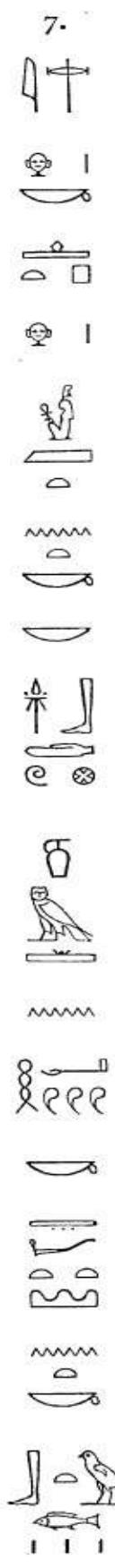
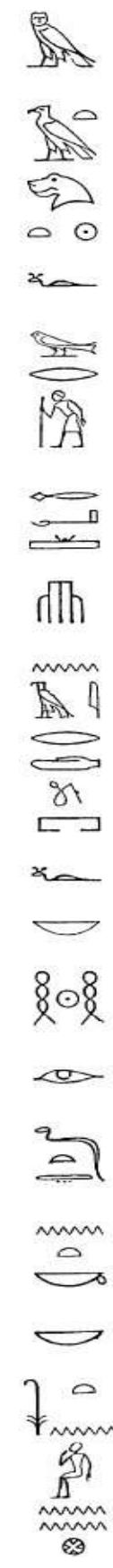
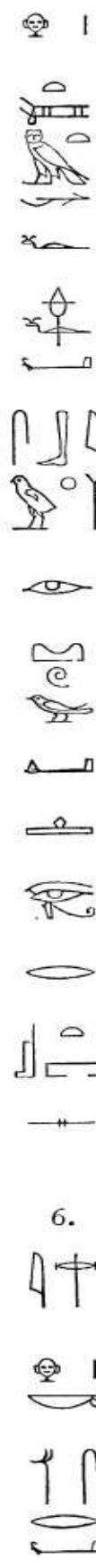
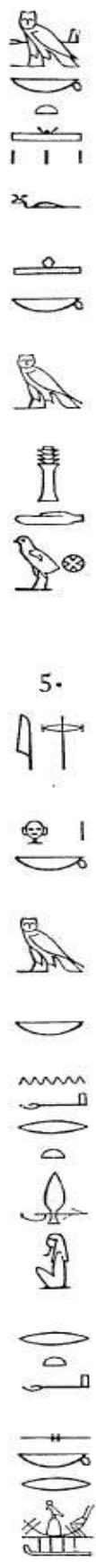
[From the Papyrus of Ani.]



## A Litany.

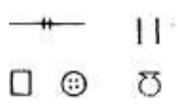
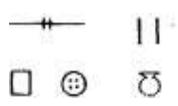
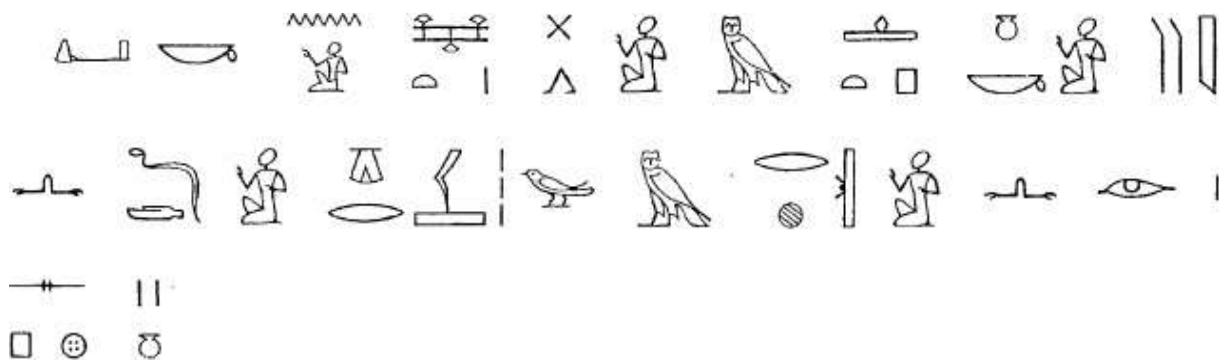
[From the Papyrus of Ani.]



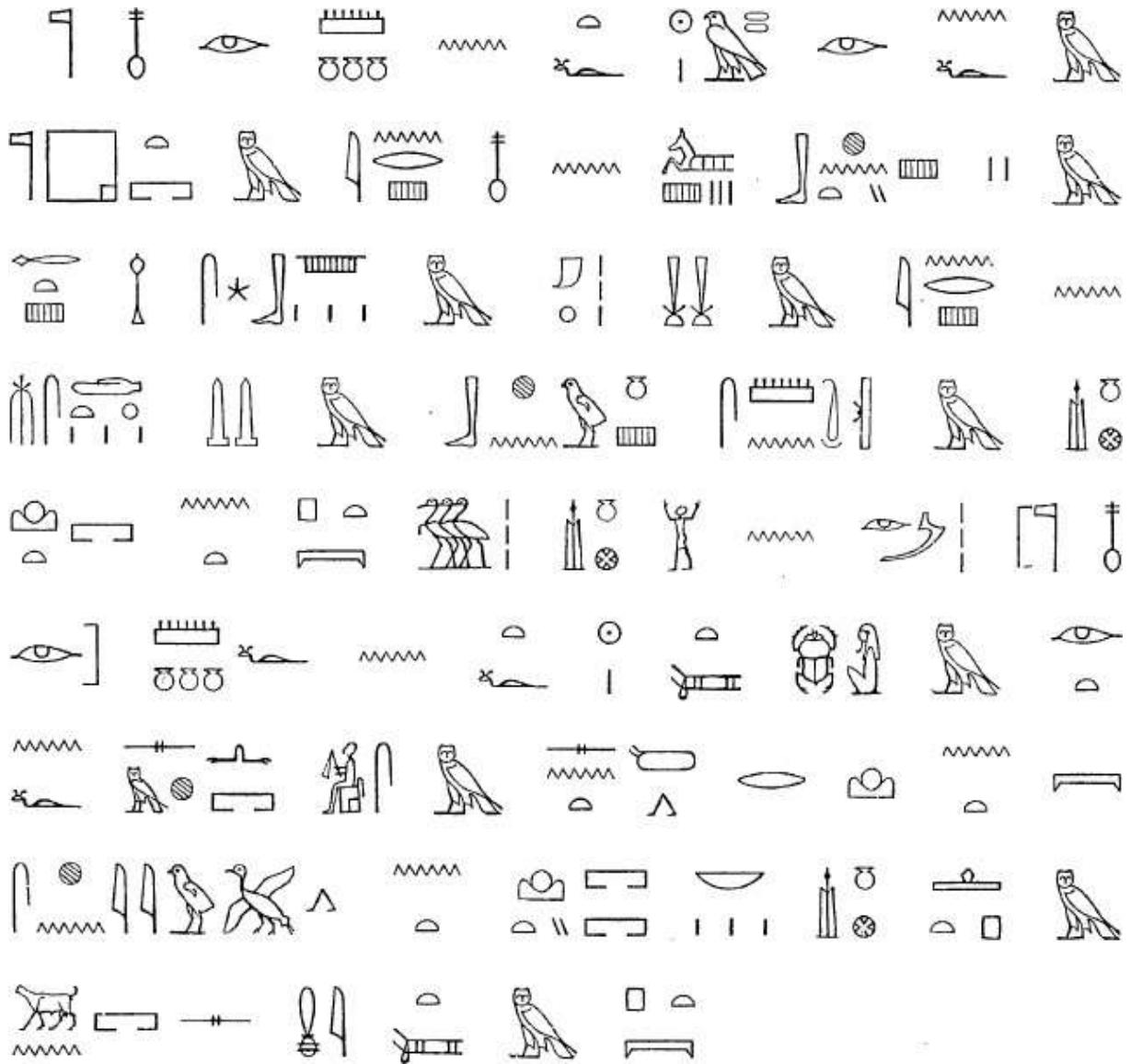


# A Prayer of Ani.

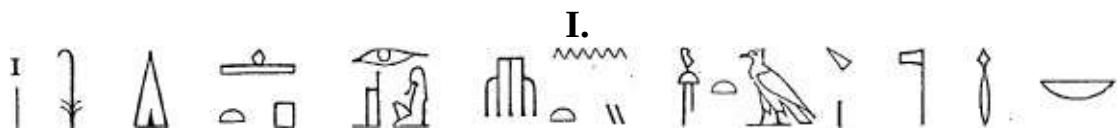
[From the Papyrus of Ani.]

