

STUDIES
IN EGYPTIAN SYNTAX

BY

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PREFACE.

THIS BOOK

has been written with a double purpose: on the one hand to put forward some ideas which appear to be new; on the other, to give a comprehensive treatment of certain syntactic constructions. Its twenty-seven chapters fall into three parts. The first is concerned with what I call the prospective forms, which are new with the exception of the *šdmti.fi* form. The second is a group of four miscellaneous chapters, of which two point out hitherto unnoticed uses of well-known constructions, and two deal with a use and a form not previously given full recognition. The third part includes an attempt to give an exhaustive account of the use, in Middle Egyptian, of two negative words. The title of the book is not, perhaps, a quite accurate description of the contents, some of the chapters not being strictly syntactic studies.

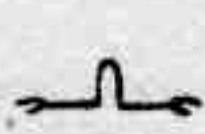
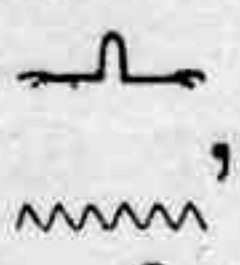
The writing has extended over a considerable time, with many interruptions, and often in circumstances of peculiar difficulty; this accounts in part for the volume's manifold imperfections, of which the author is very conscious. The scheme has been altered more than once; the third part, originally intended to comprise some four or five chapters, has been expanded to nineteen, and as there are limits to space and time this has resulted in several articles destined to appear here being either held over for another occasion or remaining unwritten. The latter is the case with the discussion of the Prospective *šdm.f*, the omission of which leaves the first part incomplete.

I hope that one effect of the book will be to convince its readers that Egyptian verbal forms and constructions are specialized to express past, present and future tenses to a greater extent than has been recognized hitherto. I would here state my opinion for what it may be worth that during the last thirty years Egyptian philologists have stood too much under the influence of the Semitic categories of perfect and imperfect—the completed and the non-completed event. In happy contrast with the two or three tenses of the older Semitic languages, Egyptian possesses a great wealth of finite forms and constructions, only one of which goes back to the Semito-Egyptian stock, all the rest being native products. It is clear, if anything is, that when Egyptian became an independent language it broke right away

from the old temporal limitations and evolved as many finite expressions as it wanted along lines entirely its own, allowing the single finite form that it had brought over to lapse from one diminution of its scope to another, a transplanted growth languishing in an unfriendly soil. Thus, whatever may be true of other features of Egyptian, the evolution of its temporal system is definitely not that of Semitic, and we have no reason at all to conform it with the abnormal and inadequate categories of the latter. Probably all its temporal expressions can be described in terms of relative past, present and future—that is, past, present, future from the standpoint of a moment in time which may itself be past or present or future.

It will be noticed that much of my work assumes the views of the relative forms put forward recently by GARDINER and SETHE, and on the connection of *šdm.f* with the participles which was first put forward by ERMAN. I dissent, however, as does GARDINER, from ERMAN'S view that *šdm.f* is derived from the imperfect participle alone. We are now clear on the point that the differences of form exhibited by the *šdm.f*'s reflect corresponding differences of the various participles on which they are based.

THE METHOD EMPLOYED


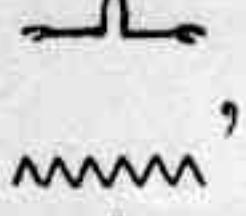
in exposition will doubtless be regarded by many as extremely tedious. When I began forming my own views as to the purport of some syntactic constructions, it seemed to me that the best way to study these was not to generalize from a few specially cogent instances, but to collect as many examples as possible within certain chronological limits assigned by the circumstances. Thus, for a Middle Egyptian construction, these limits would be respectively the XI Dyn. and the time when this phase of the language is no longer written with sufficient accuracy or understanding to provide reliable material. In such delicate cases as the distinction between  and , or the presence or absence of a final *t*, we can hardly go much beyond the middle of the XVIII Dyn. Having collected my data, sometimes running into hundreds of entries, I then classified them into as many categories as they would go, studied these, and wrote up the result, noting such examples as might seem, for one reason or another, to militate against my general conclusions. In some chapters I have adduced every single example that I have been able to find. Wearisome as such methods are for both reader and writer, they have these advantages, that the former is offered ample material from which to form his own opinion, and the latter is less likely to be later confronted with instances which he has not taken into account and which may modify or subvert his conclusions.

OLD AND MIDDLE EGYPTIAN

are almost exclusively dealt with in this book, the second much more than the first. I had better define clearly what I mean by these terms. The language of the hieroglyphic (and hieratic) texts apart from the temple-inscriptions of the Graeco-Roman period falls into three

successive and well-marked stages: Old, Middle and Late Egyptian. By Old Egyptian I mean the written idiom of the Old Kingdom, including the Pyramid Texts (Early Old Egyptian), which idiom survived until very late times in copies of old spells and rituals and was even used to some extent for original documents in the Saïte Period. By Middle Egyptian I mean that idiom which first appears in writing in the Eleventh Dynasty, has its Golden Age in the Twelfth and its Silver Age in the first half of the Eighteenth, and continues to be employed for inscriptions, less and less correctly and frequently, for a good thousand years afterwards—Piankhy's stela, for example, is in Middle Egyptian, and very good Middle Egyptian too, for his time; and even the Rosetta Stone is trying to reproduce the same idiom. The Coffin Texts of the Middle Kingdom are in Middle rather than Old Egyptian, although some of them present transitional features. By Late Egyptian I mean what everyone else means by it; it begins to make itself distinctly felt in the Annals of Tuthmosis III, and its whole-hearted reduction to writing seems to have been one of the naturalising reforms of Akhenaten.

It is important to remember that these terms refer to written idioms,¹ sometimes running concurrently, and therefore not assignable to definite periods, except as to their first emergence. There are transitional documents in which Old and Middle, Middle and Late, overlap; and at least an earlier and a later stage can be distinguished within each of the three phases. Who invented the term "Middle Egyptian" in this sense I do not know; I thought myself to have been perhaps the originator of it until I found it so used in FINCK, *Die Sprachstämme des Erdkreises*, 25. It is unfortunate that the terms Old Egyptian, Middle Egyptian are somewhat ambiguous: the former is used by many writers to include what I call Old and Middle Egyptian, while the latter is also used of a Coptic dialect.

A description of the *differentia* between Old and Middle Egyptian has not been undertaken in this volume, and would take up a lengthy though useful chapter. Here I will instance only the change in the pronominal forms, restriction of the functions of the pseudo-participle, abandonment of *śdm.f* as a narrative form and of *śdm.n.f* for the Synchronous Present, replacement of circumstantial *is.k sw* by *iw.f*, distinction between  and , not to speak of all the other graphic changes. It is of the greatest importance for Egyptian philological study that Old and Middle Egyptian should be distinguished just as sharply as are Middle and Late.


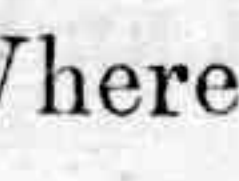
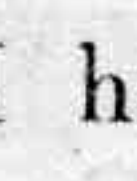
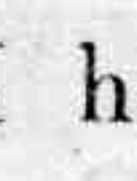
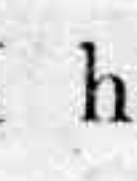

¹ The evolution of written Egyptian through Old, Middle, Late, Demotic, Coptic, takes the form of a series of cataclysms: the strain caused by the increasing divergence between the fixed written idiom and the always changing spoken language becomes from time to time so great that the former breaks down under it, and modern forms, constructions, words, graphic changes, pour in, while much that is obsolete disappears, and a new vehicle for written communication results. Doubtless such changes only partially brought the written language abreast of the spoken one. I imagine Middle and Late Egyptian to have been already spoken in the first and second Intermediate Periods respectively.

THE MATERIAL DRAWN UPON

for these Studies includes practically all the published Middle Egyptian texts of the good period, those of subsequent times being quoted only rarely and with caution. The same may be said with regard to Old Egyptian texts. The only unpublished documents of which I have made use are the remarkable XI Dyn. letters found at Dêr el-Bahri in 1922 by the New York Metropolitan Museum of Art. GARDINER has put at my disposal his valuable collations of the biographical inscription of Rekhmirê, and of the *Destruction* (Sethos I) text, also his copies of the *Turin Statue of Haremhab* text, of the *Amada Stela* and of an Old Kingdom letter at Cairo.

In quotations from the Book of the Dead I have given *Nu* the preference over all other XVIII Dyn. funerary MSS because philologically it is by far the soundest, though not necessarily representing the purest tradition. Unfortunately I have not been able to collate this MS, although permission to do so was given me at the British Museum.

THE HIEROGLYPHIC QUOTATIONS

by no means always give the same disposition of signs as in the publications cited. I have often gone behind the latter to photographs or such copies as give the original disposition, and have as far as possible reproduced this in cases where the text is in horizontal lines, feeling it to be good enough for my purpose. Where the original is in vertical lines I have arranged the signs with the least possible disturbance of the grouping. Turning  and  into , , , is a liberty that I have nowhere taken intentionally. Where the original disposition is unknown to me I have arranged the text to some extent in accordance with the general principles of Egyptian sign-grouping. The printed signs are sometimes only approximate, new types not seeming necessary for a work of this kind. In the great majority of transcriptions of hieratic the two forms of *w* are distinguished by  and ©.

THE TRANSLITERATION

presents a novel feature, the defence of which involves a somewhat lengthy discussion. In the first place, no apology is necessary for adopting a new method with regard to affirmatives, suffixes and suffixed particles, because at present nearly every writer has an individual practice in this respect. A discussion of these practices is relevant to my matter, and has the further excuse that hitherto none of them appear to have been criticized or defended, or even alluded to, in print.

Let us take as an example the Egyptian for "his leg" as transliterated by leading philologists. ERMAN and GRAPOW write *w^crtf*, SETHE, in the *Verbum*, *w^cr-t-f*, GRIFFITH, SETHE recently, JUNKER and DÉVAUD, *w^cr-t-f*, GARDINER formerly *w^crt-f*, BREASTED *w^cr-t-f*, SPIEGELBERG

$w^r.t=f$, SOTTAS $w^r.t=f$. The worst of these methods seem to me to be $w^r.t.f$, $w^r-t.f$ and $w^r \cdot t \cdot f$, for the first lacks clearness through grouping together as a single word elements that are not so felt or written in Egyptian (it is worse in $w\text{3}dhrf$ "he shall flourish", $ddin Hr$, "and Horus said"), while the two latter imply that the same relation subsists between the root w^r and its affirmative t as between the word w^rt and its suffix f . SPIEGELBERG'S and SOTTAS' methods may be criticized as being clumsy in appearance, and as employing a sign which reminds one more of mathematics than of the pronominal state of Coptic nouns. With regard to $w^r.t.f$, $w^r-t.f$, $w^r \cdot t \cdot f$, it may be asked whether anything is really gained by separating affirmatives from their roots in general transliteration. The learner is early taught to recognize them, and need therefore not be considered in this connection. In Semitics, to appeal to the obvious parallel, no one, even in introductory text-books, dissects words into $fā'il-ūna$, $me-rkāb-ah$, $maṣr-iyyun$. If it be argued that such analytic pointing obviates confusion between radical and affirmative letters, as in $šwt$, "he", "reed", $šfb$, "seven", "to loosen", it must be answered that such cases are too rare for it to be worth while to dissect every second word in the language in order to provide for them. I need not point out that the poverty and ambiguity of any merely consonantal transliteration is such that as an equivalent of the original it is valueless (apart from names and some grammatical common-places) except in association with Egyptian writing or a translation: all that we can ask of it is that it shall represent in constant and where possible familiar terms the sounds of the language so far as they are known, and that it shall be easy to read. Legibility is, after all, an important consideration: such a writing as $wr \cdot t-b\text{3} \cdot w$ (great in will) seems to me to be very confusing to the eye.

A further reason for not in any way separating the affirmatives $š-$, $m-$, $n-$, $-i$, $(-y, -j)$, $-w$, $-t$, also the pseudoparticipial endings, from their roots is that they go back to the common Semito-Egyptian stock and hence cannot have been felt as separable elements by the Egyptians.


On the other hand, however, we have certain appended elements which, while inseparable from their bases except by the interpolation of another of their own class, and often coalescing with them to form a linguistic unit, yet are no mere developments of the root, and are found in many cases performing (in the same or a rather fuller form) other functions within the Egyptian period: such are the suffixes, tw , "one", the particles n , in , hr , $k\text{3}$, in the "tenses" of which they are the characters, the ordinal nw . The separation of these in transliteration from the words which form their bases is from every standpoint advisable; not only do etymological considerations demand it, but, in contrast to such cases as $šwt$, $šfb$, mentioned above, it often avoids confusion (contrast with $hr\text{3}$, "on me", "upper"; $p\text{3}rt$, "thou woman goest out", "going out"), and by recalling the Egyptian writing, which regularly separates such elements by writing them after the determinative,¹ makes for greater legibility.

¹ If, however, we followed the Egyptians throughout in this respect, we should separate the endings kwi , ti , $w\text{3}n$, $tiw\text{3}ni$ of the pseudoparticiple, also the ending ti of the Prospective Relative Form (see p. 19) and of

The question remains in what way we should separate them. If we reject the = as being unnecessarily heavy and somewhat misleading, we have the choice between point and hyphen. The former seems to be better for the purpose, the hyphen being suited, by its greater size and its use in our own scripts, to mark a looser relation. I have therefore adopted a small point, placed on the same level as the hyphen, and occupying as little room as possible: *hr·i*, *wḏ·hr·k*, *śdm·n·tw·f*, *Ḑ·nw*.

The hyphen is then left for use in (a) compound proper names, as *Mn-kḏw-R^c* (Mycerinus) and (b) expressions in which two words are very closely connected: *ḥḏti·^c* (count), *tḥ·ḥḏ* in *tḥ·ḥḏ·śn* (their white bread), and so on, thus especially in cases where two or more words are given a common determinative, whatever may be their exact syntactic relation. In a couple of cases, however, where two words have virtually coalesced into one, I use the point: *nī·śwt* (king), *imī·ri* (overseer).

This system (which GARDINER and PEET have since adopted) appears to possess greater legibility and neatness than some of the others, and I commend it to the consideration of my colleagues.

Some transliterations of particular words must be mentioned. "Mother", "city", "water", are given as *mīwt*, *nīwt*, *mīw*, because the evidence of abnormal writings, word-plays and Coptic seems to make this necessary. The stem of those forms of "to make, do" which correspond to the geminated forms of the other III inf. verbs is given mostly as *ir(r)*, following VOGELSANG in his *Kommentar*. , "I", is given as *nwk*. The stem of the verb "to speak" has been given in the earlier part of the book as *mwd*; this has been abandoned later in favour of *md(w)*. *Ḥ* has been used where this is the historically correct letter, whichever of the two signs may actually stand in the text.

It may seem strange that in whole chapters grammatical examples are quoted in transliteration alone, although the writer has had a free hand in the use of hieroglyphic type. But since scholars are now in close agreement on the transliteration of Egyptian, as regards both the phonetic symbols in general and individual words in particular, the time has surely come when this may safely be done—to the very great saving of space, cost and facilities in publication—in cases where questions of writing play no part, the passages being quoted only for the sake of some feature which is not lost in transliteration, and being accompanied by translations. SETHE was, I think, the first among modern writers to rely almost solely on transliteration in a philological work, in his *Von Zahlen und Zahlworten*, and doubtless this means of reproducing the Egyptian text in such works will gain ground in the future. To make the transliterations clearer I have often broken them up by modern punctuation; and in most cases where the Egyptian stop · occurs in the original, it has been reproduced.

the *śdmḏi·fi* form, since these endings are also mostly written after the determinative in Middle Egyptian. But as the Egyptians can hardly have felt them to be really separate elements, I have not separated them.