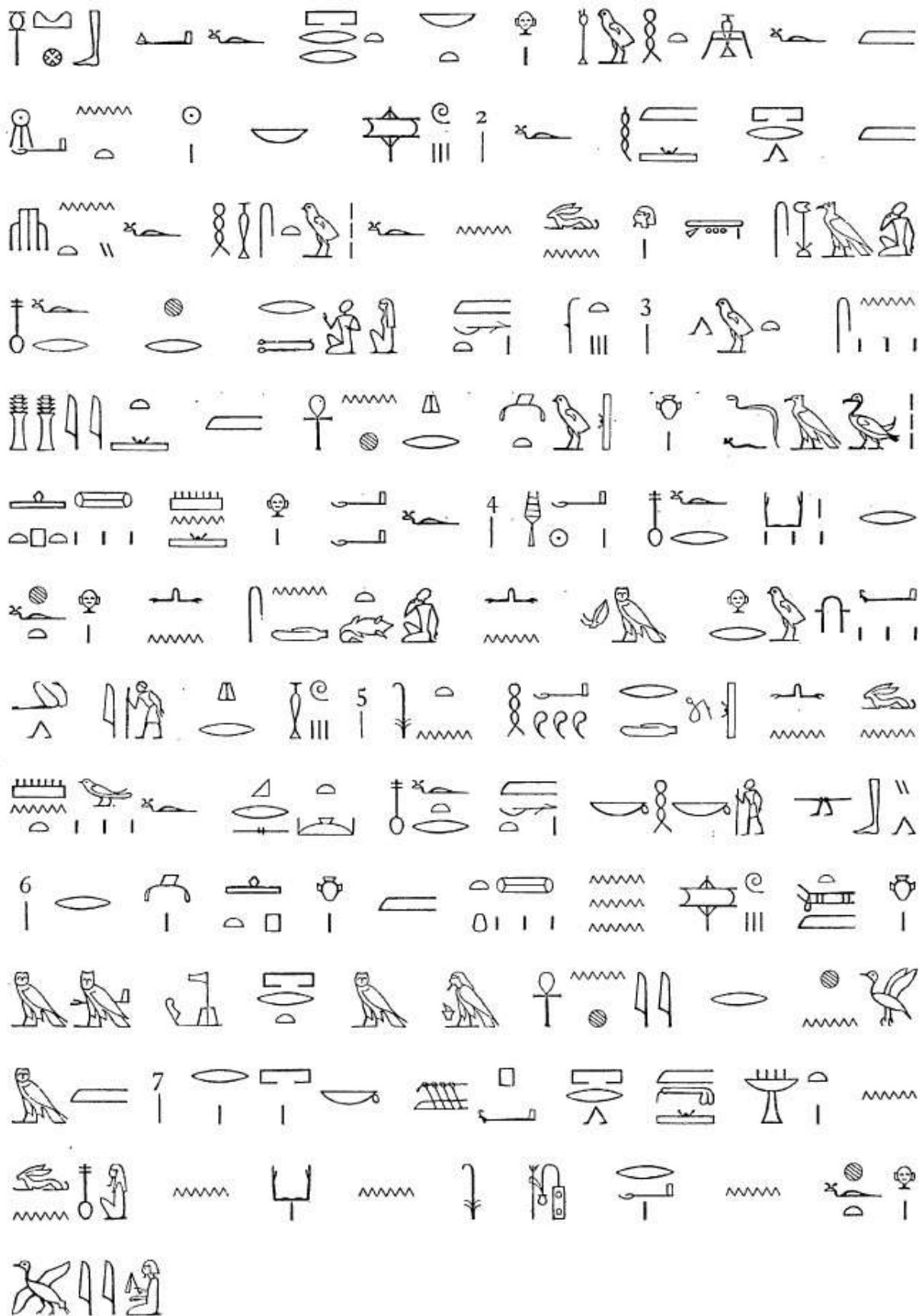


# Inscription of Seti I. King of Egypt.

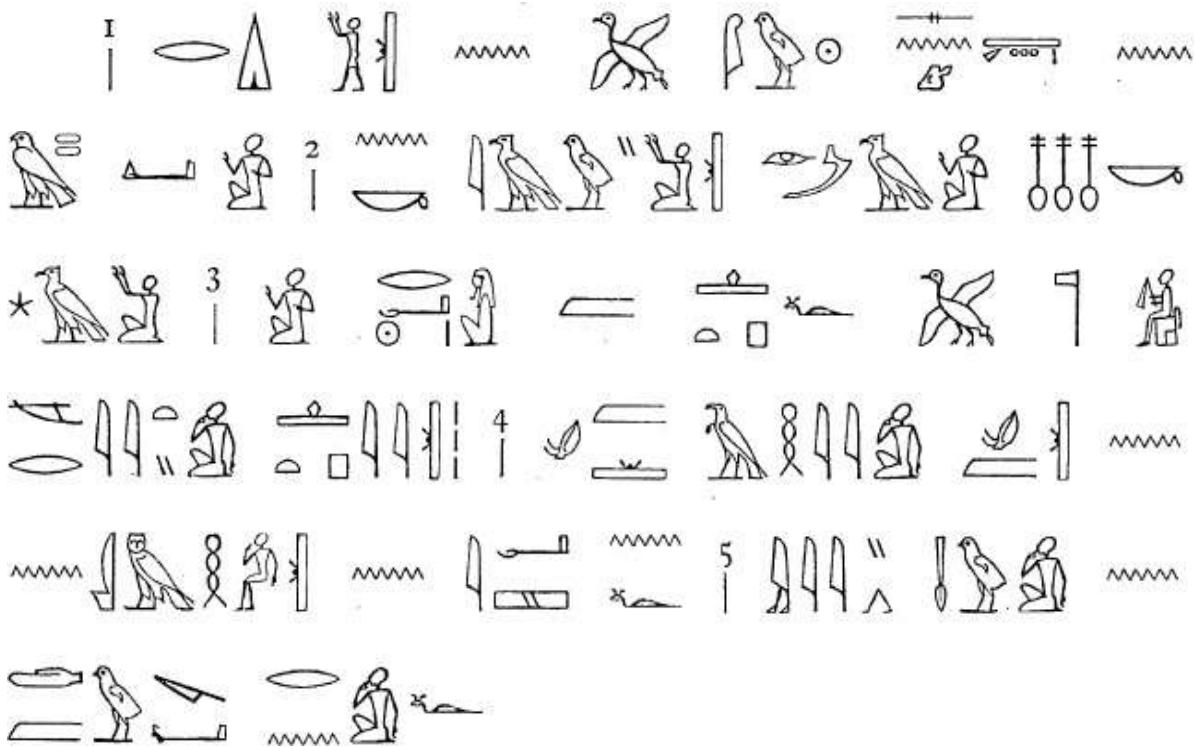


### Inscriptions of the scribe Pai.

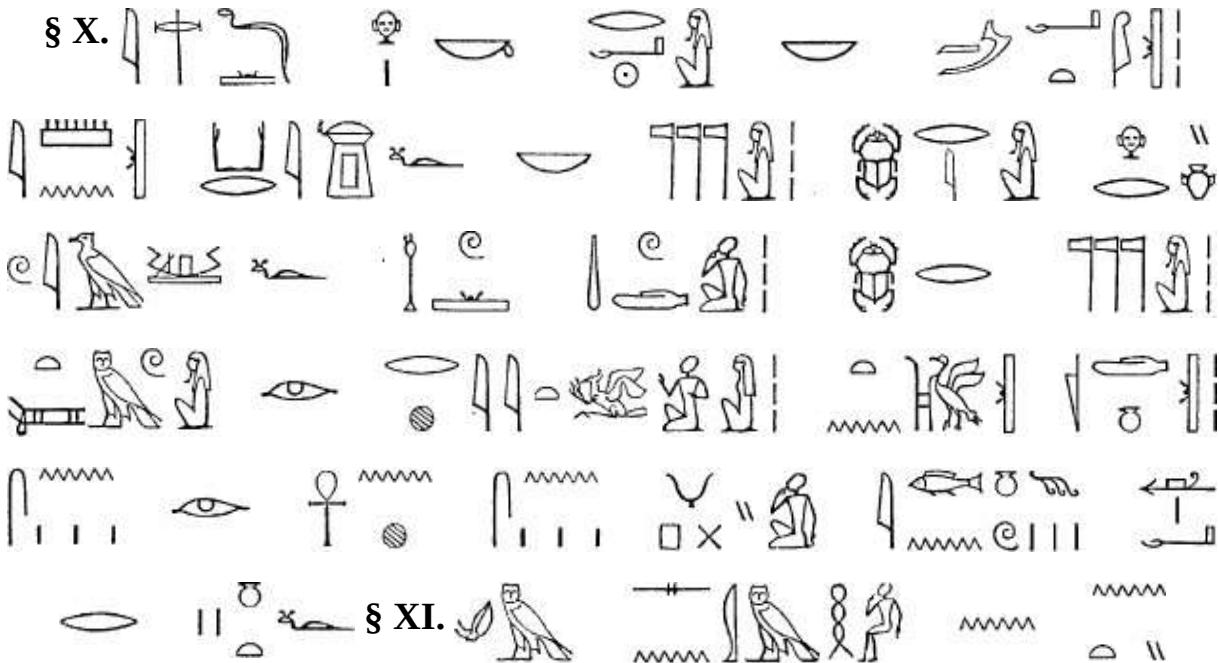




II.

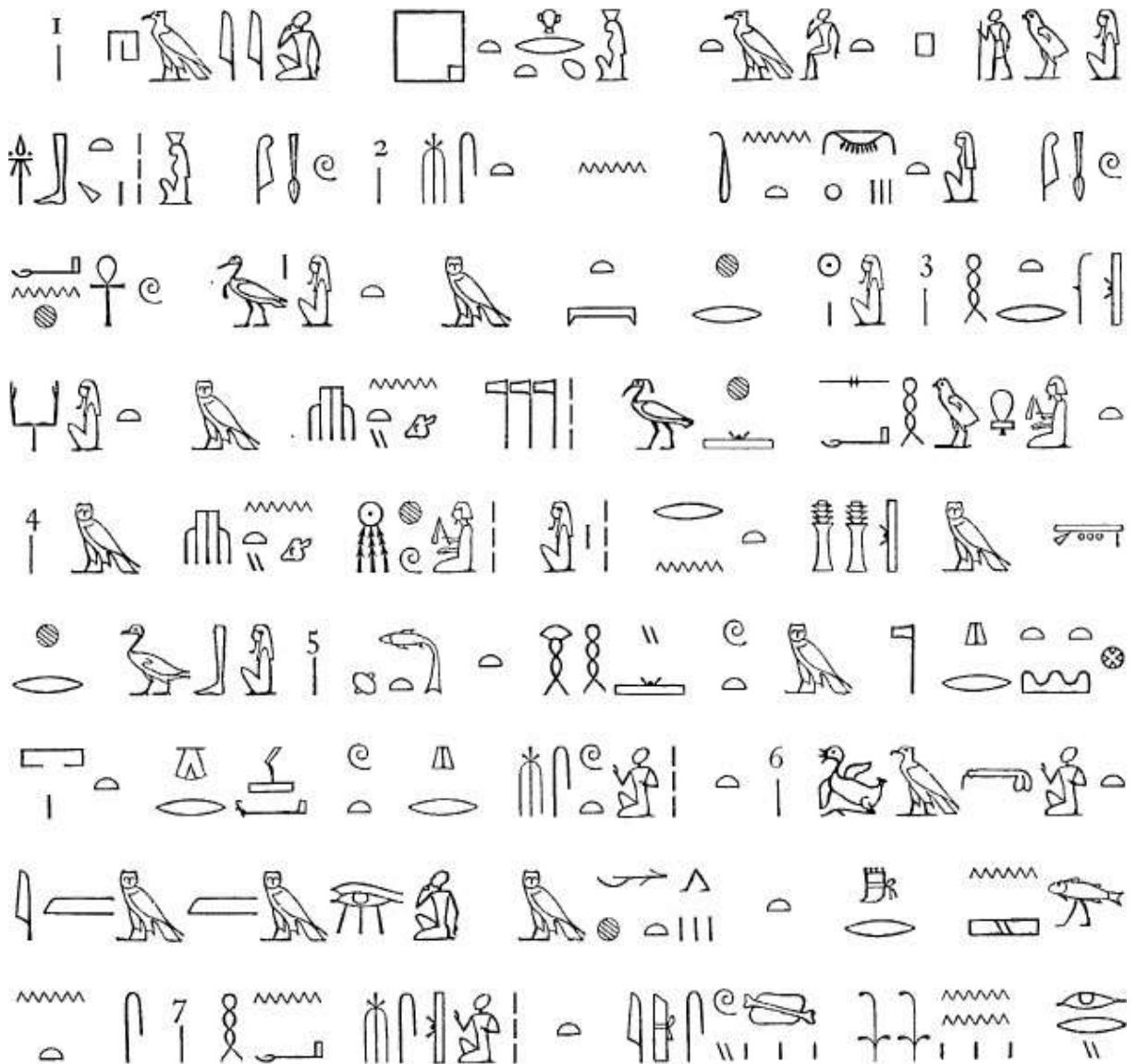


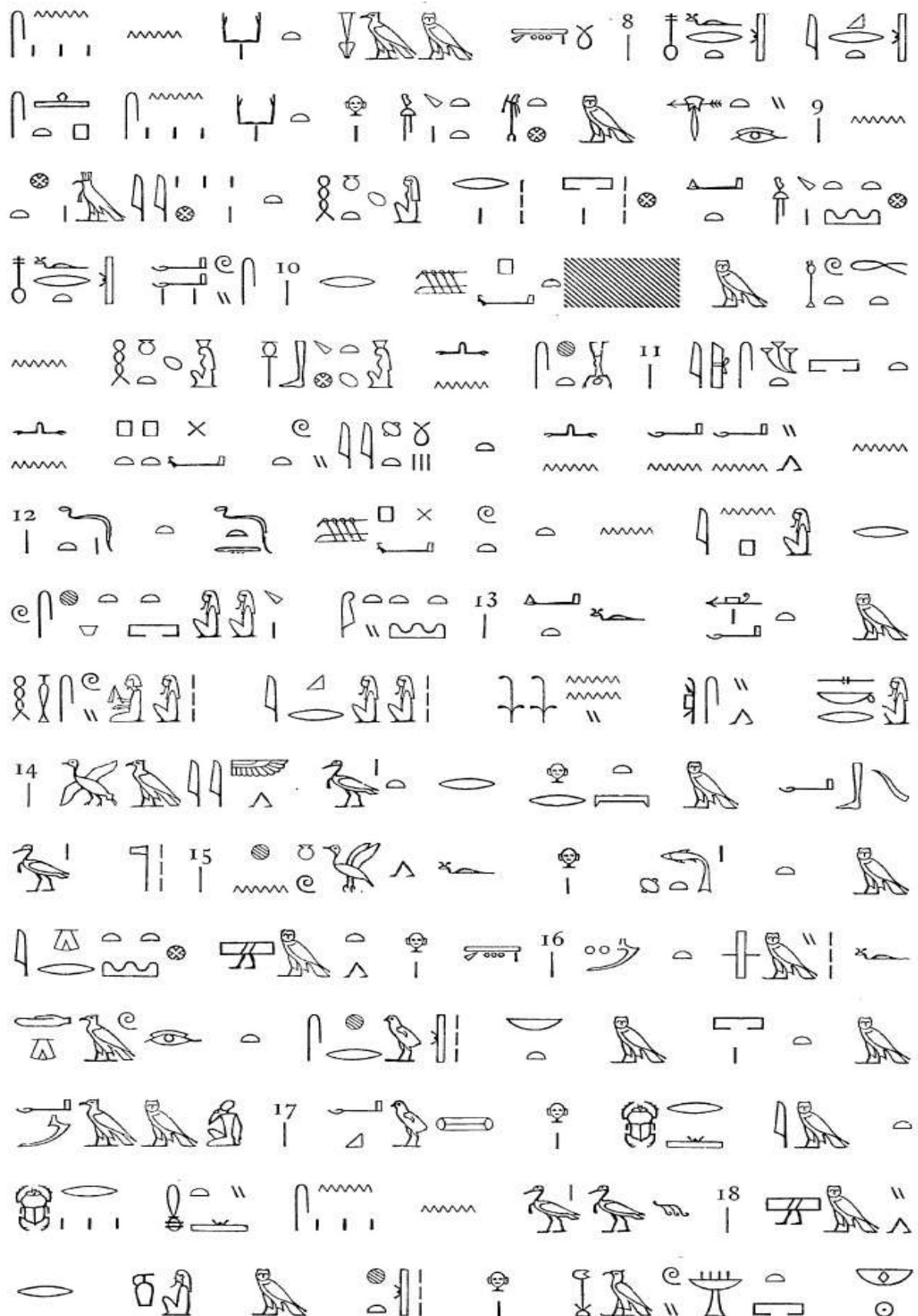
Hymn to Åmen-Rā.