THE TRANSLATIONS

are mostly very literal, so as to bring out the syntactic feature that is being discussed, and are not such as one would give in a rendering for more general purposes. Where the translation runs beyond the text that has been quoted, the extra part is usually separated off by a vertical bar |. In such cases the reference covers only so much of the original as has been quoted.

NEW TERMS

have been sparingly employed; some of them need explanation here. I replace "Older Absolute Pronoun" and "Later Absolute Pronoun" by "Dependent Pronoun" and "Independent Pronoun", because the difference between *wi*, *tw*, and *ink*, *tw* (later *nt·k*) is one of syntactic use and not of age at all. *ink*, *nt·tn*, *nt·sn*, are just as old as *wi*, *tw*, *sw*, for all we can tell; at all events we know no earlier forms of the former (see p. 46 — where "1 conv." is of course a misprint for "1 com."). *Wi*, *tw* and the rest of the paradigm are (until Late Egyptian) always in a dependent relation to some preceding word, whether they function as subject or as object; not so *ink*, *tw* (later *nt·k*), *sw* (later *nt·f*), and the rest, which alone can begin a sentence, that is, stand independent of what precedes. Hence my terms. "Non-verbal sentence" for nominal sentence (but not referring to sentences with pseudoparticipial predicate!) I owe to GARDINER; it means, of course, only that the predication is effected without the agency of a verb, not that the sentence contains no verb. The use of the terms "subject" and "predicate" as a purely formal description of the parts of non-verbal sentences is beset with difficulties, as I have pointed out on p. 61, note 1; on p. 171 I have referred to the two elements, when both nominal, non-committally as "First Term", "Second Term". "Variable Verbs" comprise verbs penult. gem., ult. inf., and the Anomala. In discussing tenses I have made use of the terms "time-field" and "time-standpoint" for ideas which I have found very helpful in the analysis and description of temporal uses. They may be defined roughly as being, respectively, the field of time that a temporal indication is intended by the speaker to cover, and the standpoint in time to which the time-field is immediately relevant: thus in "no one has ever done it" the time-standpoint is the moment of speaking (or "speaker's moment"), the time-field is all human time previous thereto; in "I had already done it three weeks ago" the time-standpoint is placed three weeks before the moment of speaking, the time-field is an indefinite period before that. In the latter example the time-standpoint is Past, the time-field is Perfect relatively to the time-standpoint, and the tense is thus Past Perfect. Other terms which I have or think I have invented are defined where they first occur.

In those cases in which a verbal construction is referred to by a typical form with *sdm*, the latter has for brevity been shortened down to *s*: *s·f* (*sdm·f*), *s·tw·f*, Old Egyptian

P. 85, l. 4. *Brit. Mus. Pap.* 10371—10435 (MS. L¹ of *Ptahhotep*) is of course not a "later" but a typical Middle Kingdom MS.

P. 86, table. Only the first 50 columns of *Ebers* are drawn upon.

P. 87, note 4. Earlier examples of the "syllabic" writing occur, e. g. in the XI Dyn. stela published *Journ. Egn. Arch.*, 4, pl. 9/10—2.

Chap. X. P. 88, note 1. The discussion has been postponed.

ACKNOWLEDGMENTS

are due, in conclusion, to those who have aided me in the production of this work, and whose help has not been signalized elsewhere in its pages. Before all I wish to record my thanks to the man to whom it is dedicated, and whose pupil I have been: not alone for the encouragement and material help without which the book would not have been written, but also for much valuable criticism of my ideas before and after they were written down; also for seeing pp. 1—88 through the press during my absence from Europe. I am further indebted to T. ERIC PEET, for completing for me, during the same absence, the table on p. 86; to the Trustees of the Metropolitan Museum of Art, New York, for permission to quote from the unpublished papyri mentioned above; and very much to Herr Adolf HOLZHAUSEN, of this city, and his staff, with whom I have been in personal contact for over a year, for every possible courtesy and for taking such great pains with the printing of the volume.

BATTISCOMBE GUNN.

VIENNA,
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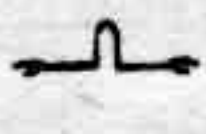

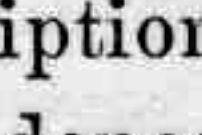
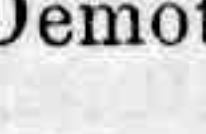
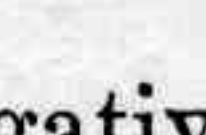



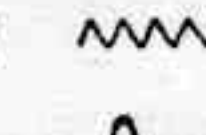

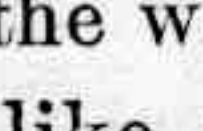
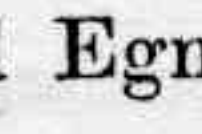
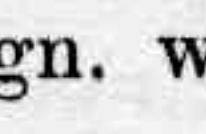
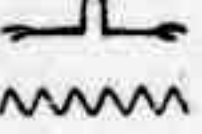


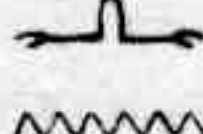


PART II. MISCELLANEOUS ARTICLES.






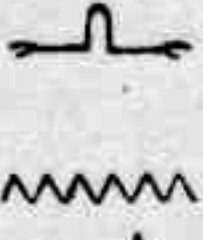
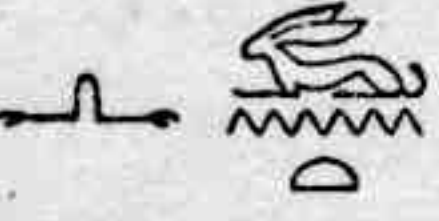
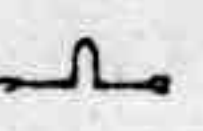
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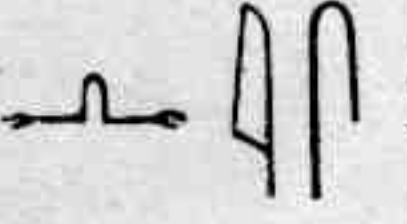
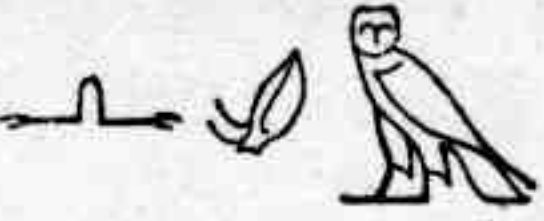
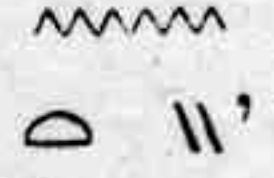
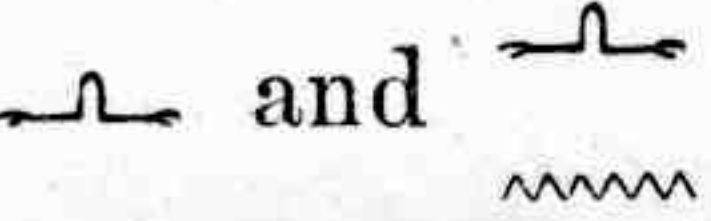
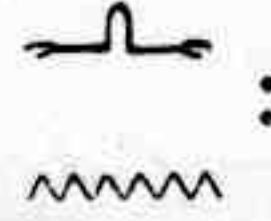

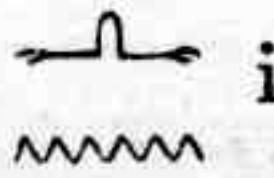

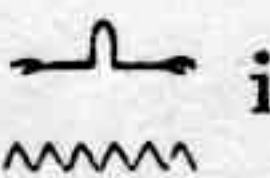



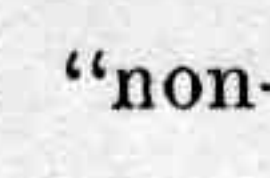

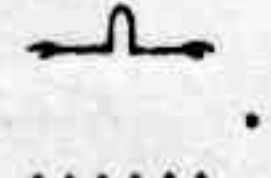
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NOTES ON REFERENCES AND ABBREVIATIONS.

(Some well-known abbreviations of Egyptological works and grammatical terms are omitted here.)

/ = "line"; i. e., the oblique stroke indicates that the number following it is that of a line of text.

| marks off, in the translation following an ex., words the original text of which is not cited.

(? — ...) = (translation correct? — the original is ...).

Admonitions. GARDINER, *The Admonitions of an Egyptian Sage*, Leipzig, 1909.

Admonitions App(endix). The London writing-board pub. as an Appendix to the above work.

Aelteste Texte. LEPSIUS, *Aelteste Texte des Todtenbuchs*, Berlin, 1867.

Amada Stela. From a copy by GARDINER.

Amamu. BIRCH, *Egyptian Texts of the Earliest Period from the Coffin of Amamu*, London, 1886.

Anast. Anastasi Papyrus.

Ani. The B. D. MS. pub. RENOUF, *Book of the Dead: Facsimile of the Papyrus of Ani*, London, 1890, and several times by BUDGE.

Annales. *Annales du Service des Antiquités de l'Égypte*, Cairo, 1900 foll.

Base. The word to which a suffix, etc., is attached.

B. D. The "Book of the Dead". Particular publications and MSS. are cited specially. The numbers are those of the spells. The following references are to be noted: 64 long or 64*a*, 64 short or 64*b*, refer respectively to the long and short versions of this spell; 125*α*, 125*β*, 125*γ*, refer respectively to the three parts of spell 125, namely the Introduction (*α*), the Declaration of Innocence — so-called "Negative Confession" — (*β*), and the Final Section (*γ*).

B. D. Amenemhēt. The B. D. spells pub. DAVIES-GARDINER, *The Tomb of Amenemhēt*, London, 1915, pls. 36—46.

B. D. Neferronpet. Pub. SPELEERS, *Le Papyrus de Nefer-Renpet*, Brussels, 1917.

Beni Hasan. NEWBERRY, *Beni Hasan* (Egypt Exploration Fund), London, 1893 and later.

Berlin Hieratic Papyri. *Hieratische Papyrus aus den königlichen Museen zu Berlin*, Leipzig, 1896 and later.

Berlin Leather. The document pub. STERN in *Zeitschrift*, 12, pls. 1, 2, also (col. 2 only) MÖLLER, *Hieratische Paläographie*, 2, pl. 2.

Berlin Stela of Ikhernofret. Pub. SCHÄFER, *Die Mysterien des Osiris in Abydos unter König Sesostri III*, Leipzig, 1904; *Berl. Mus. Inscr.*, I, 169 foll.

Berl. Mus. Inscr. (also *Berlin Inscriptions*). *Aegyptische Inschriften aus den königlichen Museen zu Berlin*, Leipzig, 1913 and later.

Bilgai Stela. Pub. GARDINER in *Zeitschrift*, 50, 49 foll.

Brit. Mus. Stelae. *Hieroglyphic Texts from Egyptian Stelae, etc., in the British Museum*, London, 1911 and later. Quotations from the copies in Parts I and II have been collated as far as possible.

Brit. Mus. Stela of Titi. Best pub. BUDGE, *Egyptian Sculptures in the British Museum*, London, 1914, pl. 8.

Buhen. RANDALL-MACIVER and WOOLLEY, *Buhen*, Philadelphia, 1911.

Cairo Hymn to Amūn. The well-known hymn contained in Būlāk Pap. XVII, pub. MARIETTE, *Les Papyrus égyptiens du Musée de Boulaq*, II, pls. 11 foll.

Cairo Sarc. The coffins pub. LACAU, *Sarcophages Antérieurs au Nouvel Empire* (Cairo Catalogue, 14, 27), Cairo, 1904, 1906.

Cairo Stela(e). The stelae pub. LANGE-SCHÄFER, *Grab- und Denksteine des Mittleren Reichs* (Cairo Catalogue, 5, 36), Cairo, 1902, 1908.

*Carn(arvon) Tablet, I, recto.*¹ Best pub. GARDINER in *Journ. Egn. Arch.*, 3, 95 foll.

Ctr. Contrast.

¹ The reverse of the original publication (CARNARVON and others, *Five Years' Explorations at Thebes*, Oxford etc., 1912).

- Deir el Bahari.* NAVILLE, *Deir el Bahari* (Egyptian Exploration Fund), London, 1895 and later.
- Destruction.* The "Destruction of Mankind" text, in the tombs of (a) Sethos I and (b) Ramesses III, pub. (a) NAVILLE in *Trans. Soc. Bibl. Arch.*, 4, 1 foll.; LEFÉBURE, *Hypogées Royaux*, I (*Mission*, II), 4^e partie, pls. 15 foll.; (b) NAVILLE in *Trans. Soc. Bibl. Arch.*, 8, 412 foll.; LEFÉBURE, *op. cit.*, II (*Mission*, III), pls. 59 foll. For (a) I have been able to use GARDINER'S collation.
- Ebers.* The Ebers Papyrus. The numbering of lines follows WRESZINSKI'S *Umschrift (Medizin der alten Ägypter)*, III. Edn. Editions. Egn. Egyptian.
- Einsetzung.* SETHE, *Die Einsetzung des Veziers*, Leipzig, 1909. Numbers refer to the sections of the definitive text, *op. cit.*, pp. 65 foll.
- El Amarna.* DAVIES, *The Rock Tombs of El Amarna* (Egypt Exploration Fund), London, 1903 and later. ERMAN, *Gramm.* (1911²). ERMAN, *Ägyptische Grammatik*, 3. Auflage. ERMAN, *Reden, Rufe und Lieder (auf Gräberbildern des alten Reiches)*, Berlin, 1919. Ex., exx. Example, examples.
- Fouilles d'Assiout.* CHASSINAT-PALANQUE, *Une Campagne de Fouilles dans la Nécropole d'Assiout*, (*Mémoires de l'Institut*, 24), Cairo, 1911.
- Fouilles de Qattah.* CHASSINAT-GAUTHIER-PIERON, *Fouilles de Qattah (Mém. de l'Institut*, 14), Cairo, 1906.
- Golénischeff Ritual.* Pub. ERMAN, *Hymnen an das Diadem der Pharaonen*, Berlin, 1911.
- Hammâmât.* COUYAT-MONTET, *Les Inscriptions ... du Ouâdi Hammâmât (Mém. de l'Institut*, 34), Cairo, 1912. The numbers are those of the inscriptions.
- Harhotep.* The texts pub. MASPERO in *Mission*, I, 137 foll., with the collations given in LACAU, *Sarcophages*, I, 43 foll.
- Hearst.* The MS. pub. REISNER, *The Hearst Medical Papyrus*, Leipzig, 1905; WRESZINSKI, *Medizin der alten Ägypter*, II, Leipzig, 1912.
- Herdsmân.* The M. K. literary fragment ("Hirtengeschichte") pub. *Berlin Hieratic Papyri*, V, pls. 16—7.
- Inscription Dédicatoire.* GAUTHIER, *La Grande Inscription Dédicatoire d'Abydos (Bibliothèque d'Etude*, 4), Cairo, 1912.
- JÉQUIER, *Hadès.* JÉQUIER, *Le Livre de ce qu'il y a dans l'Hadès*, Paris, 1894.
- Journ. Egn. Arch.* *Journal of Egyptian Archaeology*, London, 1914 foll.
- K. See under "Pyr."
- Kahun.* The papyri pub. GRIFFITH, *Hieratic Papyri from Kahun and Gurob*, London, 1898. The numbers refer to the plates.
- LACAU, *Sarcophages.* As under "Cairo Sarc." above.
- Louvre, C.* Louvre Stelae, from various publications.
- MAR., *Mast.* MARIETTE, *Les Mastabas de l'Ancien Empire*, Paris, 1889.
- Mid. Egn. Middle Egyptian.
- Millingen.* The Millingen Papyrus, pub. MASPERO, *Rec. Travaux*, 2, 70; 17, 64; GRIFFITH in *Zeitschrift*, 34, 35 foll.
- Mission.* *Mémoires publiés par les Membres de la Mission Archéologique Française au Caire*, Paris, 1884 and later.
- M. K. Middle Kingdom.
- Mother and Child.* The MS. pub. ERMAN, *Zaubersprüche für Mutter und Kind*, Berlin, 1901; *Berl. Hieratic Papyri*, III, pls. 17 foll. The numbering of columns mostly follows that of the latter publication.
- NAV., *Todtb.* NAVILLE, *Das Aegyptische Todtenbuch*, Berlin, 1886. The numbers are those of the spells. If no MS. is indicated, the reference is to the spell as given in vol. I.
- Nebseni.* The MS. pub. as "Aa" in NAV., *Todtb.*
- Nfr-wbn.f.* MS. "Pb" in NAV., *Todtb.*
- N. K. New Kingdom.
- Nu.* The B. D. MS. of the same, pub. BUDGE, *The Book of the Dead. Facsimiles of the Papyri of Hunefer, Anhai, Kerâsher and Netchemet . . .*, London, 1899; *The Book of the Dead*, 1898, 1910. Note that *Nu*, 52 B=Nu, 189 of the 1899 edition. I have retained BUDGE'S inclusion of a version of spell 151 under "chapter 137A". Not collated.

² Erroneously "1914" in a few references.

- Occ. Occurrence.
 O. K. Old Kingdom.
- Peasant.* The "Eloquent Peasant" story in the MS. pub. *Berlin Hieratic Papyri*, IV; VOGELSANG, *Kommentar. Pentaour* (ed. DE ROUGÉ). E. DE ROUGÉ, *Le Poème de Pentaour*, in *Revue Égyptologique*, 3 and later.
- Penult.* Last line but one.
- Petrograd Pap.* 1116A, etc. Same publication as "*Serpent*".
- PIEHL, Inscr. Hgl.* PIEHL, *Inscriptions Hiéroglyphiques*, Stockholm-Leipzig, 1886 and later. The references are to the plates.
- Proc. Soc. Bibl. Arch.* *Proceedings of the Society of Biblical Archaeology*, London, 1879 foll.
- Ptahhotep.* DÉVAUD, *Les Maximes de Ptahhotep*, Texte, Fribourg, 1916. The numbers are those of the "verses" in D.'s arrangement. Although the references are to the book, I have frequently gone behind it to the originals for disposition of signs, etc., and have in many cases ignored D.'s emendations. "P.", "L^I" and "L^{II}" refer respectively to the three MSS.: Prisse, London I (Brit. Mus. 10371—10435) and London II (Brit. Mus. 10509).
- Pub.* Published (by or in).
- Pyr.* SETHE, *Die altaegyptischen Pyramidentexte*, I, II (Text), Leipzig, 1908—10. The numbers are those of the sections. "Superior" letters, W, T, P, M, N, refer to the particular versions. In the translations "K." is often used to replace the King's name.
- Rec. Travaux.* (Also *Rec. de Trav.*) *Recueil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes*, Paris, 1870 foll.
- Rîfeh.* The tombs pub. GRIFFITH, *The Inscriptions of Siût and Dêr Rîfeh*, London, 1889, pls. 16 foll. The numbers are those of the tombs.
- ś. In śf, etc., see Preface, p. XIII.
- Serpent.* The story "The Island of the Serpent", usually called "The Shipwrecked Sailor", in the MS. pub. GOLÉNISCHEFF, *Les Papyrus Hiératiques No. No. 1115, 1116A et 1116B de l'Ermitage Impérial à St. Pétersbourg*, 1913.
- SHARPE.* SHARPE, *Egyptian Inscriptions from the British Museum and other Sources*, London, 1837 and later.
- Sinai.* GARDINER-PEET, *The Inscriptions of Sinai* (Egypt Exploration Fund), London, 1917. The numbers are those of the inscriptions.
- Sinuhe.* The autobiography in the MSS. pub. *Berlin Hieratic Papyri*, V, pls. 1—15; GARDINER, *Notes on the Story of Sinuhe*, Paris, 1916, 120 foll.
- Siût.* The tombs pub. GRIFFITH (see under "*Rîfeh*" above), pls. 1—15, 20. The numbers are those of the tombs.
- South German Stelae.* SPIEGELBERG, *Aegyptische Grabsteine und Denksteine aus süddeutschen Sammlungen*, Strassburg, 1902, 1904. Roman numbers refer to vols., Arabic numbers to stelae.
- Stela of Menthu-Weser.* Pub. RANSOM, *The Stela of Menthu-Weser*, New York, 1913.
- Stela of Sebek-Ichu.* PEET, *The Stela of Sebek-Ichu*, Manchester, 1914.
- Suicide.* The text pub. ERMAN, *Gespräch eines Lebensmüden mit seiner Seele*, Berlin, 1896.
- Textes Rel.* LACAU, *Textes Religieux Égyptiens*, in *Rec. Travaux*, 26 and later (offprint of spells 1—84 under same title, Paris, 1910). The line-nos. (except with spells 1—4) are those at the sides of the pages.
- Turin Statue of Haremhab.* Pub. *Trans. Soc. Bibl. Arch.*, 3, 486; BRUGSCH, *Thesaurus*, 1074 foll. I have also used a copy by GARDINER.
- Ult.* Last line.
- Univ(ersity) Coll(ege) Stela of Mentuhotpe.* The stone pub. GRIFFITH, *Proc. Soc. Bibl. Arch.*, 18, 195 foll.
- Urk.* STEINDORFF, *Urkunden des Ägyptischen Altertums*, Leipzig, 1903 and later. *Urk.*, I, III, IV, V refer respectively to Abteilungen I (SETHE), III (SCHÄFER), IV (SETHE), and V (GRAPOW), of the series.
- Verbum.* SETHE, *Das aegyptische Verbum*, Leipzig, 1899. References are to vol. II unless "I" is mentioned, and the numbers are those of the sections.
- VOGELSANG, *Kommentar (zu den Klagen des Bauern)*, Leipzig, 1913).
- Yuya.* The B. D. MS. pub. NAVILLE, *The Funeral Papyrus of Iouiya*, London, 1908.
- Zaubersprüche* = "Mother and Child", above.
- Zeitschrift (für ägyptische Sprache und Altertumskunde)*, Leipzig, 1863 foll.).
- Zweivegebuch.* SCHACK-SCHACKENBURG, *Das Buch von den zwei Wegen des seligen Toten*, Leipzig, 1903. The numbers are those of the "chapters".

CORRECTIONS.¹

PAGE		PAGE	
4, ex. 13		47, n. 2	<i>śk.wi</i>] <i>śk.wi</i>
7, ex. 39	<i>pṛt-r-hrw</i>] <i>pṛt-r-hrw</i>	53, l. 2	bear ³] bear ²
11, n. 1		54, l. 1	
13, ex. 74	<i>Ptahhotēp</i>] <i>Ptahhotep</i>	55, ex. 79	
13, ex. 76		62, l. 2; 63, sect. 5	
20, l. 9	Future Past] Future Perfect	63, l. 5	
21, penult.		65, Anomala, "Give"	
		66, ex. 1	
27, ex. 2		68, l. 1	
28, l. 5	<i>Nu</i>] <i>Nu</i>	69, ex. 4	
29, ex. 7		75, n. 1	in still] is still
30, midway	resemblance] resemblance	76, ex. 5; 77, ex. 23	is inexact form
31, midway	Perspective] Prospective	77, ex. 25	gods of Pe] souls of Pe
31, penult.		79, ex. 49	omit
31, note	ecedents] cedents	83, n. 2	1914] 1911
35, penult.	mother] father	84, end of sect. I	(Personal names..... p.91)] omit
35, ult.	father] mother	84, n. 5	1914] 1911
36, l. 1] ○ ○ ○	85, (3)	<i>Berl. Pap.</i> 302] <i>Berl. Pap.</i> 3027
38, ult.	1 <i>d</i>] 1 <i>d</i> ^o	88, end of n. 1	below] later
38, n. 1	as we.... p. 42] omit	105, beginning of (8)	Two] Three
41, line above n. 1	p. 42] p. 142, n. 4	106, l. 1	(<i>d</i>)] (9)
42, penult.	<i>śdmti.fi</i>] (<i>śdmti.fi</i>)	111, ex. 10	—]
46, midway	1 conv.] 1 com.		
47, l. 2	pronous] pronouns		

¹ l. = line; n. = footnote; ult., penult., refer to the text apart from footnotes.

CHAPTER I.

THE PROSPECTIVE RELATIVE FORM.

Egyptian philology is at present acquainted with two verbal relative forms and no more:¹

- (1) The perfect (past) form or relative *s·n·f*: *mrt·n·f* "that which he has desired".
- (2) The imperfect (present) form or relative *s·f*: *mrrt·f* "that which he desires".

I shall demonstrate by abundant evidence in the following pages that there exists in Old and Middle Egyptian a third relative form of equal importance with the other two, though not of equal frequency. This form is analogous to the other two in its construction, but is graphically quite distinct from them in the variable verbs; and it is reserved for references to events which are either future or potential, relatively to a time-standpoint which may be present, or past, or future. That is, when it is desired to say, in Old or Middle Egyptian, "that which he shall find, that which he may find, might find, could find, would have found, was going to find" etc., a distinct relative form may be used which I shall call the Prospective² Relative Form.

The distinctive morphological features of the Prospective Relative Form are, so far as I have observed them, as follows:

I. *Endings*. The ending of the masculine is *-y*. This is often written out as 𓏏𓏏 (rarely 𓏏 in the Pyramids), but its expression in writing is facultative, as in the pseudopart. 3 masc. sing., the perf. pass. part., masc. sing., etc.

The ending of the feminine is the most remarkable morphological feature of the prospective Relative, being, not *-t* as by all analogy we should expect, but *-ti*. To find a parallel to this among the forms already isolated we have to go to a finite verbal form, the pseudopart. 3 fem. sing.³ The graphic expression of the final *-i* is, as with other grammatical

¹ Cf. SETHE, *Verbum*, 754 foll., 766 foll., 788 foll.; ERMAN, *Gramm.* (1911), 422 foll.

² The term "prospective" was suggested to me by Dr. Gardiner after I had communicated to him my discovery of the new form. I have adopted it in preference to "future".

³ The feminine dual is not really analogous. On the base of the *sdmti·fi* form see ch. IV below. Whether any importance is to be attached to the writing $\text{𓏏𓏏} \text{𓏏} \text{𓏏}$, $\text{𓏏𓏏} \text{𓏏} \text{𓏏}$ perf. pass. part. neuter, SETHE, *Einsetzung des Verziens*, p. 57 left, *Urk.*, IV, 350/7, I do not know.

forms in final *-ti*, facultative; *i. e.*, the ending *-ti* may be written 𓂏 , 𓂐 (rarely 𓂑) or 𓂒 . The full writing 𓂏 occurs much more often in the N. K. than in the earlier periods. There appears to be no 𓂏 between the last strong radical and the *t* with verbs *ult. inf.*, as there is in the perf. pass. part. fem.

II. *Stem.* Those verbs¹ which show gemination in the imperfect active and passive participles, the "emphatic" *s:f* and the imperfect relative *s:f*, do not geminate in this relative form. The verb "to give" further shows no initial *r*.²

The following paradigm will show these features at a glance. The feminine forms are chosen as being the most characteristic.

Perfect relative form	𓂏 𓂑 𓂒 𓂑	𓂏 𓂑 𓂒 𓂑	𓂏 𓂑 𓂒 𓂑	𓂏 𓂑 𓂒 𓂑
Imperfect relative form	𓂏 𓂑 𓂒 𓂑	𓂏 𓂑 𓂒 𓂑	𓂏 𓂑 𓂒 𓂑	𓂏 𓂑 𓂒 𓂑
Prospective relative form	𓂏 𓂑 or 𓂏 𓂑 𓂒 𓂑	𓂏 𓂑 or 𓂏 𓂑 𓂒 𓂑	𓂏 𓂑 or 𓂏 𓂑 𓂒 𓂑	𓂏 𓂑 or 𓂏 𓂑 𓂒 𓂑

I shall now give all the examples of the Prospective Relative Form that I have remarked up to the present. These examples are classified under the headings and sub-headings of: the major groups of verbal classes (I, etc.); the verbal classes (A, etc.); and the separate verbs of those classes (a, etc.). Under the last-named heads (a, etc.), masculine forms take precedence of feminine; and within these final groups of masc. and fem. a rough chronological order is followed.





The examples marked with an asterisk are those which I consider to be specially convincing cases, any alternative view being not only wanting at present, but apparently excluded.



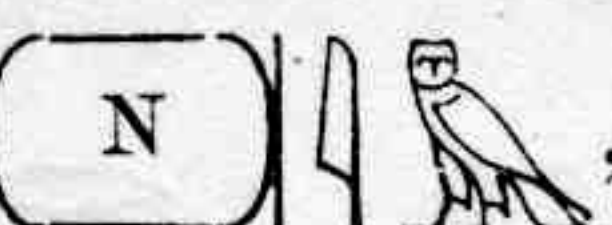
I have classified as Relative Forms cases in which the agent (Gardiner's "Semantic Subject") appears, and not only those in which there is some further addition. The cases in which an object of the verbal action is expressed (see list on p. 25 below), show conclusively that the form with which I am dealing is a Relative Form. That all relative forms either are, or are derived from, passive participles is taken for granted throughout this book.

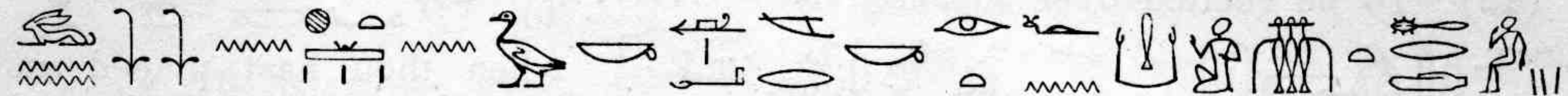
¹ Among which I include, for convenience, the verb *irt* "to make, do".


² I have not yet found an example of the verb "to come" in the Prospective Relative.

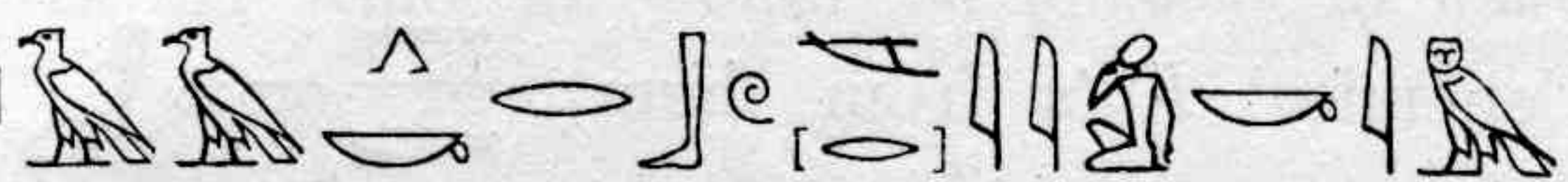
³ By chance not actually found with suffixes.


thou mayest desire to be", *Pyr.*, 625. Cf. also (e)  
 *Pyr.*, 1911. *Ctr.*  "according to the condition in which he desires to be", *Pyr.*, 1649.