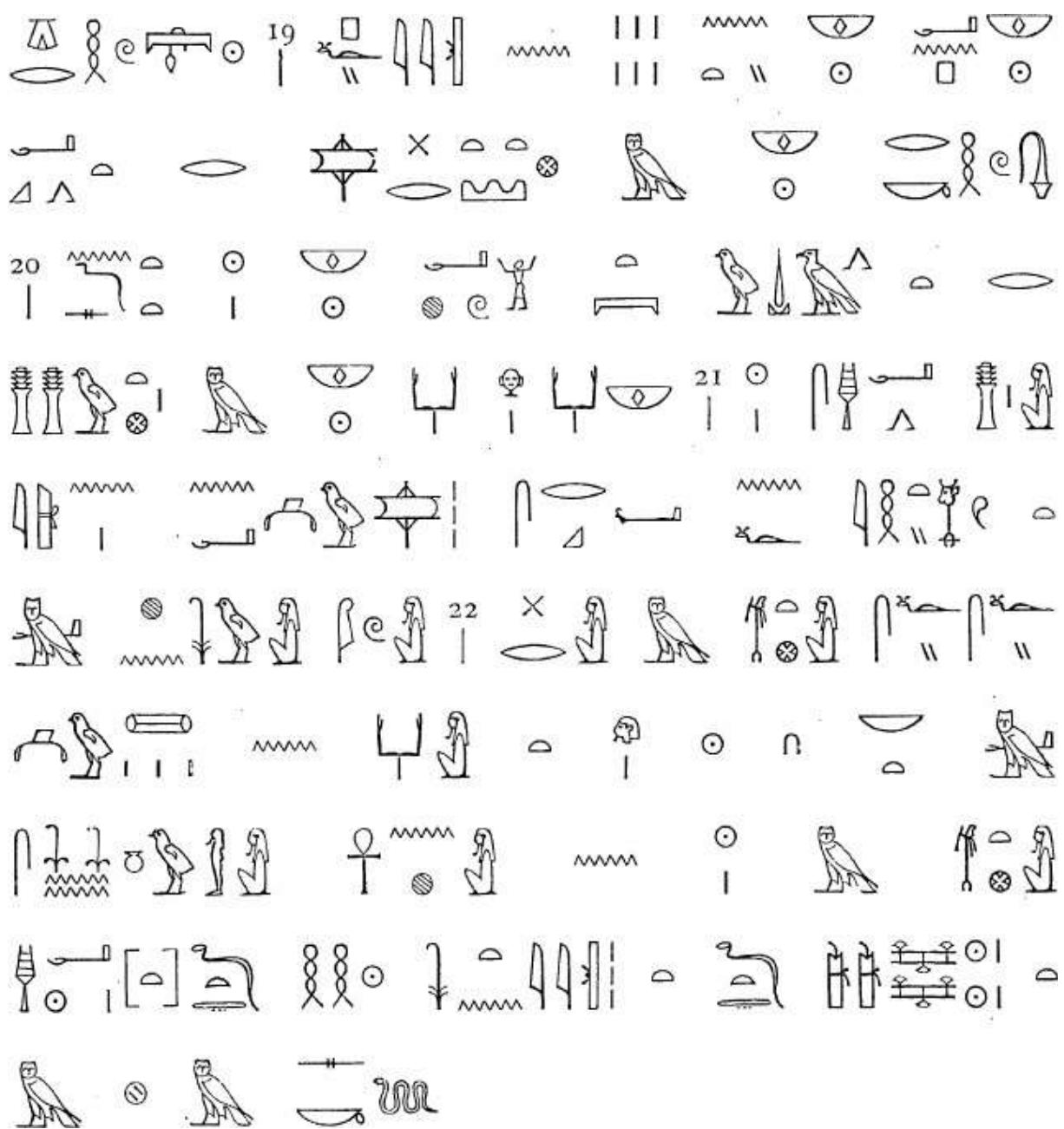




**Address to the lady Ta-χert-p-uru-ābṭu.**

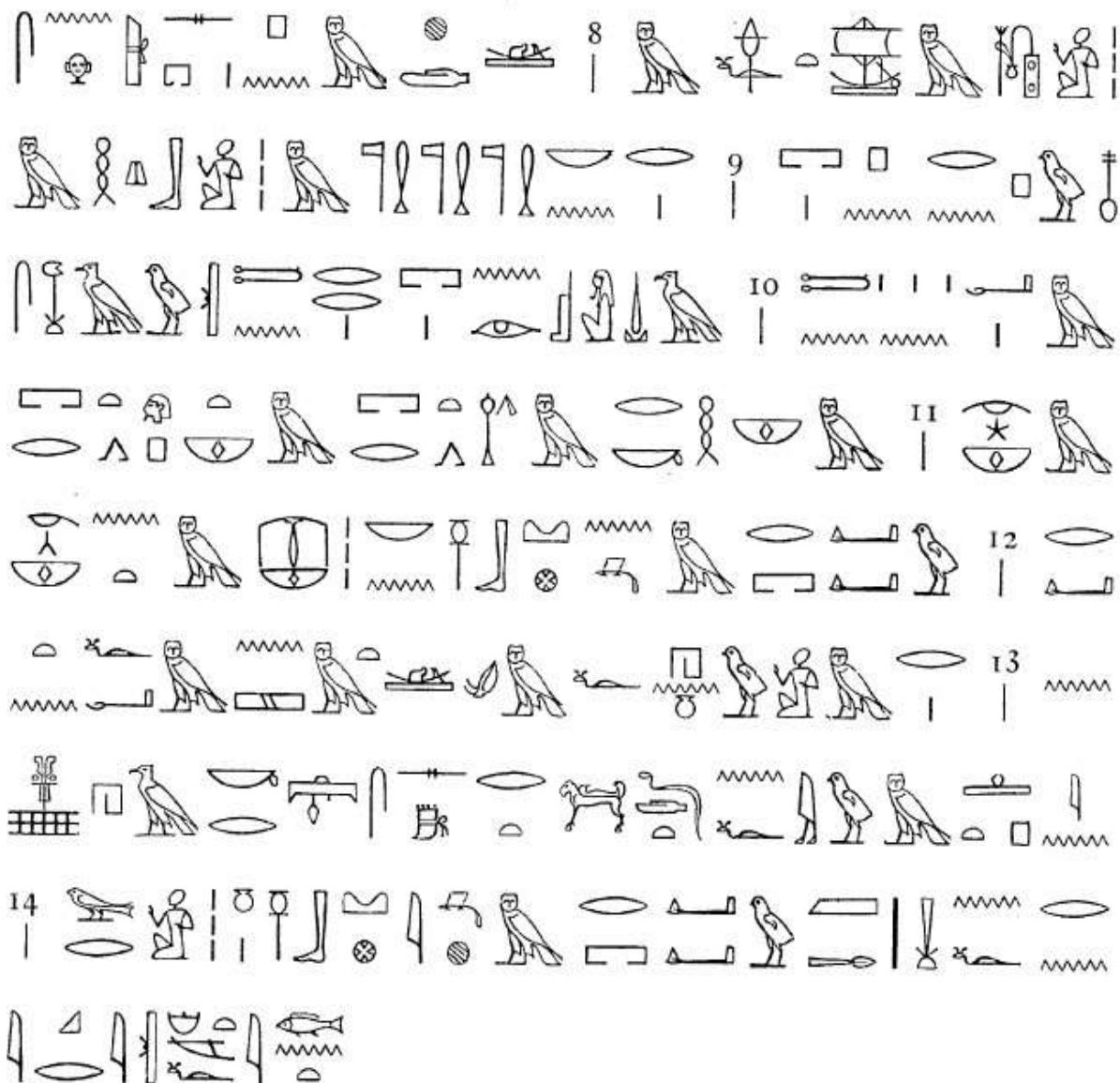






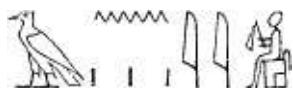
### Stèle of Tātāu.





# GLOSSARY.

## A



*Ani* a proper name



*eqesau* to cut off



*atet* moment

## À



*a* I, me



*a* I, me



*a* O



*a* O



*aau* old age



*aui* praise, adoration



*aax* to cry out

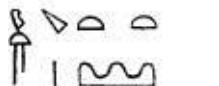
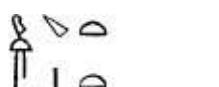
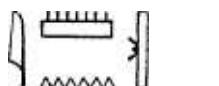
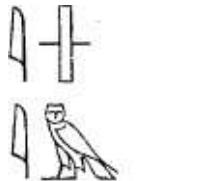


*au* to be



*auxemu* those who do not

	<i>Ausar</i>	Osiris
	<i>Auset</i>	Isis
	<i>auset</i>	place
	<i>ab</i>	heart
	<i>abu</i>	hearts
	<i>abi</i>	thirsty man
	<i>Abtu</i>	nome of Abydos
	<i>Abtu</i>	city of Abydos
	<i>Abtet</i>	funeral mountain of Abydos
	<i>Abtet</i>	the lady of Abydos
	<i>abeft</i>	monthly festival
	<i>api</i>	to decree, judge
	<i>apt</i>	judgment
	<i>apui</i>	messengers, openers
	<i>apu</i>	those
	<i>Ap-uat</i>	"opener of ways" i. e., the name of a god



*ām*      in, on, among, from, out of

*āmi*      the one in

*āmiu*      }  
*āmu*      } those dwelling in

*āmtu*      in

*ām*      gracious

*ām*      delights

*āmemmem*      to weep

*āmen*      hidden

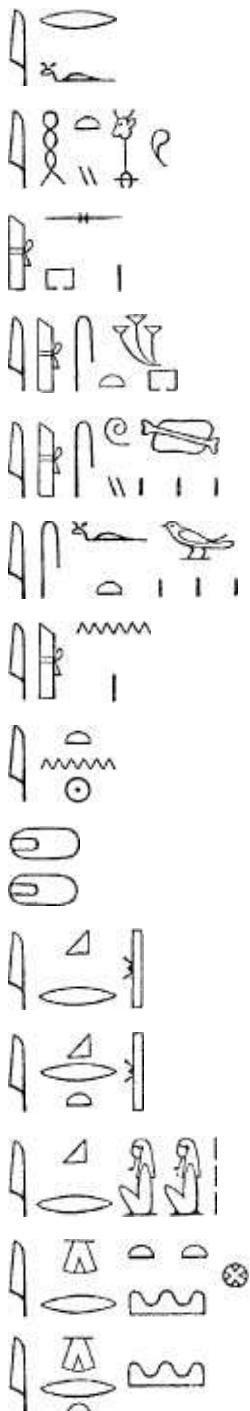
*Amenta*      the hidden place, the West

*Amentaiu*      those in the West

*Amentet*      } the funeral mountain or city on the west bank of the Nile

*āmax*      venerated

	<i>A<sup>m</sup>su</i>	name of a god or star
	<i>a<sup>n</sup></i>	not, without, destitute of
	<i>a<sup>n</sup></i>	by
	<i>a<sup>n</sup></i>	to bring, carry
	<i>A<sup>n</sup></i>	name of a god
	<i>A<sup>n</sup>nu</i>	Heliopolis
	<i>A<sup>n</sup>pu</i>	Anubis
	<i>a<sup>n</sup>nu</i>	skin, colour
	<i>a<sup>n</sup>er</i>	stone
	<i>A<sup>n</sup>t</i>	name of a female
	<i>A<sup>n</sup>-t<sup>s</sup></i>	a mythological place
	<i>a<sup>n</sup>et' hr<sup>d</sup></i>	homage to thee!
	<i>a<sup>r</sup></i>	then
	<i>a<sup>ri</sup></i>	to make, maker, to do
	<i>a<sup>rit</sup></i>	work
	<i>a<sup>ritu</sup></i>	made
	<i>a<sup>r</sup>u</i>	forms
	<i>a<sup>ref</sup></i>	therefore



<i>aḥti</i>	throat
<i>as</i>	tomb
<i>ast</i>	tomb
<i>asiu</i>	those who are rewarded with something
<i>asfet</i>	sins, faults
<i>asn</i>	breath of air
<i>aten</i>	disk
<i>atebui</i>	the two banks of the celestial Nile
<i>aqer</i>	to be prefect
<i>aqert</i>	a perfect thing
<i>aqeru</i>	perfected divine beings
<i>Akerlet</i>	a name of the underworld
<i>Akert</i>	

## Ā



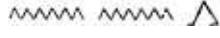
ā

hand, power

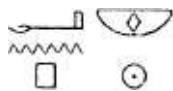
	<i>āāui</i>	the two hands
	<i>āa</i>	great
	<i>āāt</i>	great, mighty
	<i>āā</i>	might one
	<i>āu</i>	dilatation
	<i>āut ab</i>	joy, pleasure
	<i>āu hetep</i>	plenitude of peace
	<i>āu</i>	food, cakes
	<i>āui</i>	shipwrecked man
	<i>āb</i>	to meet
	<i>āb</i> <i>ābt</i>	pure
	<i>āmam</i>	to eat
		scribe
	<i>ān</i>	



*ānāni*



to break into



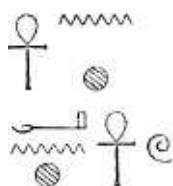
*ānp*

name of a festival



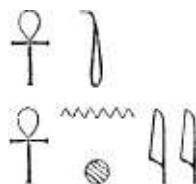
*ānχ*

to live, live!, life

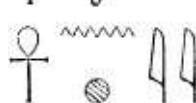


*ānχu*

to live

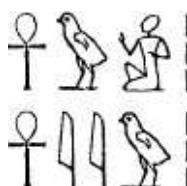


*ānχ-θ*



*ānχi*

living



living beings



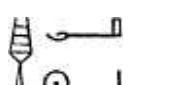
*ānχ*

land of life



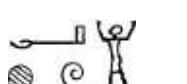
*āḥ*

to stand



*āḥā*

period of existence



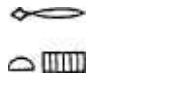
*āḥu*

to lift up, to support



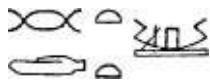
*āχ*

many



*āat*

a kind of stone



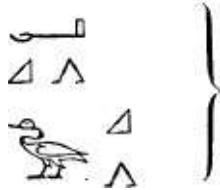
*ātet*

name of a boat of the sun



*āq*

just, true, equal



*āq*

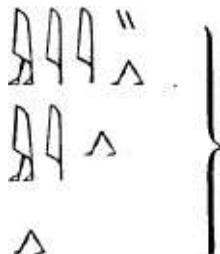
to enter, to go in



*āqu*

food

## I



*i*

to come



*iu*

to come

## U



*u*

they, them



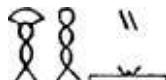
*uat*

way, road, path



*uat*

roads



*uaḥi*

to be permanent



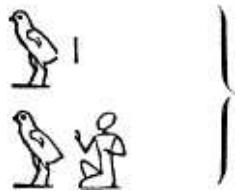
*Uast*

Thebes



*Uat'et*

name of a goddess



{

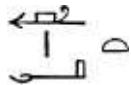
*uā* I, me



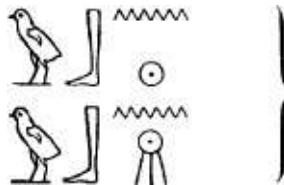
*uāa* boat



*uā* one



*uāt* one



{

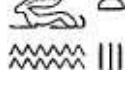
*uben* to rise (of the sun)



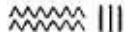
*un* to be, to exist



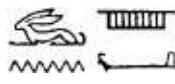
*unen* to be, is



*unenet*



things which are



*un* to open



*uniu* openers



*Un-nefer* a name of Osiris



*Unti* a name of god



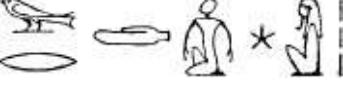
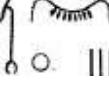
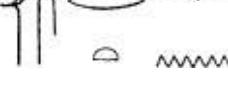
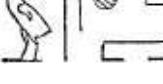
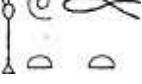
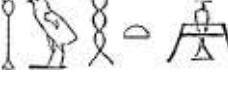
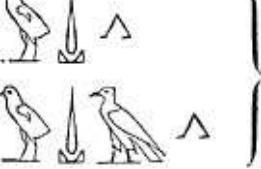
*ur* great, great one

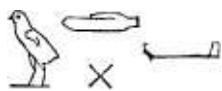


*uru* chiefs



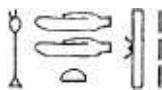
*Ur* name of a god

	<i>urt</i>	name of a crown
	<i>urjet</i>	those who rest
	<i>usu</i>	weak, feeble
	<i>usm</i>	electrum (?)
	<i>user</i>	to be strong
	<i>user</i>	power
	<i>Usertsen</i>	a king's name
	<i>usext</i>	a hall
	<i>usextet</i> <i>maatet</i>	hall of double right and truth
	<i>utit</i>	mummy bandages
	<i>utu</i>	to decree
	<i>utut</i>	decree
	<i>utjet</i>	altar of offerings
	<i>ut'a</i>	to go forth, set out
	<i>ut'at</i>	the eye of the Sun



*u*

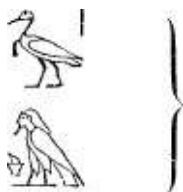
to shoot out



*fe fei*

commands

## B



*ba* soul



*ba* divine soul



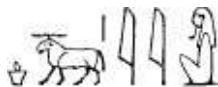
*baiu* souls



*baiu* divine souls



*ba* ram



*Bai* the divine Ram



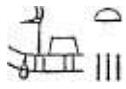
*Baba* proper name



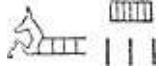
*Baabi* name of a god



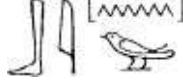
*ba-h* to overflow, inundate to flood



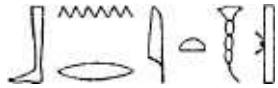
*bat* wonders, marvels



*bat* a kind of stone



*ban* evil, wicked



*bener bat* graciousness



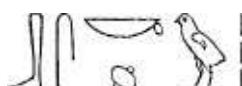
*bexenti*

pylons



*bexennu*

a kind of stone



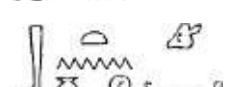
*beseku*

intestines



*betu*

to abominate



*betennu*

oppression

## P



*P*

the



*pa*

the



*Pai*

proper name



*Pai*

to fly



*paut*

company, cycle



*paulli*

the double company of the gods



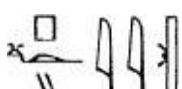
*Pu*

is



*Pui*

this



*pfi*

that



*pen*

this



*per*

house

	<i>per</i>	to come forth
	<i>peru</i>	
	<i>Perert</i>	thing which is brought forth
	<i>Pert</i>	appearance, manifestation
	<i>perxeru</i>	sepulchral meals of bread, beer, oxen, fowl, linen bandages, etc.
	<i>peh</i>	to arrive at, attain to
	<i>peh reru</i>	runner
	<i>pesf</i>	back
	<i>pesf</i>	to shine
	<i>pet</i>	heaven
	<i>petpet</i>	to break open
	<i>Pta h</i>	name of a god
	<i>Pta h-Sekeri-Tem</i>	the triad of Ptah, Socharis, and Tmu
	<i>pef</i>	to stretch out, extend