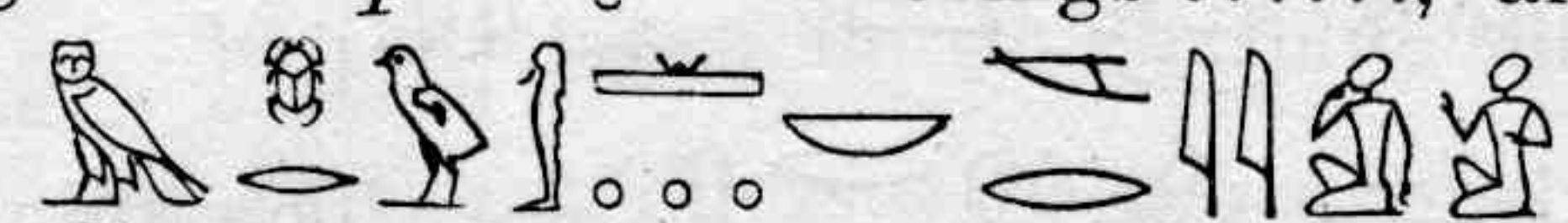
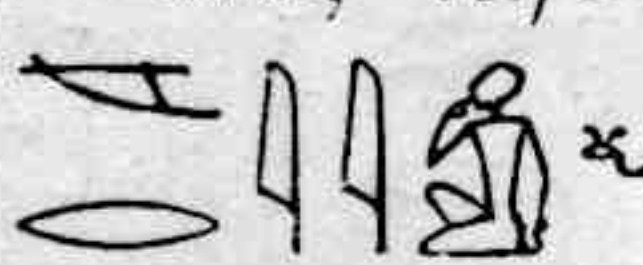
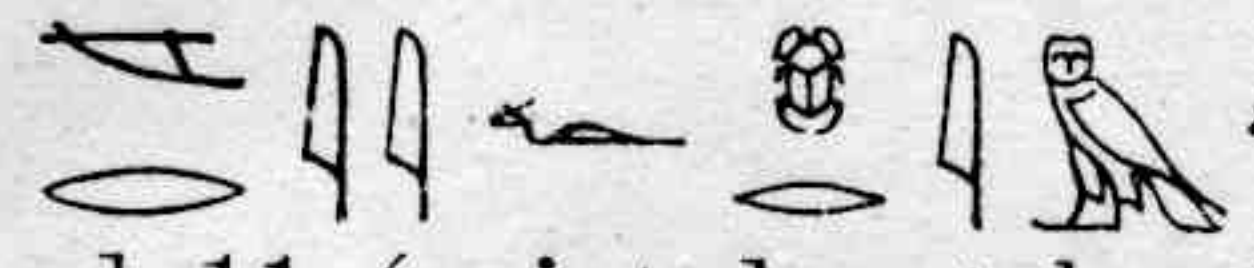
(34) (a)  "Thou (the Eye of Horus) shalt carry off (things) for him to any place in which his heart may desire to be". *Pyr.*, 1592; (b) similarly, with  (N) , 1602.

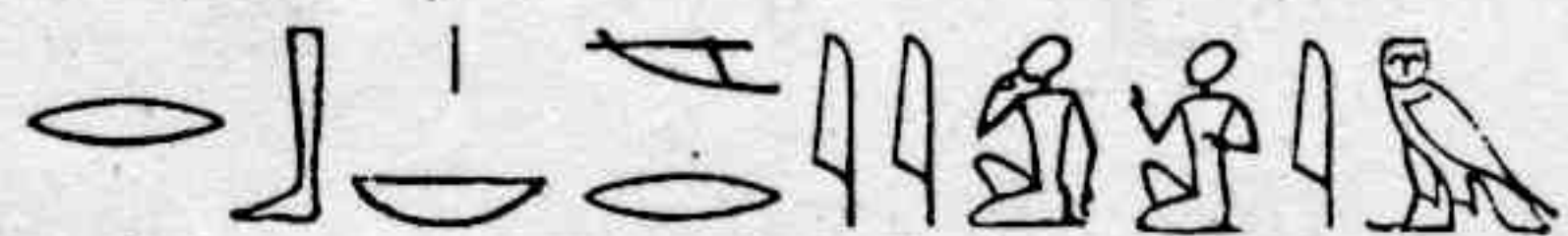
(35)  "These things shall belong to the single son of thine out of thy children whom thou mayest wish, who shall act for me as *ka*'-servant". *Siût*, I/272.

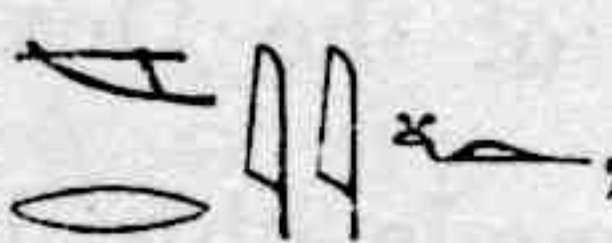

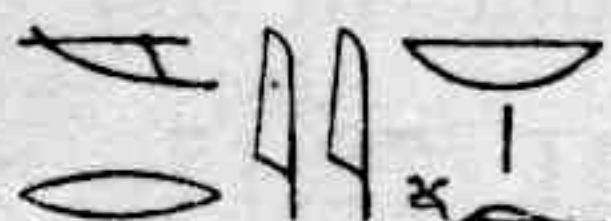
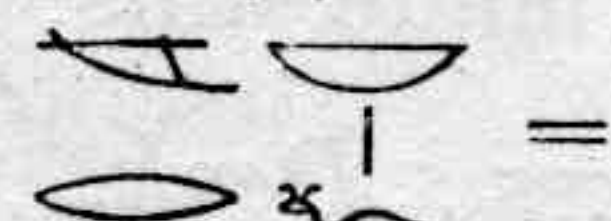

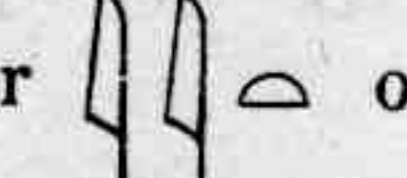

*(36)  "She (my wife) shall bequeath (them) to anyone she may like among her children". *Kahun*, 12/9-10; similarly line 11.

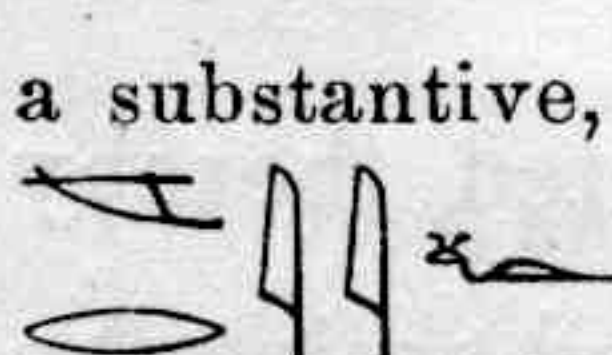
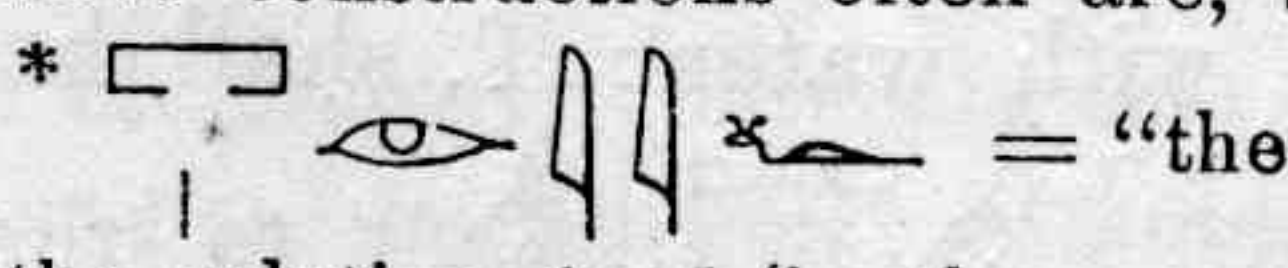
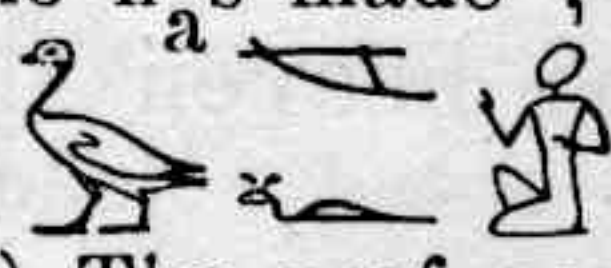

(37)  "Do thou go down to the place in which thou mayest desire to be". *Kahun*, 6/21. Damaged context.

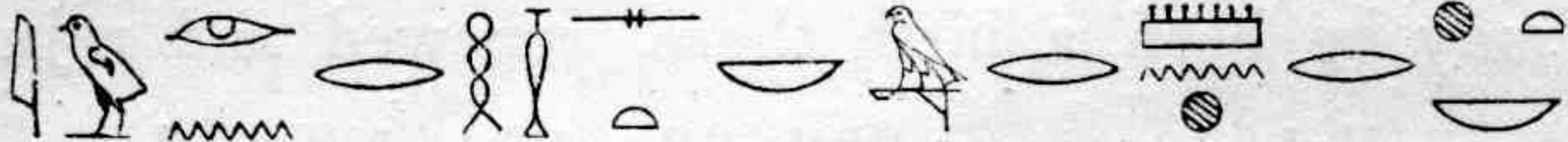
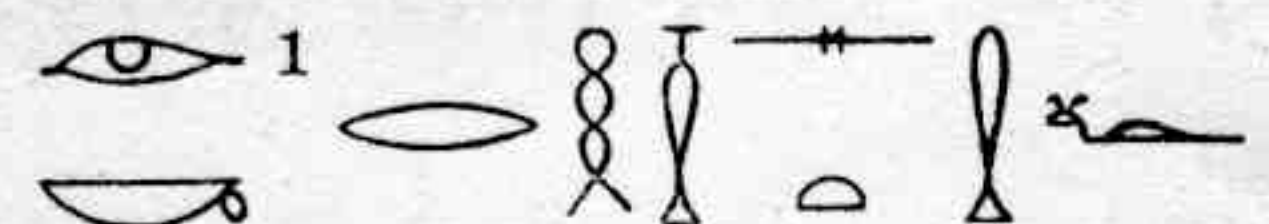
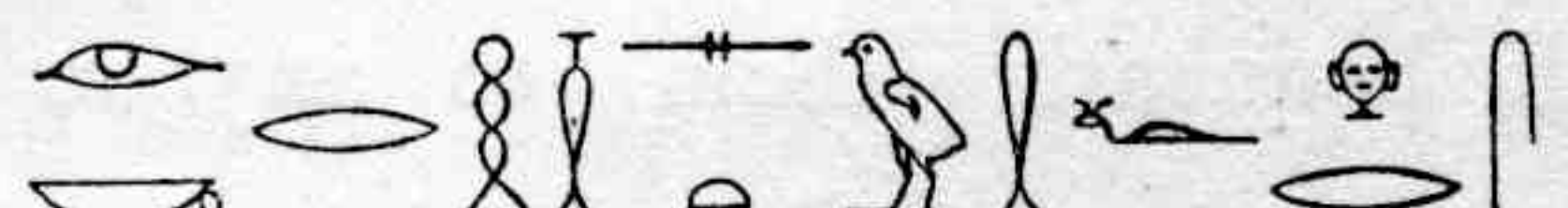
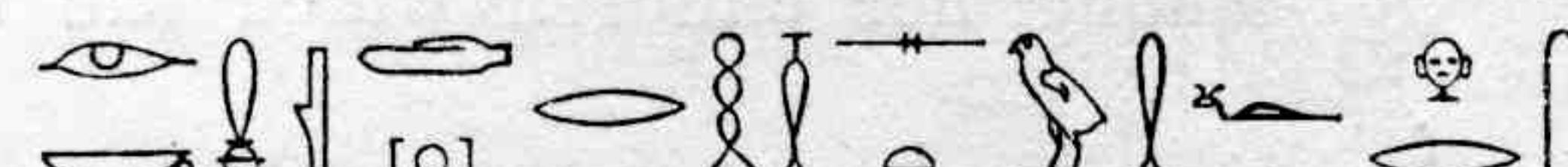

(38) "(May they give thee) to take on the forms of (*irt hprw m*) a phoenix, a dove, a falcon, a *snti*-bird,  which thou wilt." *Urk.*, IV, 113/14.

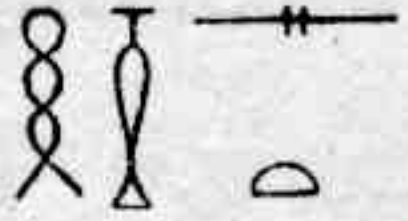
*(39) (a) "Ye shall give me *prt-r-hrw* offerings, all good and pure things abiding existence for ever  in any mode of being that I may desire." *Nu*, 72/11. (b) "One who knows this spell he goes forth by day *m hprw nb* ", *Nu*, rubric of the same spell. An expanded form of this is (c) *m hprw nb*  "in any form in which he may desire to be". *Urk.*, V, 4/10 and 11 (pointed out by Gardiner).


*(40) (a) "May I go forth by day  to any place in which I may desire to be." *Nu*, 68/4. (b)  "I will dwell wherever I may like, as a living soul". *Nu*, 52 B ("189")/8; similarly *Nu*, 52/7.



nations are identical; thus  ,  , = (a) "his beloved one"; (b) "he whom he shall (may, etc.) love";  ,  = (a) "the beloved of his lord"; (b) "he whom his lord shall love". It applies also to the feminine when the ending is written only  and not fully as either  or .


The following are two syntactic differences between these forms which help to avoid confusion between them: (1) The perf. pass. part. with the genitive seems never to be used in immediate adjectival apposition to a substantive, as the relative constructions often are, but only to a substantive with suffix: e. g.,  , but not *  = "the house which he has made", the idea of the latter being expressed, of course by the relative *s'nf* (in the apparent exception  *mr* is probably not either of the forms I am now discussing, as I hope to show elsewhere). (2) The perf. pass. part. cannot take both a subject and an object; thus such a clause as  could contain only the prospective relative, since again the perfect tense would be expressed by rel. *s'nf*. In short, the perf. pass. part. in the genitive would seem to be restricted to purely nominal uses.

- (c)  *Urk.*, I, 134/5.
- (d)  *Urk.*, I, 100/9.
- (e)  *Urk.*, I, 86/5; 104/9 (dam.).
- (f)  *Urk.*, I, 106/11.
- (g)  *Urk.*, I, 100/11.

It is probable that in all these sentences *irt r* is an idiom meaning "to act with a view to", "to aim at", literally, "to act towards", rather than "to act according to", which is *irt m*.² This rendering however still leaves the choice open between an act of praise (*nomen actionis*) and something praised, as the thing aimed at. The infinitive is out of the question in *a—d*, since *hst hm.f* would then mean "praising his Majesty". This objection on the ground of sense does not apply to *e—g*, where *hst* has both semantic subject and object, and *hst* infinitive with following *wi hm.f* would mean "his Majesty's praising me". It is however natural to assume that *hst* is the same verbal form in all these sentences *a—g*; if this is correct, it can hardly be other than a relative form. The probability of this view is greatly strengthened by the fact that *hr-s* "concerning it" occurs in these seven sentences only in those cases in which a "semantic object" (*wi*) occurs, *i. e.*, only in just those cases in which it would be necessary to append a *râgi*³ if the whole series contained relative constructions.  as relative form is indicated by both form and sense to be prospective (*hsti*): hence we may render with some assurance: *a*, "I shall act with a view to what thou wilt praise"; *b*, "I acted with a view to what my Lord would³ praise"; *c*, as *b* with the addition "exceedingly earnestly" qualifying "I acted"; *d*, as *b*; *e*, "I aimed at that concerning which his Majesty would praise me"; *f*, "I aimed in everything at that..." (as *e*); *g*, "I aimed in everything at that concerning which his Majesty would praise me more than (he would praise) anything else".

(56) "A trusty confidant of the Sovereign,  doing what the Occupant of the Palace, who made him the first of the courtiers, will praise (when he finds it done)." *Urk.*, IV, 1094/16—7.

(57) (a) "A confidant of the King,  doing what he will praise as a matter of daily routine." *Urk.*, IV, 904/1. (b) "I am really a confidant of the King  doing what his Lord will praise daily." *Urk.*, IV, 410/15. Cf.

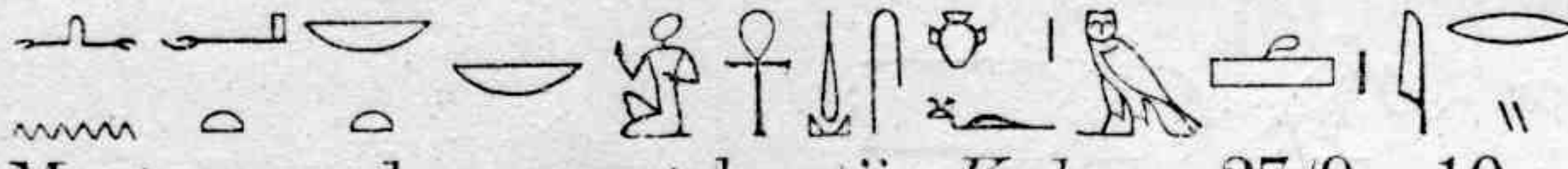
(c)  *Hammamât*, 113/15.

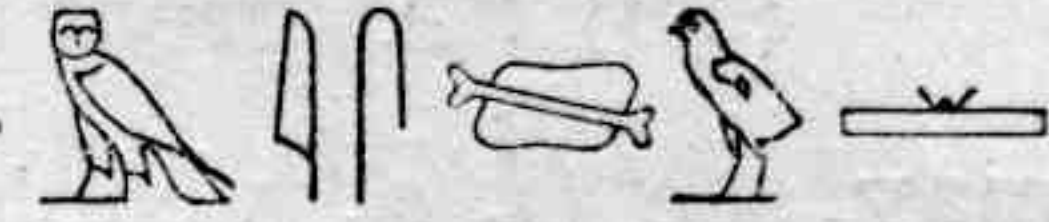
¹ Pseudoparticiples here and in the following sentences.


² See GARDINER, *Inscription of Mes*, p. 21.

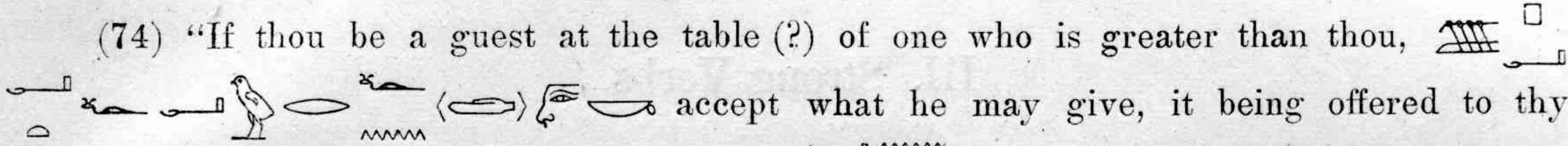
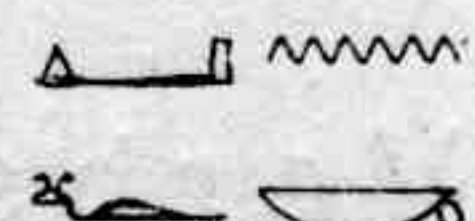
³ Or, "might" in this and the following sentences.

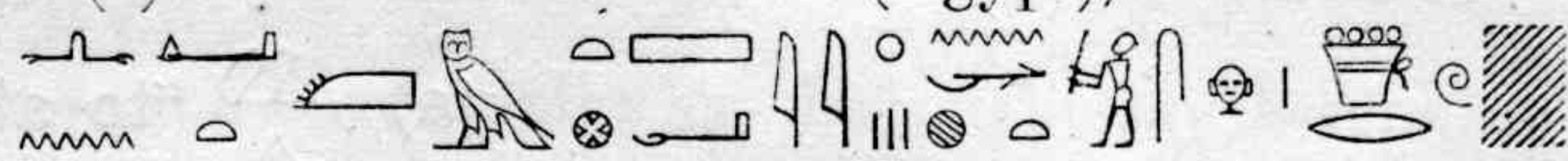
*(70)  "Then I put forth my feet to find out what I could put into my mouth". *Serpent/45-6*.

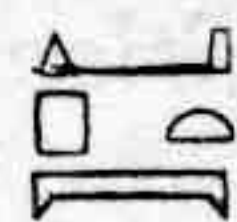
*(71) "This is to say that all the Master's affairs are going well wherever they are  without (there being) anything which the Master need worry about". *Kahun, 27/9-10*.

*(72) "What he gave him for it: 1000 measures of land  in payment for these tapers which he has to give to my (sic) *ka*'-servant." *Siût, I/306*. By the nature of the contract the giving of the tapers can only be future.¹

*(73) "Contract for causing them to go (after Hepzefa's death)  to receive two of the tapers which the chief Priest of Anubis has to give to Count Hepzefa." *Siût, I/312*.²

(74) "If thou be a guest at the table (?) of one who is greater than thou,  accept what he may give, it being offered to thy nose." *Ptahhotép, 121^P*; the L^{II} text has *šsp*  "accept when he gives to thee."


(75) "All the foreign tribes who were (?) full of the fear of it (Egypt), and of whom the Egyptians have had experience,³ say:  'there is nothing that Egypt can give; the sand is her defence (*lit.*, strength)⁴ upon the confines'" *Admonitions, 15/2*. Compare ex. 21 above.⁵



(76) "Every good and pure thing on which a god lives,  which Heaven may give, etc.," see ex. 69 above.

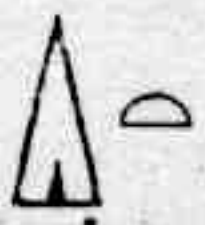


(c) "to come".


No example is known to me.

II. Verbs Paenultima Geminatae.

(77) Over a game in which a boy, with his hands tied behind his back, is led by another.  "There comes the who



¹ *Prrt nf* in the preceding line does not mean, as the latest rendering of these contracts (*Journ. Eg. Arch.*, vol. V, p. 86) has it: "which are to be due to him (Hepzefa)" but "which are paid out (*lit.*, go forth) to him (the chief Priest of Anubis)" as in ll. 275 (twice), 303, 304. *Pr nf*, l. 297, *prr nf*, l. 301, are similarly misunderstood in the rendering referred to. For a different, and in my opinion improbable explanation of  here and in the next ex., see *Verbum* 781, 783. These two ex., and ex. 16 with , mutually confirm one another.

² *SETHE, Verbum*, 781, dealt with  here as a special dual form of . The word which it qualifies is however certainly not dual,  being the numeral 2. "The two tapers" would make no sense, for three have been given. ³ *Lit.*, "taste", as often.


⁴ The association of *šcy* and *nht* here involuntarily recall the obscure words  in a O. K. decret published by MORET, *Journal Asiatique*, March-April 1916, p. 327, where however we must probably read *n ht* if the determinative is correct.

⁵ Note that in this example we can translate equally correctly and more idiomatically "Egypt can give nothing". So also in ex. 21, "I can do nothing".

obeys his heart, the fear of whom another shall see!" ERMAN, *Reden, Rufe und Lieder* p. 60. Obscure; *m3 ky* might possibly be final clause.

(78)  "He who sees what only One (the king) should (?) see". LEPS., *Denk.*, II, 143 g. Cf. the common .

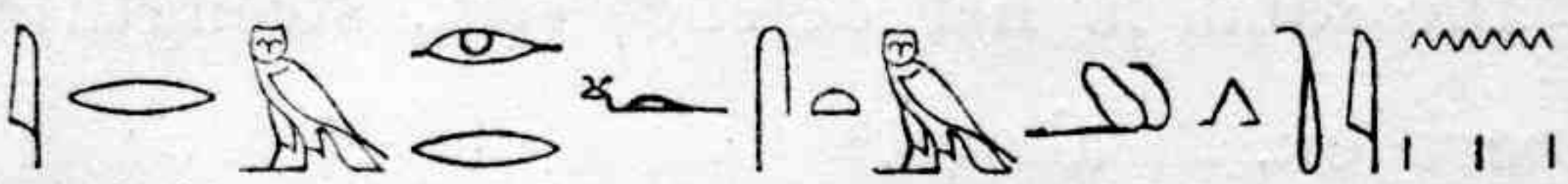
(79) "A great pair of obelisks  which one may see (*i. e.*, visible) on both sides of the river." *Urk.*, IV, 362/13.


(80)  "I predict for thee [all] victory (? — *nhtw*?) all, in the sight of the Two Lands (*lit.*, according to what the T. L. shall see)". *Urk.*, IV, 348, 1—2; speech of Amūn to Hatshepsowet. On the construction see the preliminary note to exx. 82—5 below.

III. Strong Verbs.

A. Verbs 2 Rad.

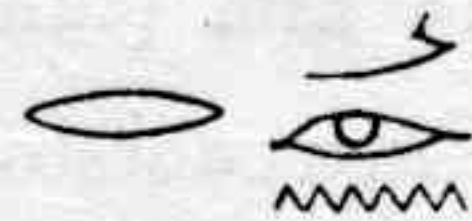
(a)  "to attain".

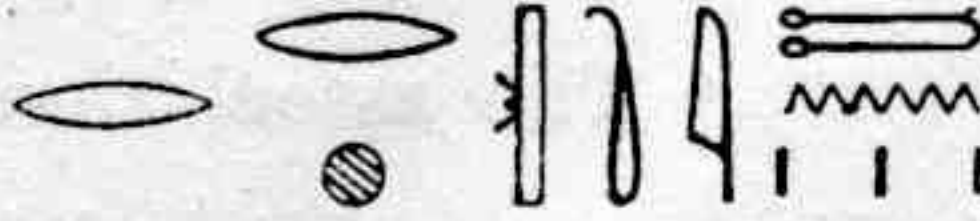
(81)  "As he makes it something that we can reach" (? ?). *Admonitions*, 12/12.


(b)  "to know".

So far known to me only in one curious adverbial construction, the feminine after *r*, *r rhtī* X, apparently meaning (a) "as X may know", (b) "to the knowledge of X", *lit.*, "to be something that X may know". Compare the analogous use of *m33* "to see" in ex. 80 above. The exact interpretation is not clear, but the acts of seeing and hearing are here clearly potential.

(82)  "My Majesty has said this with truth, to the knowledge of all men". *Urk.*, IV, 835/11—2.

(83) "He established festival-revenues (*hnt*) anew for his Fathers the Gods  in the sight of the people, to the knowledge of all men." *Amada Stela*²/11—2.

(84) "For I am a King proper to be worked for, the only one worthy of having his name remembered, in consideration of what I have done in this land  to your knowledge." *Urk.*, IV, 101/10—1.

¹ For ; cf. *Urk.*, IV, 288/16.

² Gardiner's copy.

(d) "to go".

(96) "My fiery breath is against their faces, those whose hearts would go out against me". *Nu*, 42/26—7.

*(97) "As for one for whom this is done, Rē^c shall be his rudder and his protection in the Necropolis, in heaven, on earth, in any place into which he may go." *Nu*, 148/19.

B. Verbs 3 Rad.

(a) "to live".

(98) "Maker of that whereon *hmwš*-insects may live". *Cairo Hymn to Amūn*, 6/5—6.

(99) "Maker of that (whereon) the fishes in the river may live". *Ibid.*, 6/4—5. *Im* has obviously been omitted; cf. MÖLLER, *Hierat. Lesestücke*, II, 34.

(100) (a) , also with (b) , (c) see the discussion of this phrase and its variations in the appendix to chs. I and II.

(b) "to eat".

(101) "Married women say: 'would that we had what we could eat!'" *Admonitions*, 3/3.

(c) (of a building) "to be adorned".

*(102) "..... in all pious deeds,² both things which my Majesty will be glad to do, and things having which the temple will be adorned". *Urk.*, IV, 181/3—5. The preceding context is broken, but the King is announcing to his courtiers his intention of adding to the temple of Amūn at Karnak, out of gratitude to the god.

(d) "to be satisfied".

(103) see preceding ex.

¹ Read

² *Irt hst*, literally "doing that which is praised" is a stock expression for "pious acts" and is best so rendered, in my opinion.

(e) "to tread".

(104) "Thou knowest not the name of thy feet wherewith thou wouldst tread¹ upon me". *Nu*, 125 γ/34—5.

(f) "to create".

(105) "That which heaven gives, which earth may create, which Nile brings". *Cairo Stela* 20313, a/2.

(106) *Cairo Stela* 20556, b/3—4. It is strange that in these two exx. a prospective relative should come between two imperfect relatives which are apparently quite parallel in sense. Cf., however exx. 69 (with reference), 76 above.

IV. Verbs of doubtful Class.

(107) (a) "Beware of misrepresenting statements (*lit.*, worsening speech), and such as one great man may complain of (?) to (another) great man." *Ptahhotep*, 150 = 158.³ Doubtful; *sknti* is perhaps active prospective participle (see below, ch. III): "such as might embroil (?) great man with great man".

The following are some results of a study of this material.



I. *The Masculine Ending*. (a) The writing is rare, and is confined to the Pyramids, where it is found before both suffix and noun; the few cases known to me are all with verbs IIIae inf. (b) The writing is freely used in all periods, with strong verbs not before the M. K.; it is used before both suffix and noun. (c) The ending is left unwritten before both suffix and noun in all periods, but it is throughout rarer to find it so omitted before a suffix than to find it written out as .


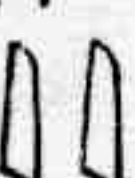
The following is an analysis of the writings of the masculine termination; the numbers are those of the examples. The subject *tw* "one" is grouped with the nominal "subjects" merely for compactness.






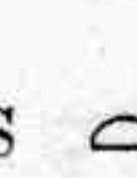
¹ It is most unlikely that the *y* would at this period be a masc. dual ending, which in the Imperf. Rel. Form does not occur even in the Pyramids (cf. *Verbum*, 780); the tense here is certainly future.

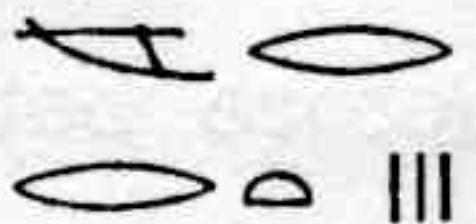
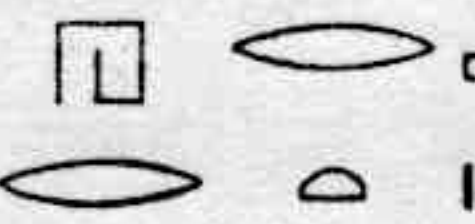



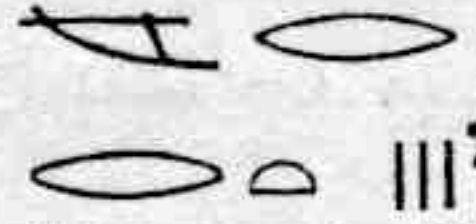
² (b) Variant .