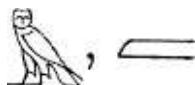
## F





<i>f</i>	he, his
<i>fen f</i>	nose

## M



*cm* in, among, upon, when, as, with



*emm* in



*emba h* in the presence of, before



*emma* with, from



*em rex* knowingly



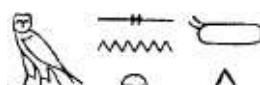
*em xenti* among



*em xet* following



*emxetu* followers



*em sent* round about, following



*cm sati* in front of



*maa* to see



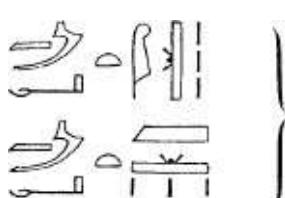
*maati* the two eyes



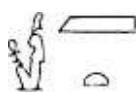
*manu* the mountain of the setting sun



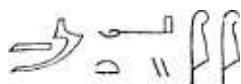
*maādr* to be strong, mighty



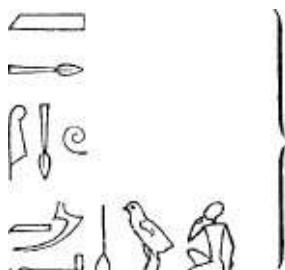
*Maāt* to be right and true, right and truth



*Maāt* the goddess of right and truth



*Maāti* twofold right and truth



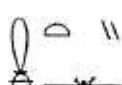
*Maā-cheru* one whose word is right and true



*maāu* winds



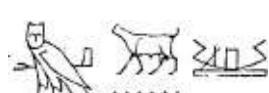
*mā* like, as



*māti* like, as



*mān* daily



*māxen* boat



*māket* strength, protection



*Mātenu* ways, paths

	<i>Mu</i>	water
	<i>mut</i>	mother
	<i>men</i>	to establish
	<i>men</i>	monuments
	<i>menxu</i>	beneficent, perfect
	<i>ment</i>	pain, sickness
	<i>ment</i>	daily
	<i>mer</i>	to love, be loved
	<i>meri</i>	loving
	<i>meriti</i>	beloved
	<i>meru</i>	will, wish
	<i>mert</i>	
	<i>mer</i>	superintendent
	<i>Mer-<i>tes'es</i></i>	a mythological locality
	<i>me<i>hit</i></i>	north wind
	<i>me<i>hta</i></i>	dwellers in the north
	<i>mestu</i>	what is born
	<i>mestu</i>	children



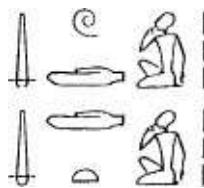
*mesjet* a kind of stone



*met* ten



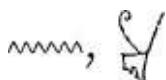
*meteru* to bear [false] witness



*metu*  
*mefet* }

words, speech

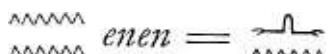
## N



*n* of, to, before, by, with



*an* not, without



*an* not, without



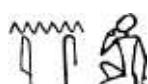
*nat* without



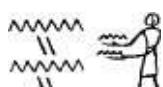
a mythological locality,



*na* I, me



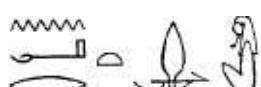
*nas* to call, invoke, proclaim



*nini* to do homage



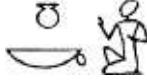
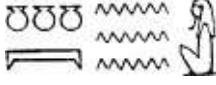
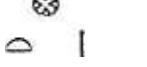
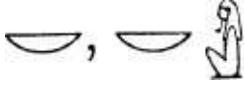
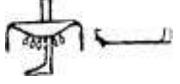
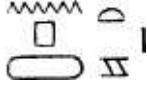
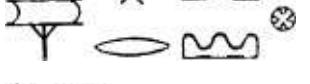
*naau* winds

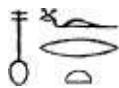


*Nart* name of a god



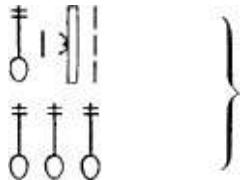
*nu* I, me

	<i>nuk</i>	I
	<i>Nu</i>	name of a god
	<i>Nut</i>	name of a goddess
	<i>nut</i>	city
	<i>nuti</i>	citizens
	<i>neb</i>	every, all
	<i>neb</i>	lord
	<i>nebu</i>	lords, all
	<i>nebt</i>	all, every, lord, lady
	<i>nub</i>	to form, to mould
	<i>Neb-cr-t'er</i>	name of a god
	<i>Nept</i>	inundated land
	<i>Nef</i>	him, to him
	<i>nefu</i>	winds
	<i>Nef-urtet</i>	a mythological locality
	<i>nefer</i>	to be good, or beautiful, a good thing
	<i>nefer-θ</i>	good



*nefert*

a good thing



*neferu*

beauties



*nemət*

to stride



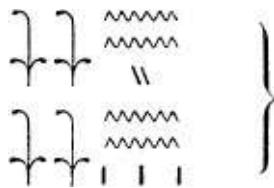
*nemmet*

step



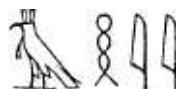
*nemeħ*

feeble, weak



*eneniu*

things which, those which



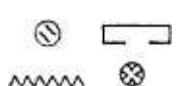
*neħi*

suppliant



*neħem*

to deliver



*Nexen*

name of a city



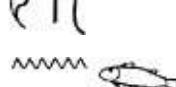
*nes*

her, it



*nes*

tongue



*nex*

to enter



*nexemet*

boat



*nek*

thee



*ent*

of, which

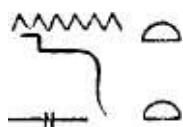


	<i>net</i>	thou
	<i>neter</i>	god, divine
	<i>neteru</i>	gods
	<i>neteru</i>	gods
	<i>neteri</i>	strong
	<i>neter henu</i>	priests
	<i>neter het</i>	temple
	<i>neter hetepu</i>	divine offerings
	<i>Neter-χert</i> <i>Neter-χerlet</i>	the underworld
	<i>enti</i>	of, who, which
	<i>entef</i>	he, him
	<i>entek</i>	thou



*net'em*

sweet, pleasant



*net'esetet*

little

## R



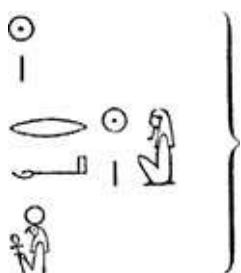
*er*

for, from, against, more than, to



*er hert*

upwards



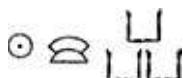
*Rā*

the Sungod



*Rā-Heru-xuti*

Rā-Harmachis



*Rā-χā-kau*

prenomen of Usertsen III.



*Rā-χeper-ka*

prenomen of Usertsen I



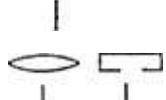
*Rā-Tem-χeperiā*

a triad of gods



*re*

mouth



*re-per*

temple



*re-peru*

temples



*eref*

therefore



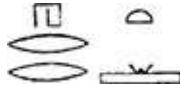
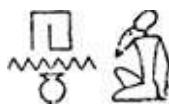
*ren*

name

	<i>Ren-<i>a</i>qer</i>	a proper name
	<i>renpit</i>	year
	<i>renput</i>	years
	<i>rex</i>	to know
	<i>rexit</i>	intelligent beings
	<i>rek-<i>h</i></i>	name of a festival
	<i>rek-<i>h</i>u</i>	heat
	<i>rel</i>	men and women
	<i>reθ</i>	
	<i>ru-<i>f</i></i>	to grow
	<i>erfāt</i>	to give
	<i>erfā</i>	

## H

	<i>hai</i>	O
	<i>haker</i>	name of festival
	<i>hamemet</i>	human beings
	<i>hennu</i>	to praise

*hennu*

praises

*hru*

day

*hereret*

what is pleasing

## H

*haiu*

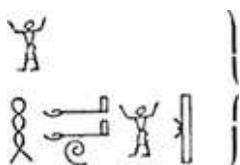
naked man

*hatu*

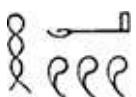
foul, filth

*hu*

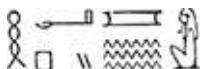
food

*haaau*

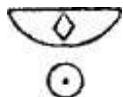
to rejoice

*ha*

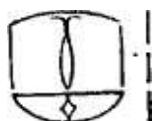
limbs, members

*Hapi*

the Nile

*heb*

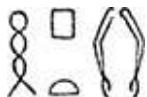
festival

*hebu*

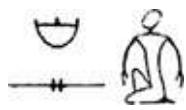
festivals

*hebsu*

clothing

*hept*

to embrace



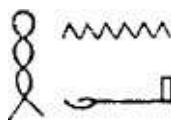
*hems* to sit



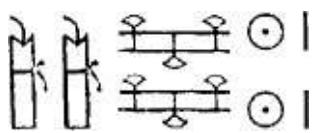
*hemt* wife



*hen* Majesty, priest



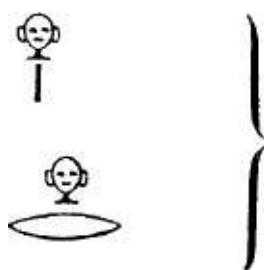
*henā* and, with



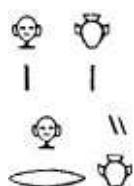
*henti* two periods of 60 years each



*hent* mistress, lady



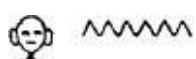
*her* to, for, on, upon, by



*her-ab*

*heri-ab*

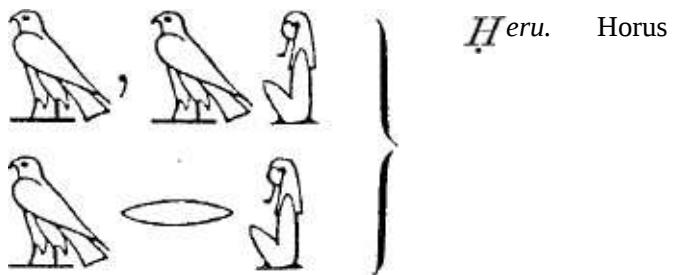
within



*her entet* because



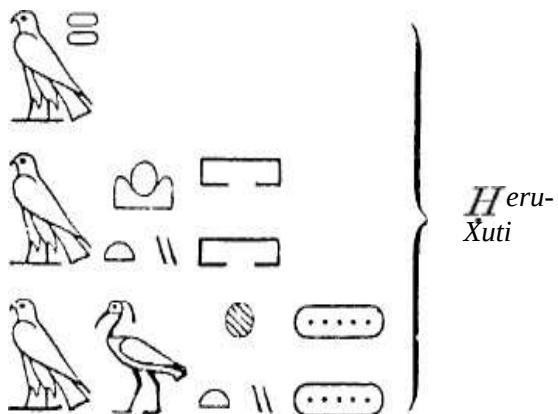
*hers* thereat



*Heru.* Horus



*Heru-nub* golden Horus



*Heru-Xuti* Harpocrates



*hrā* face



*hrāu* faces



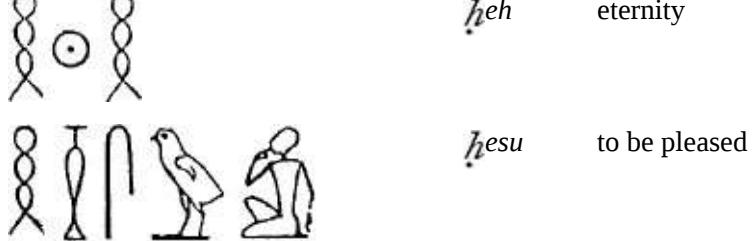
*heru* terrors



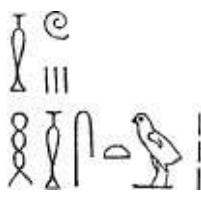
*hert* celestial regions



*heh* eternity



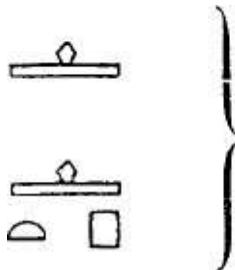
*hesu* to be pleased



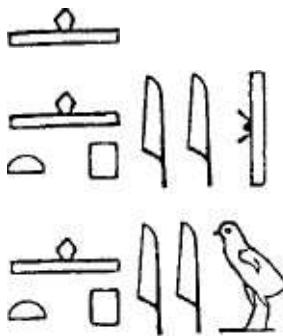
*hesu* }  
*hestu* } favours



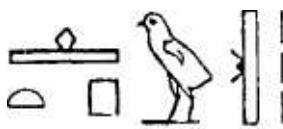
*hesui* favoured ones



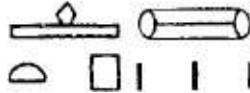
*hetep* to rest, to repose, to be at peace, to set down, peace, to set (of the sun)



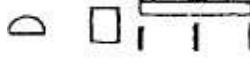
*hetepiu* those who give peace



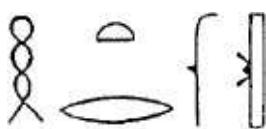
*hetepu* offerings



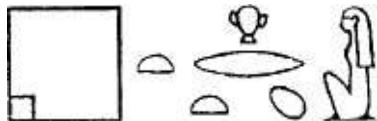
*hetepet* offerings



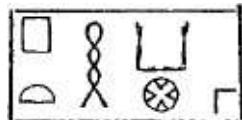
*hetra* to pay something due



*H*et-hert Hathor



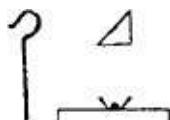
*H**et-*  
*Ptah-ka*



*het'* white



*het't'ut* light



*heq* to rule



*heq* beer, ale

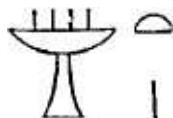


*heqert* hungry



*H**eqt* name of a goddess

X



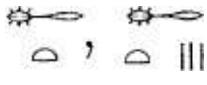
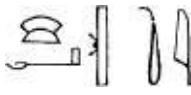
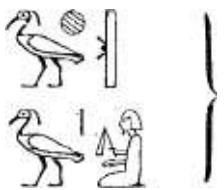
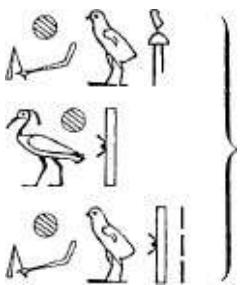
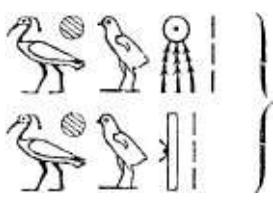
*χaut* table, altar

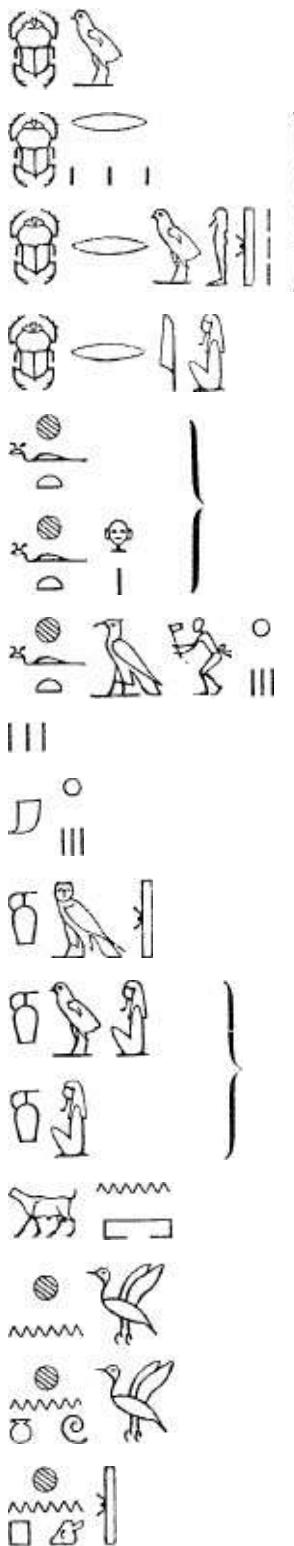


*χauit* altar

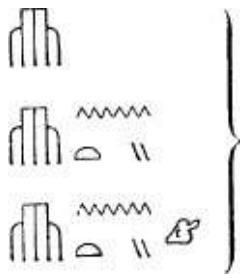


*χabesu* stars

	<i>xat</i>	dead body
	<i>xat</i>	body, bodies
	<i>xā</i>	to be crowned
	<i>xā-thā</i>	crowned
	<i>xā</i>	crown
	<i>xu</i>	a spiritual part of a man
	<i>xu</i>	to glorify, be glorified, to protect
	<i>xu</i>	rays of light
	<i>xu</i>	shining, spiritual beings
	<i>xut</i>	horizon
	<i>xebent</i>	sin, wickedness
	<i>xeper</i>	to come into being



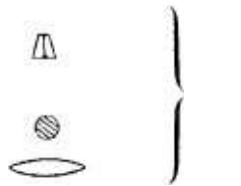
<i>xeperu</i>	product, what exists
<i>xeperu</i>	transformations, forms of existence
<i>xepera<i>i</i></i>	a god of creation
<i>xeft</i>	towards, opposite, in face of
<i>xefta</i>	enemies
<i>xemt</i>	three
<i>xemt</i>	copper, bronze
<i>xnem</i>	to join, to unite
<i>xnemu</i>	a god of creation
<i>xen</i>	interior of
<i>xen</i>	to alight, to hover over
<i>xennu</i>	
<i>xenp</i>	to draw out



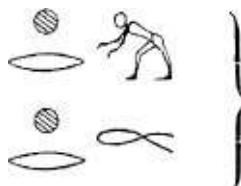
*xenti* before, dwelling at



*xensu* name of a god



*xer* under, to, with



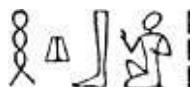
*xer* to cast down, be overthrown



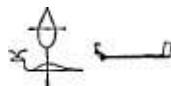
*xer-aba* a city near Memphis



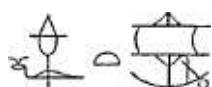
*xeru* voice, word



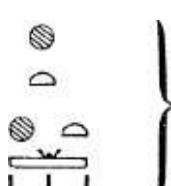
*xer hebu* chief readers



*xesef* to meet, to repulse



*xeseft* to sail up the river



*xet* things



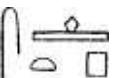
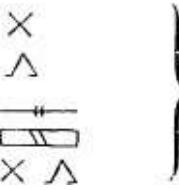
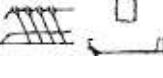
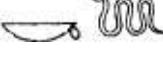
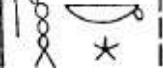
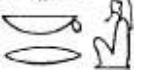
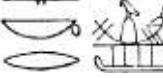
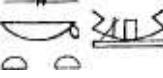
*yet* to float down the river