³ *Skn* is very probably a causative of "to be querulous (?)" "sullen (?)" e. g., *Nu*, 125 β/11; *Urk.*, IV, 132/6.

	Ending wr. 	Ending written 	Ending not written
With suffix			
O. K.	33 <i>b, e</i>	33 <i>a, c</i> , 53 <i>a, b</i> , 60, 64 <i>b</i>	3 <i>b</i> , 33 <i>d</i> , 63, 68
M. K.		1, 2, 36, 37, 61, 64 <i>c</i> , 65 <i>a, b</i> , 67, 86, 88	35, 50
H. P. ¹		87	
N. K.		6, 39 <i>a, b</i> , 40 <i>a, b</i> , 41 <i>a, b, c</i> , 42, 51, 97, 104	3 <i>a, c</i> , 38
With noun			
O. K.	49	64 <i>a</i>	34 <i>a, b</i> , 77
M. K.			
N. K.		66, 96	4 (<i>tw</i>), 5 (<i>tw</i>), 79 (<i>tw</i>)

In only one case in the O. K. is the ending written with a verb having a "determinative" (sense-sign) namely in , ex. 60; the ending there follows the sign. Compare the similar position of the ending  in the O. K. of the pseudop. 3 masc. sing., *Verbum* 15, of the active *s-f*, *op. cit.*, 176, of passive *s-f*, see ch. dealing therewith below, of the plural imperative *op. cit.*, 500, of the perf. pass. part., masc. sing., *op. cit.*, 915 (*st3i*, *snty*).

II. *The Feminine Ending.* The remarkable termination *-ti* is written out far more frequently in the texts of the New Kingdom than in the earlier periods. Thus, against two such writings in the O. K. (7, 44), and six in the M. K. (100 *a, b, c*, 105, 106, 107) of which five occur in two stock formulae, we have no less than twenty-nine in the N. K., before suffix and noun about equally 23, 28, 45 *a, b*, 46, 47, 48, 56, 57 *a, b*, 58, 80, 81, 82, 83, 84, 85, 89, 90, 91, 92, 93, 94, 95 *a*, 98, 99, 101, 102, 103. The commonest full writing of the feminine ending is  (once written ) and its presence in the Pyramids is a guarantee of the antiquity of this abnormal desinence.  is much less frequent; it occurs once in hieratic (94). The writings , , , are very rare.

The feminine of the prosp. Rel. form is never determined with the plural strokes which are sometimes found with the base of the other relative forms when these have neuter meaning and are not in adjectival apposition to a noun, e. g.  *nbt k3-k*,  *ib.k*, , . Of the cases in which the ending *-ti* of the prosp. Rel. is written out, only a few (47, 100, 105, 106, 107) may be taken as being in direct adjectival apposition to a noun, and of these again not all are certain; all the rest are neuter in meaning,  "what I shall say" etc. On these grounds it might be inferred that with the prosp. Rel. the ending *-ti* is generally speaking that of the neuter (corresponding to , etc.), and that the fem. sing. has the normal ending *-t*. But evidence will be adduced in the next chapter, which, added to the adjectival examples just cited, makes it necessary to believe that the feminine of this form was always *-ti*, whether so written or not.

¹ Hyksos Period.

The following is analysis of the writings of the feminine termination. (*Tw* "one", is as before classed as a noun for convenience.)

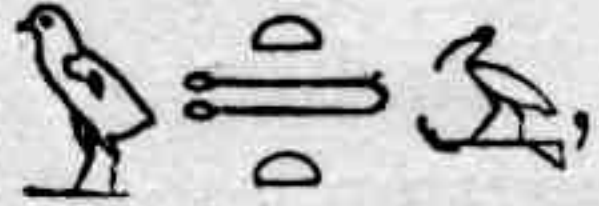

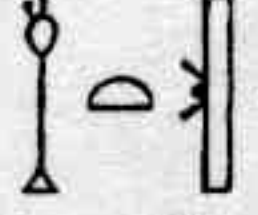
Ending written as:—	◌	𐀀𐀁	𐀁	◌𐀀𐀁	◌𐀁	◌
With suffix						
O. K.	9, 13, 15, 31, 32, 43, 54 a, 55 a—g					
M. K.	16, 17, 18, 21, 54 b, 57 c, 59, 70, 72, 74			100 a		
H. P.	22					
N. K.	24, 29, 52	28, 57 a, 81, 84, 89, 90, 91, 94 92, 93, 95 a, 101				
With noun						
O. K.	8, 10, 11, 12, 14	7, 44				
M. K.	19, 20 (<i>tw</i>), 69, 71, 73, 76, 78	100 b, 107		105		100 c 106
N. K.	25, 26, 27, 30, 62, 75	23, 45 a, b, 47, 58, 80 (𐀀𐀁), 83, 98, 99, 102, 103		46, 56, 57 b, 62, 85	49	

The writing ◌ always precedes a determinative. The writings 𐀀𐀁, 𐀁, occur with a determinative in the following exx.: 45 a, 58, 83, 84, 85, 102 in hierogl. texts, 81, 100, 107 in hieratic; and in only one case — 𐀀𐀁𐀀𐀁𐀀𐀁 = 𐀀𐀁𐀀𐀁𐀀𐀁, 107 — does the termination precede the determinative. Similarly with the 2 masc. and fem. sing., 3 fem. sing. and pl. of the pseudop., the ending *-ti* when written out normally follows a determinative if there is one; cf. *Verbum*, 23, 24; 28, 29, 49.


In only one case does a "weak consonant" occur between the final radical and the ending *-ti*, namely in ex. 101, 𐀀𐀁𐀀𐀁𐀀𐀁^{sic}, *Admonitions* 3/3. This *w* is doubtless not to be taken more seriously than the *w* sometimes written in the N. K. between the last radical of a strong verb and the pseudo-participial ending *-ti*, e. g., 𐀀𐀁𐀀𐀁, *Anast.* IV, 13/7.

It will not have escaped the reader that while the Prospective Relative Form of geminating verbs may be distinguished from the Imperf. Rel. by absence of gemination, whether the endings are written out or not, the non-geminating verbs depend for this distinction entirely on the presence of the characteristic endings *-y*, *-ti*. Knowing what we do, however, of the gratuitous ambiguities of Egyptian writing, we may be pretty sure *a priori* that even with verbs of the latter category the characteristic endings were occasionally omitted in the Prospective Relative (and especially in the O. K. and M. K.); they would then be graphically identical with the Imperfect Relative Form, and would for us be distinguishable therefrom only by the sense of the context,¹ just as e. g. a given participle 𐀀𐀁,

¹ But for the Egyptians also by a traditional acquaintance with the text in certain cases.

śdm, can be parsed as perfect or imperfect on external grounds alone. I have not collected examples of such summary writings of the Prospective Relative, but even among the material collected above there are two relative forms which are probably cases in point: , 11, and , 60; *wttti Dhwti* "which Thoth shall generate", and *ndry-ś* "whomso she may take hold of" seem to be necessary interpretations in view of the contexts. Cf. also  certainly = *wdti-ś* "what she shall command", *Urk.*, IV, 257/13. A search for further examples of this kind would undoubtedly reveal many others.

The Prospective Relative is used in many cases where some other languages would use the Future Past. Thus: ex. 10, "she shall guide me to the great seat which the gods shall make" (= shall have made, since it must be made before he can be guided to it); similarly exx. 11, 12; ex. 24, "I shall cause him to be content with what I shall do for him" (= what I shall have done, since presumably it is meant that the god will be content with the *fait accompli*); ex. 33, "thy foot shall not be checked in any place in which thou mayest desire to go" (= mayest have desired to go, since, to Egyptian feeling, the desiring — really "making up one's mind" — must necessarily precede the going); similarly exx. 38, 39, 40, 41 *a*, 42, 44, 45, 46, 62; ex. 60, "whomso she may (have) hit, his head will not stay on"; ex. 94, "one who shall speak, and as to whom¹ another shall find what he shall say" (= what he shall have said, since the saying must precede the finding).

Two views as to this use are possible: (*a*) that the Prospective Relative was consciously used to express the Future Past tense as well as the Future; *e. g.*, that  really means "what I shall have said" as well as "what I shall say"; or (*b*) that, in the Relative forms, Future Past moments were regarded as being simply Future; a future time-field not being felt as dependent on the time-field of an adjacent temporal element which to our feeling may govern it, could thus be always expressed by a simple future form: — "may I go forth by day to any place in which I may have made-up-my-mind to be" = *r bw nb mry-i im*, "to any place in which I may make-up-my-mind to be".

In connection with this question, which I will leave open for the present, it may be pointed out here that the Prospective Relative appears to be regularly used to express the Past Potential and the Past Future tenses; *cf.* exx. 2, 18, 19, 48, 52, 55 *b-g*, 58, 70, 90.

The following is a rough analysis of the modal nuances expressed, to our feeling, by the Prospective Relative.² The numbers are those of the examples.

A. Simple Futurity: "what he will do". 3 *a-c*, 41 *a*, 48, 54, 66, 73, 102, 103.

B. Possibility: "whatever he may do". 4, 5, 8, 16, 20, 25—27, 33 *a*, 34—40, 41 *b, c*, 43—46, 48, 50, 60, 64, 69, 74, 76, 79, 89, 93, 97, 98, 105, 106.

C. Contingency: "what he would do if he were there". 19, 58, 100.

¹ *Lit.*, "One who shall speak, and what who shall say another shall find". The point I have been bringing out here is more noticeable in the conciser Egyptian than in English renderings.

² Distinctions of pure time are not taken into account here.

D. Power: "what he is able to do of his own strength". 7, 9, 21, 22, 28, 59, 70, 75, 81, 99.

E. Competence: "what he can do if he likes". 82—85.

F. Realizable Intention: "what he means to do and presumably will do". 2, 6, 14, 24, 32, 88, 91, 92.

G. Impeded Desire: "what he would do if he could". 1, 63, 67, 86, 96, 104.

H. Expectation: "what he, as I hope, will do". 31, 47, 55, 68, 72.

I. Necessity: "what he must do, is to do". 15, 18, 51.

J. Obligation: "what he ought to do, need do". 71.

K. Fitness: "what only he should do". 78.

These classes may, of course, often overlap or be not easily distinguishable in a given case; hence not all the 105 are apportioned among them above, nor would I claim that those which I have used are all correctly allocated.

The Prospective Relative Form apparently died out with Middle Egyptian, being replaced in the subsequent phases of the language by two substitutes.

(a) The Imperfect Relative Form (which seems in Late Egyptian to have nearly replaced the Perf. Rel. also): "as to what the Favourite may say to me", *d'Orbiney*, 17/10; "Let us see what thy hand can do", *Anast.* I, 18/6; "nothing that he may do shall succeed", *Bilgai Stela*/8.

(b) Constructions with *r* and the infinitive substantivised by *nti*, the *r* being sometimes omitted: "that which I shall say" *d'Orbiney*, 16/4 (= earlier "that which thou shalt do", *d'Orbiney*, 8/3 (= earlier "the fields to which he will take you". *Mallet Pap.*, 2/8. This latter circumlocution, which is of course much older than Late Egyptian, remained the normal method of expressing the future relative in Demotic and Coptic: *e. g.*, "every thing which belongs to me *hn n3 nti iw-i r dit hpr-w* and which I may acquire", Demotic Marriage-contracts; *p3 nti iw-i* (= $\epsilon\iota\epsilon$) *ddt.s n.f* "that which I shall say to him", *Khamwas* I, 4/18; $\pi\epsilon\uparrow\lambda\lambda\lambda\lambda\epsilon$ "what I shall do", *Zoëga*, 310; $\pi\epsilon\uparrow\lambda\lambda\lambda\lambda\epsilon$ "what I shall eat", *Zoëga*, 346.


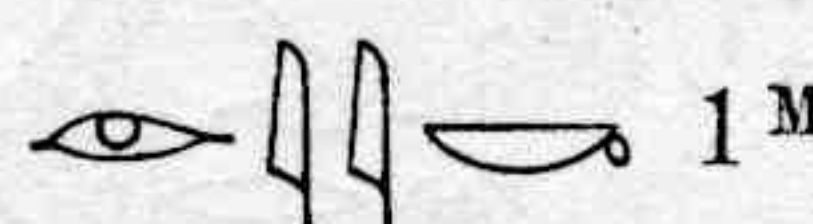
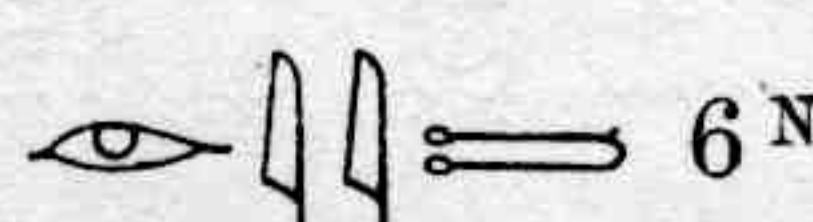




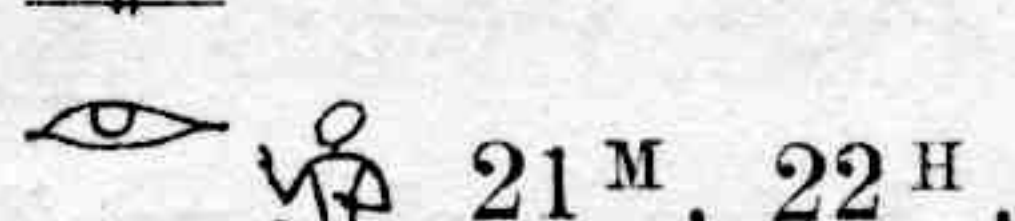


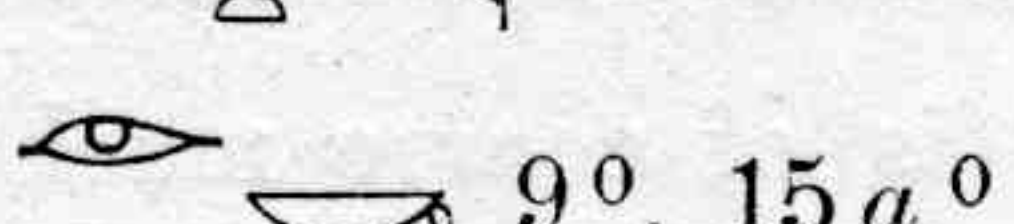
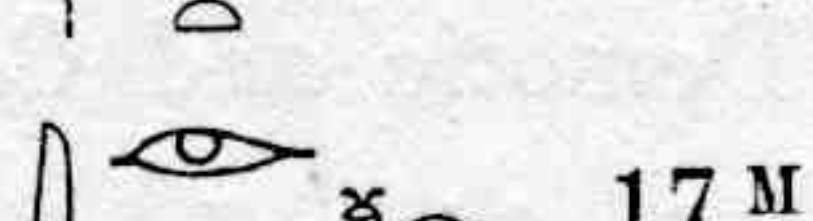