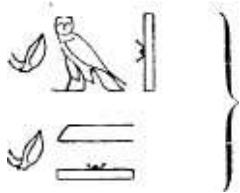
## S

	<i>s</i>	she, it, her, sign of the causative
	<i>sa</i>	son, child
	<i>sa Rā</i>	son of the Sun
	<i>Sa</i>	the god of intelligence
	<i>sam ta</i>	burial
	<i>sat</i>	earth
	<i>satu</i>	to shine, rays
	<i>sās</i>	six
	<i>sām</i>	to eat
	<i>sāmiu</i>	devourers
	<i>sānχ</i>	to vivify
	<i>sār</i>	to bring forward
	<i>sāḥā</i>	to make to stand up
	<i>sāḥā</i>	the spiritual body
	<i>su</i>	he, him
	<i>suat</i>	to make to travel

	<i>Seb</i>	the god of the earth
	<i>sebu</i>	doors
	<i>sebau</i>	fiends
	<i>sebi</i>	to pass on
	<i>sep</i>	case, moment, time
	<i>sep sen</i>	twice, duplicity
	<i>sepu</i>	times
	<i>sefisefi</i>	abundance
	<i>smauii(?)</i>	uniter of North and South
	<i>sem</i>	to guide, leader
	<i>smai</i>	to accuse
	<i>smait(?)</i>	half monthly festival
	<i>smen</i>	to establish
	<i>sen</i>	they, them
	<i>sen</i>	two
	<i>sent</i>	twice
	<i>sen</i>	brother

	<i>sensen</i>	bases of statues
	<i>senb</i>	good health
	<i>sennu</i>	image
	<i>sen ta</i>	adoration
	<i>senjet</i>	to fear, fear
	<i>senjet</i>	timid man
	<i>seru</i>	nobles, chiefs
	<i>serq</i>	to make to breathe
	<i>sexा</i>	to remember, remembrance
	<i>sexu</i>	to glorify
	<i>sexeper</i>	to make to come into being
	<i>sexem</i>	shrine
	<i>sexem</i>	strong
	<i>sexeniu</i>	those who make to alight
	<i>sexer</i>	to overthrow
	<i>sexeru</i>	things which go on, affairs, plans, schemes

	<i>sexet</i>	to be overthrown
	<i>sch<sup>h</sup>eru</i>	to drive away
	<i>se<sup>h</sup>etef</i>	to illuminate
	<i>se<sup>h</sup>eq</i>	to cut, to sever
	<i>se<sup>h</sup>etep</i>	to lay to rest, to appease
	<i>sex</i>	to pass, motion
	<i>sexcp</i>	to receive
	<i>sek</i>	infinity
	<i>sek</i>	to draw on
	<i>seku</i>	those who set
	<i>Seker</i>	name of a god
	<i>seker</i>	name of sacred boat
	<i>sektet</i>	a boat of the sun
	<i>seqa</i>	to exalt
	<i>se<sup>h</sup>er</i>	silence
	<i>sta</i>	to be towed along



*setem* to hear



*suten* king, royal



*suteni* sovereignty



*suten ān* royal scribe



*suten net (or bāt)* King of the North and South



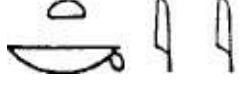
*Suten-henen* Heracleopolis



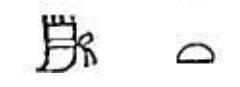
*suten Hetep fā* give a royal offering!



*setekeni* those who make to enter



*st'ert'* a lying down

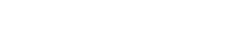


*st'eri'* a lie down

## SH



*xāt* slaughter



*Su* name of a god



*xu* light



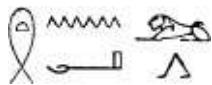
*xeps* sacred, holy



*xem* to go



*xen* to curse



*xenār* to repulse, be repulsed



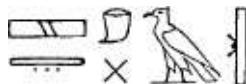
*xenbet* body



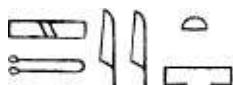
*xesi* to follow



*xet H eru* "Lake of Horus", a mythological locality



*xeta* hidden

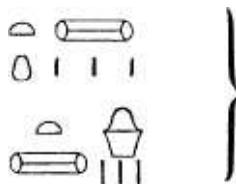


*xeθit* hidden place

## T



*t* thee, thou



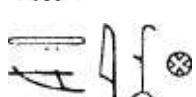
*ta* bread, cakes



*ta* land, the earth



*taui* the lands of the North and South, the world

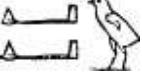
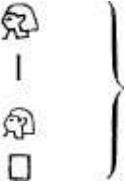
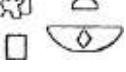
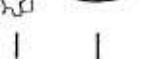
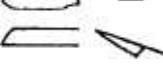
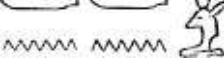
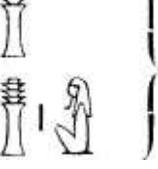


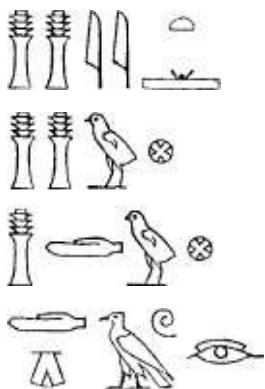
*Ta-mer a* a name of Egypt

	<i>Ta-t'esertet</i>	the underworld
	<i>tu</i>	thee, mark of the passive
	<i>tepā</i>	to smell
	<i>tep̄het</i>	storehouse
	<i>tef</i>	father
	<i>Tem</i>	a god of Heliopolis
	<i>Temu</i>	
	<i>tem ab</i>	strong of heart
	<i>temt</i>	sledge
	<i>ten</i>	ye, you
	<i>ten</i>	how many
	<i>traiui</i>	morning and evening
	<i>texenui</i>	a pair of obelisks

## T

	<i>fā</i>	to give, giver
	<i>fā fāiu</i>	givers
	<i>Tātāu</i>	name of a man

	<i>t<u>u</u></i>	mountains
		
	<i>t<u>u</u></i>	
	<i>t<u>u</u></i>	evil, sin
	<i>t<u>ua</u></i>	a hymn of praise
	<i>t<u>ua</u><i>u</i></i>	to praise, adoration
	<i>t<u>uat</u></i>	the underworld
	<i>t<u>ep</u></i>	head, upon, first
	<i>t<u>ep</u> <i>t</i></i>	name of a festival
	<i>t<u>ep</u> <i>re</i></i>	utterance
	<i>t<u>emu</u></i>	to pronounce
	<i>t<u>emt</u></i>	knife
	<i>t<u>en</u> <i>ten</i></i>	confidence, boldness
	<i>t<u>et</u></i>	the trunk containing the body of Osiris
	<i>t<u>ette</u><i>t</i></i>	to be stable, firm
	<i>t<u>ette</u><i>tit</i></i>	duration



*Tettefu* }  
*Tettu*      name of a town  
*tekau*      to see

## TH

	$\theta$	thou, thee
	$\theta en$	ye, you
	$\theta ent-nubt$	name of a woman
	$\theta est$	vertebrae

## TCH

	$t'a$	to go forth
	$t'a$	husband
	$t'ai$	fiend
	$t'fau$	funeral food or meals
	$t'et$	body



*t'etta* eternity, for ever

*t'e ⲥ* to speak, to declare

*t'e ⲥet* words, things said

## K



*k* thou, thee, thy



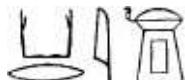
*ka* the double of a man



*kau* doubles



*ka* a divine doubles



*karā* shrine



*kaḥrāka* a festival



*kuā* I, me

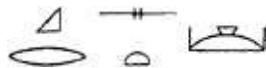


*keḥek* old age

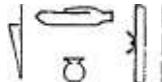
## Q



*qemāiu* those in the south



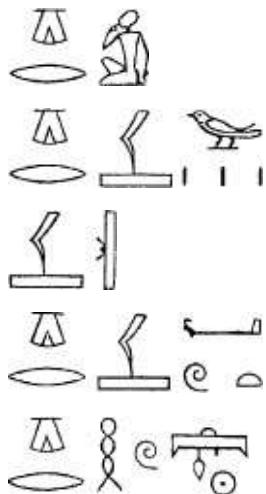
*qeriset* burial



*qeṣet* dispositions, natures

## K

silence



*k̄er*

wicked, evil

*k̄er*

to possess

*k̄er-tu*

furnished

*k̄er-hu*

night



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