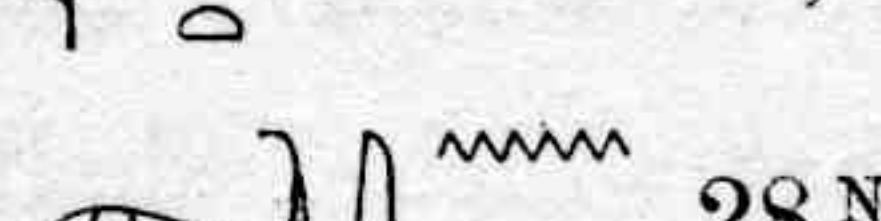

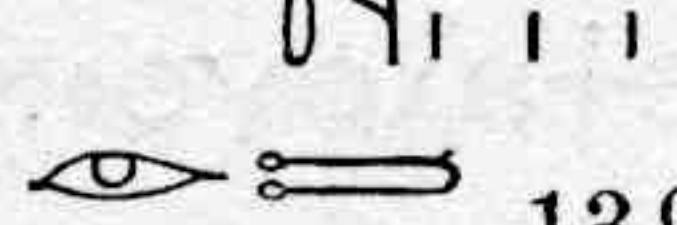
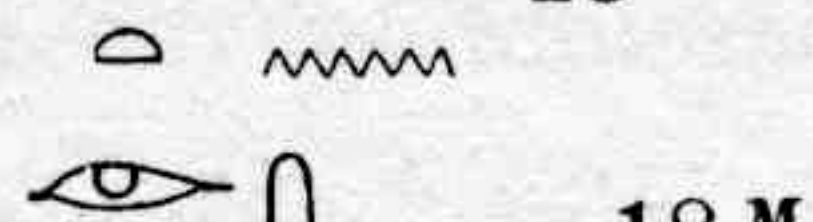

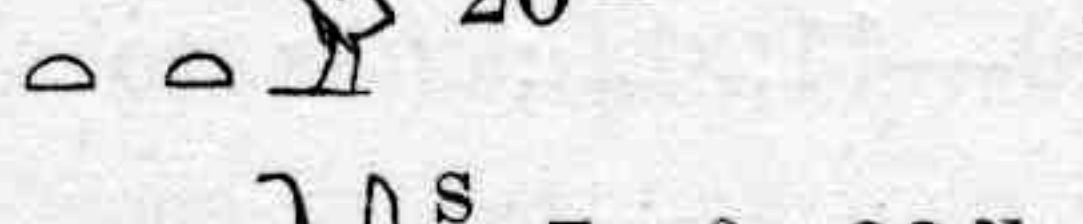
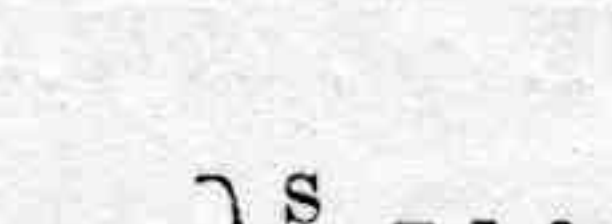
On the other hand a relative form resembling the Prospective Relative in external form is occasionally used in Late Egyptian texts with past meaning: — "Thou art the mother and the father of all that thou hast made." *El Amarna* IV, pl. 32 *Apy*/4; *cf.* also *op. cit.* VI, pl. 27/7, 10—11, 11; "as to this deputation which ye have made today" *Abbott*, 5/15; it is your orgy

that ye have made", *Abbott*, 5/16;  "what thou hast done" *Abbott*, 6/8; "I have done  what I promised". *Berlin Stela* 23077/15.

The following is a *conspectus* of the verbal forms displayed by the Prospective Relative. The forms are classified according to gender and number under their verbs, which again are arranged as in the examples above. Where the verbal forms occur with suffixes or *tw*, "one", these latter are given in the following list: but where the second element is a substantive this is denoted by an S as written against the verbal element. The forms with suffixes are set out in the usual order 1 sg., 2 m. sg., 2 f. sg., 3 m. sg., etc., and take precedence of forms with substantives. Full writings take precedence of summary ones. Forms with neuter meaning are classed as fem. sing. The numbers are those of the examples; the letters O, M, H and N attached to them denote O. K., M. K., Hyksos Period and N. K. respectively.

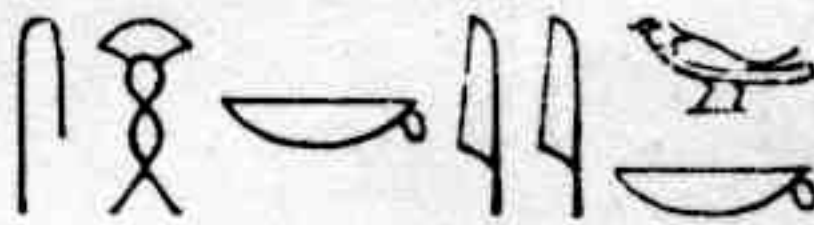

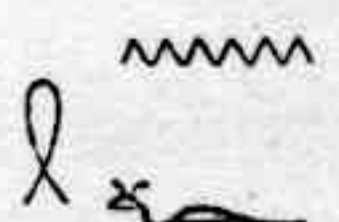




I. Verbs Ultimae Infirmæ.

A. III^{ae} Inf.


(a) <i>irt</i> , "to make, do". M. sg.	 2 ^M
	 1 ^M
	 6 ^N
	 5 ^N ,  4 ^N
M. pl. (?)	 3 ^{b0}
	 3 ^{aN} , 3 ^{cN}
F. sg.	 21 ^M , 22 ^H ,  24 ^N
	 15 ^{b0} ,  9 ⁰ , 15 ^{a0}
	 17 ^M ,  16 ^M
	 28 ^N ,  (1 pl.) 29 ^N
	 13 ⁰
	 18 ^M
	 20 ^M
	 7 ^{a0} , 23 ^N ,  7 ^{b0}

- ^S 10⁰, 11⁰, 12⁰
^S 8⁰, 14⁰, 19^M, 25^N, 26^N, 27^N, 30^N
- (b) *itt*, "to take away". F. sg. 31⁰
- (c) *idt* (?), "to place". F. sg. (i) 32⁰
- (d) *mrt*, "to desire". M. sg. 39 a^N, 40 a^N, b^N, 41 a^N, b^N, c^N
- 33 a⁰, 33 c⁰ 33 b⁰, e⁰, 37^M, 42^N, 33 d⁰
 35^M, 38^N
 39 b^N
 36^M
^S 34 a⁰, b⁰
- F. sg. 43⁰
- ^S 44⁰, ^S 45 b^N, 47^N, ^S 48^N, 46^N
- F. pl. (?) ^S 45 a^N
- (e) *mst*, "to bear". M. sg. 50^{M 1}
- ^S 49⁰
- (f) *mkt*, "to protect". M. sg. 51^N
- (g) *hrt*, "to be content". F. sg. 52^N
- (h) *hwt*, "to strike". M. sg. 53 a⁰, b⁰
- (i) *hst*, "to praise". F. sg. 54 a⁰, 55 a⁰, 54 b^M
- 57 a^N, 57 c^M
^S 58^N, ^S 56^N, 57 b^N, ^S 55 b-g⁰
- (j) *hnt*, "to alight". F. sg. 59^M
- (k) *shst*, "to hit". M. sg. 60⁰



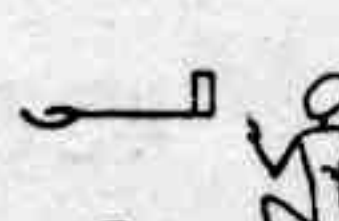
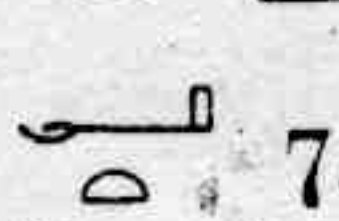
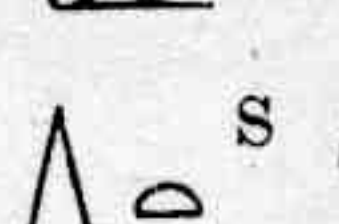
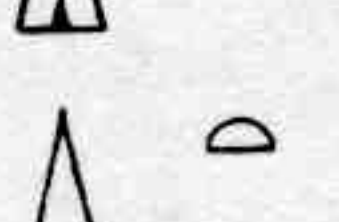
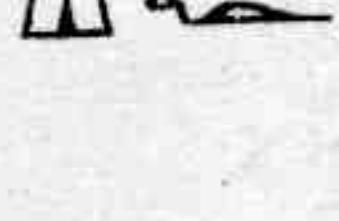
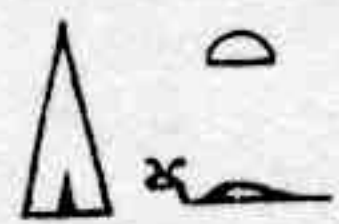
¹ On the concord here I hope to express my views elsewhere.

(l) <i>škt</i> , "to destroy".	M. sg.		61 ^M
(m) <i>šjt</i> , "to ordain".	F. sg.		62 ^N
(n) <i>šnt</i> , "to enquire".	M. sg.		63 ⁰
(o) <i>gmt</i> , "to find".	M. sg.		64 ^{cM}
			65 ^{aM, bM}
			64 ^{b0}
			64 ^{a0} , 66 ^N



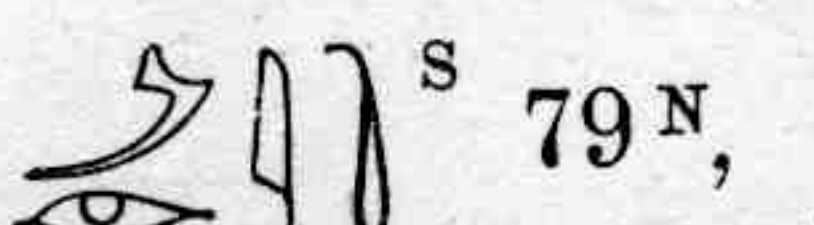

B. IV^{ae} Inf.

<i>šhjt</i> , "to recall".	M. sg.		67 ^M
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C. Anomala.

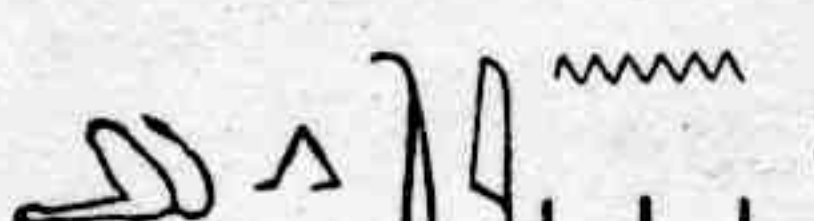
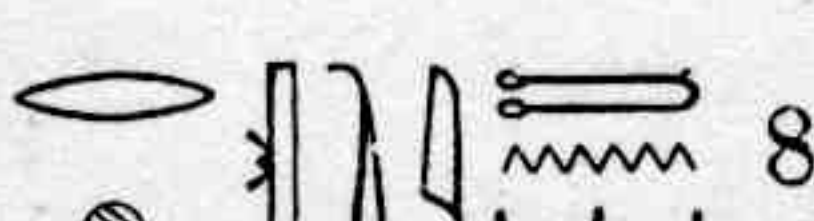
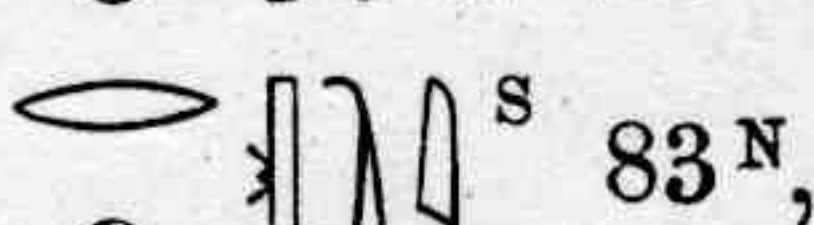
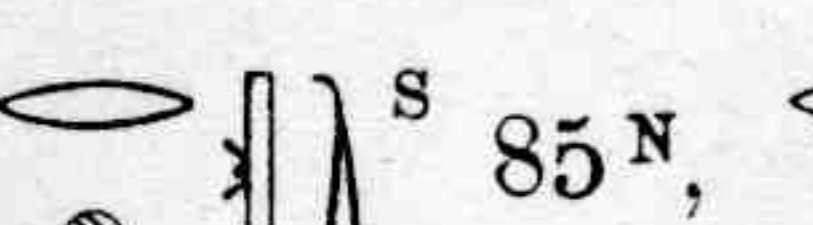
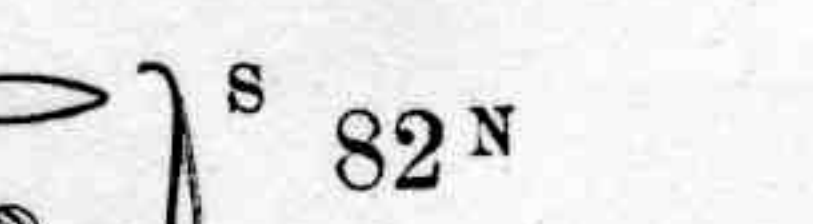
(a) <i>int</i> , "to bring".	M. sg.		68 ⁰
	F. sg.		69 ^M
(b) <i>rdjt</i> , "to give".	F. sg.		70 ^M
			74 ^M
			73 ^M
			71 ^M
			75 ^N
F. pl.		72 ^M	

II. Verbs Paenultimae Geminatae.






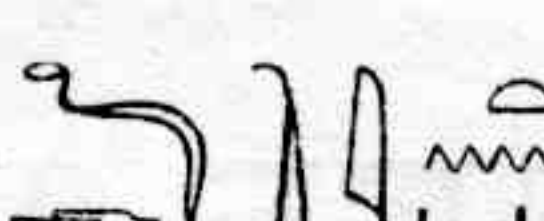
<i>m33</i> , "to see".	M. sg.		77 ⁰ , 	79 ^N
	F. sg.		79 ^N , 	78 ^M

III. Strong Verbs.


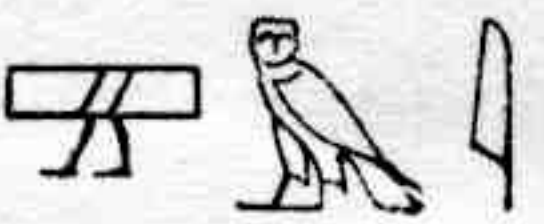
A. 2 rad.

(a) <i>ph</i> , "to attain".	F. sg.		81 ^N		
(b) <i>rh</i> , "to know".	F. sg.		84 ^N		
			83 ^N , 	85 ^N , 	82 ^N

(c) *dd*, "to say".





M. sg.  88^M
 86^M, 87^H
 F. sg.  91^N, 92^N
 89^N, 90^N, 95^{aN},  94^N
 93^N

(d) *šmt*, "to go".


M. sg.  97^N
 M. pl.  96^N

B. 3 rad.


(a) *nh*, "to live".

F. sg.  98^N, 99^N;  100^{bM},  100^{cM}, 
 100^{aMN}

(b) *wm*, "to eat".

F. sg.  (1 pl.) 101^N

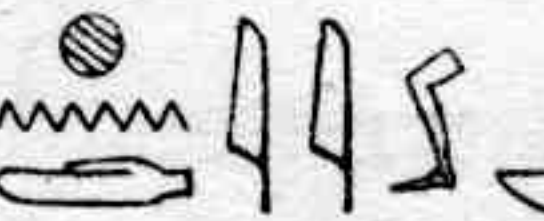
(c) *mnh*, "to be adorned".

F. sg.  102^N

(d) *hṭp*, "to be satisfied".

F. sg.  103^N



(e) *hnd*, "to tread".

M. du.  104^N

(f) *km*, "to create".

F. sg.  106^M,  105^M

IV. Class Doubtful.

skn, "to complain of(?)". F. sg.  107^{aM} =  107^{bN}

The following are the examples in which an object of the verbal action ("semantic object") occurs.

39 c: *mry.f hpr.*

55 f: *hst(i) wi hm.f.*

41 a: *mry.i hmst.*

55 g: *hst(i) wi hm.f.*

41 b: *mry.i prt.*

63: *šn(i).f iht.*

41 c: *mry.i prt.*

65: *gmy.k iht.*

42: *mry.k šlkr.f.*

66: *gmy ky ddti.f.*


49: *mšī šw ntrw.*

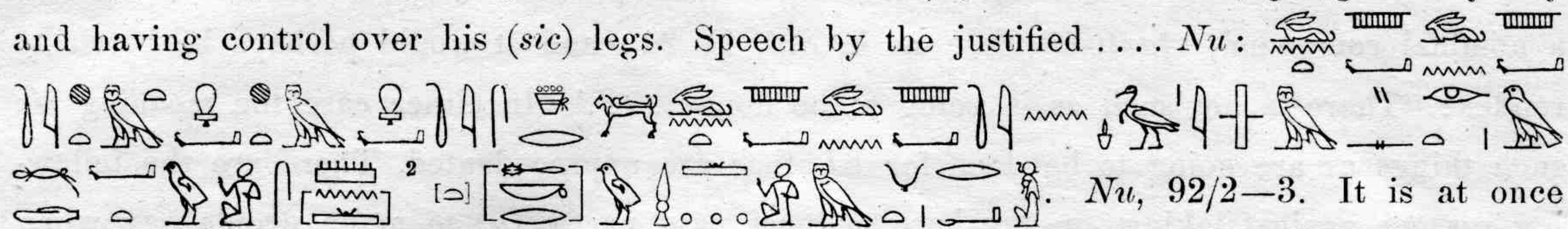
71: *dīt(i).... nb.i.... ib.f.*

55 e: *hst(i) wi hm.f.*

77: *m3 ky šnd.f.*

Cf. also 4: *ir(i).tw.f.*

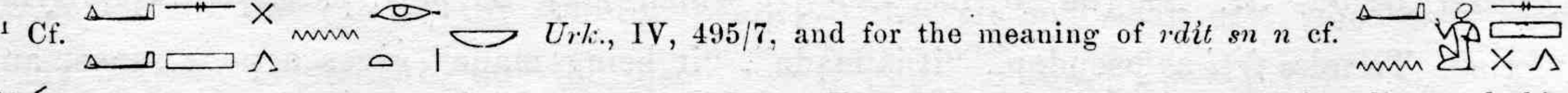

(5)  "He who gives sight (*lit.*, opening, scope)¹ to every eye that may be made in Nūn." *Cairo Hymn to Amun*, 4/6—7. Cf. exx. 98, 99 of the preceding chapter.


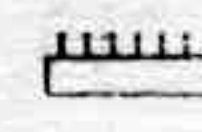
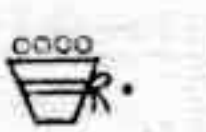
(6) "A spell for opening the tomb for the Soul (*b3*) and the Shade, going out by day and having control over his (*sic*) legs. Speech by the justified Nu:  Nu, 92/2—3. It is at once evident that this speech closely resembles the passage from the Pyramids cited for ex. 2 above. In both we have constructions *šdmt šdmti* preceding and following *šdr*: one before *šdr* and two after it in the older text, *vice versa* in Nu:—

Pyr. *ʾIrt irti šdr irt irti wdt wdti*

Nu. *Wnt wnti htmt htmti šdr wnt wnti*

Taking the Pyramid passage as it stands it would be natural to render: "Those who disturb her who does what is to be done (or even 'that which has been done and that which is to be done') when she who etc. (or 'that which', etc.) is at rest", but it is not possible to take *šdr* as being in *šf* in Nu also. The feminine pseudop. would certainly show the feminine ending. To take *irti šdr*, *htmti šdr* as prospective relatives with *šdr* as "the recumbent one" gives but a poor sense. I feel compelled to take *šdr* as an adverbial form meaning "at rest", "without effort", and to assume that it was a recognized attribute of the Eye of Horus that she did whatever was to be done without exertion.³ For *šdr* in the sense of "to be inactive", cf. *Pyr.*, 1429 d, "Horus is not *languishing* on the other side of the water, Thoth is not stranded; *Ptahhotep*, 15, "the heart is *torpid*, being weary (*var.*, weeping) every day"; *ibid.*, 184—185, L^{II}, "it is God who makes virtue, and he defends it *without any efforts on its part* (*lit.*, it being inactive)". I render the passage, then, "O thou (fem.) who openest what is to be opened and closest what is to be closed without effort, thou who openest what is to be opened (*i. e.*, the tomb) for the *ba*' that is in it, O Eye of Horus, do thou lift me up and fix my insignia (?) on the brow of Rē". *Nebsemi* has here (92/2—3): *wnti htmti šdr wnti htmti n b3-i hr wd ʾIrt-Hr, šd wi, smn nfrw* (*sic*) *m wpt R'*, with the first part of which I can do nothing. *Nebsemi* is however a text much inferior to Nu.

¹ Cf.  *Urk.*, IV, 495/7, and for the meaning of *rdit sn n* cf.  "I gave passage to the Great Bark", *Journ. Egn. Arch.*, VI, pl. I. GARDINER has discussed this ocution *Notes on Sinuhe*, pp. 73—74, and takes it to mean "to appear, manifest oneself".

² BUDGE ; he seems to have taken the top of a damaged  for . This passage occurs *Nebsemi* 92/6—7.

³ There can hardly be any direct dependence between the two texts, since they contain quite different verbs.

(16) A quite doubtful example, $\text{𓂏} \text{𓂏} \text{𓂏} \text{𓂏}$ as a polite expression, equivalent to our "pardon me, but . . .", "excuse me", "so please you", introducing a denial of something alleged by someone else, *Westcar*, 9/2. Possibly: "what may (I hope) be received favourably!" referring to the statement which follows.

The evidence for the independent existence of the Prospective Passive Participle is limited compared with that for the Prospective Relative Form, and includes more than one doubtful example; nevertheless it appears to be conclusive.

The form of the masculine (ex. 1, 12) is identical with that of the perf. pass. part. in the verbs *ult. inf.*, and with these verbs only the sense of the context can tell us which of the two we have before us. It is very possible that several masculine passive participles have been passed over by me as perfect when they should have been taken up for this article as prospective.

The existence of $\text{𓂏} \text{𓂏} \text{𓂏}$ (14 d), $\text{𓂏} \text{𓂏} \text{𓂏}$ (14 e), as summary writings of the fem. sing. *šḥti* shows (if it be indeed a prospective participle) that with this form as with the prosp. Rel., the pseudop. 2 m. and f. sing., 3 f. sg., the *šdmti-fi*, etc., the ending *-ti* was written \ominus on occasion. Thus it is possible that several feminine prosp. pass. participles still await identification through their resemblance to the perfect forms; even with the verbs *ult. inf.*, e. g. a given participle 𓂏 , may in itself be a summary writing of either *irti* or *iryt*. The following are the writings of the feminine termination:—

\ominus 14 d, e. M. K.

𓂏 2, 3, 4, 5, 6, 7 a, b, 8, 9, 10, 11 a, 13, 14 a, b, 15, 16, O. K., M. K., H. P., N. K.

\ominus 11 b, 14 c, M. K.

𓂏 11 c. M. K.

\ominus 11 d. M. K.

In the only case in which a masculine form has a determinative the ending *-y* precedes the determinative (12, N. K.); in the two or three cases in which a feminine form is determined, the ending *-ti* is written 𓂏 and follows the determinative (6, N. K.; 13, N. K.; 16 [?], H. P.).

I said in the preceding chapter (p. 18) that further evidence would be adduced here against the possible view that the ending *-ti* is that of the neuter only, and not of the feminine in general. This evidence is constituted by exx. 4, 5, 11, 12 of the present chapter, where the prosp. pass. part. is in direct adjectival apposition to a singular feminine noun.



The principal *nuances* of prospective meaning shown by the few and not all equally certain examples which I have been able to collect are as follows:—

1. "What is going to be done." 1, 3, 9, 14, 15.

2. "What may happen to be done." 5, 8.

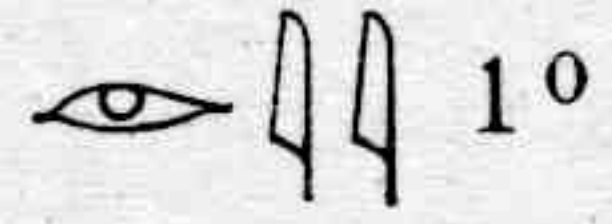
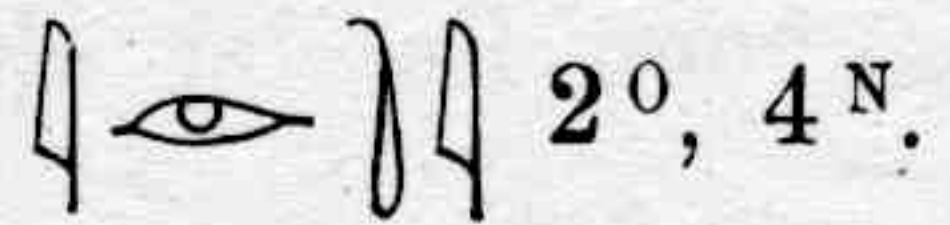
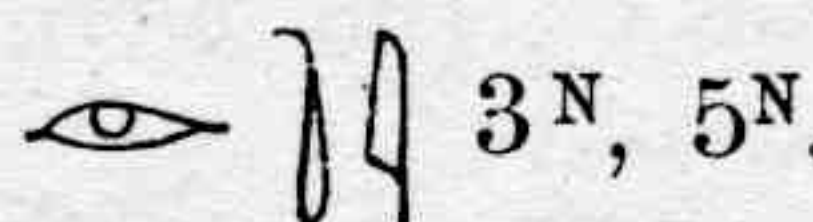
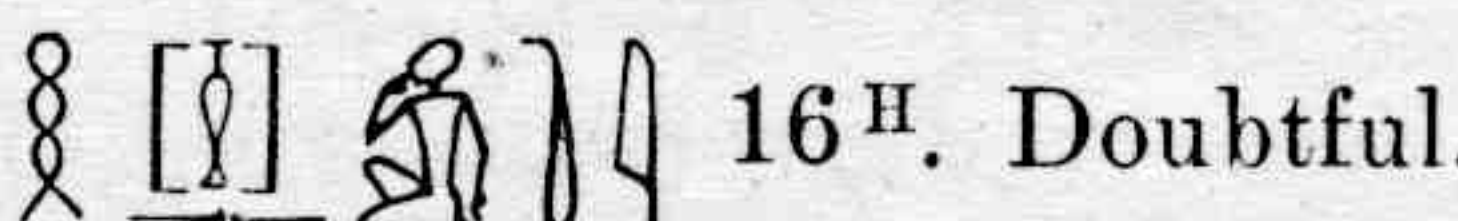
3. "What would be done in other circumstances." 4.
4. "What can be done." 10, 11, 12.
5. "What will, as I hope, be done." Perhaps 16.
6. "What has to be done." Perhaps 2, 6, 7, 13.

These should be compared with cases A, B, C, D, H, I, of the similar analysis of the prosp. rel. form (pp. 20—1 above).

It may be asked why this form should have continued in use side by side with the passive *šdmti-fi* which also has prospective passive meaning, and of which SETHE has given examples *Verbum* 972. The existence of the latter form is, however, more than doubtful. SETHE (*loc. cit.*) gives five references: MAR., *Mast.*, 107; *Siût*, I/314, 322; N/1231 (= *Pyr.*, 1041 c); MAR., *Mast.*, 318 (= *Urk.*, I, 36/6—7). Of these, MAR., *Mast.* 107 is certainly *š-tw-f*: X, *nīs-ti-f m Y*. "X, he is called Y"; N/1231 is withdrawn in the corrigenda as also being *š-tw-f*; MAR., *Mast.*, 318 has to be emended to be interpreted in this sense;¹ while *Siût* I/314, 322, *k3 nb*  may also be *š-tw-f*: "any ox when it is slaughtered", for the variant *k3 nb*  "any ox which is slain", *ibid.*/302, is against our taking *sfttf* in the other cases as the prospective *šdmti-fi*. I have not noticed any cases of certain passive *šdmti-fi*.

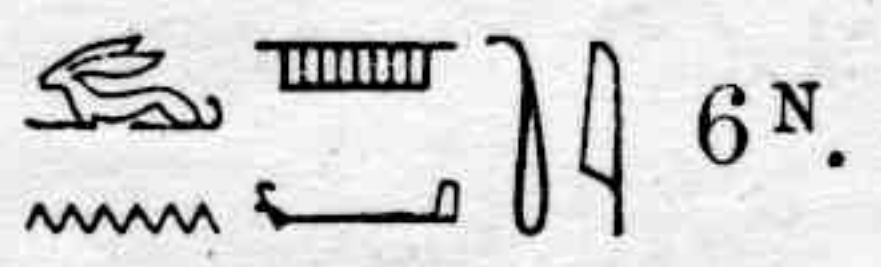
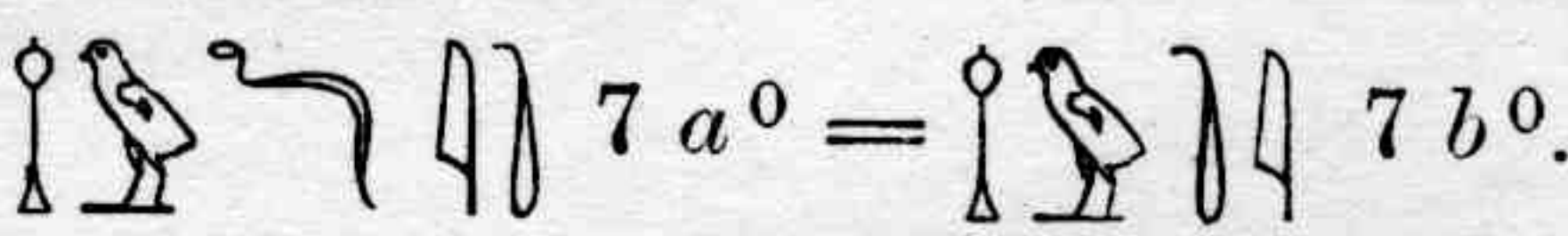
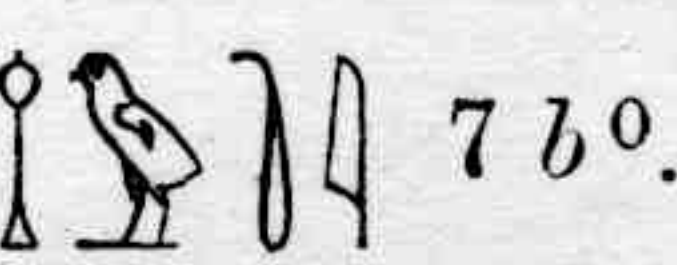

The following are the verbal forms of the Perspective Passive Participle. The arrangement and abbreviations are the same as in the preceding chapter.

I. Verbs Ultimae Infirmae.

(a) <i>irt</i> , "to make, do".	M. sg.	 1 ⁰
	F. sg.	 2 ⁰ , 4 ^N .
		 3 ^N , 5 ^N .
(b) <i>hst</i> , "to favour".	F. sg.	 16 ^H . Doubtful.

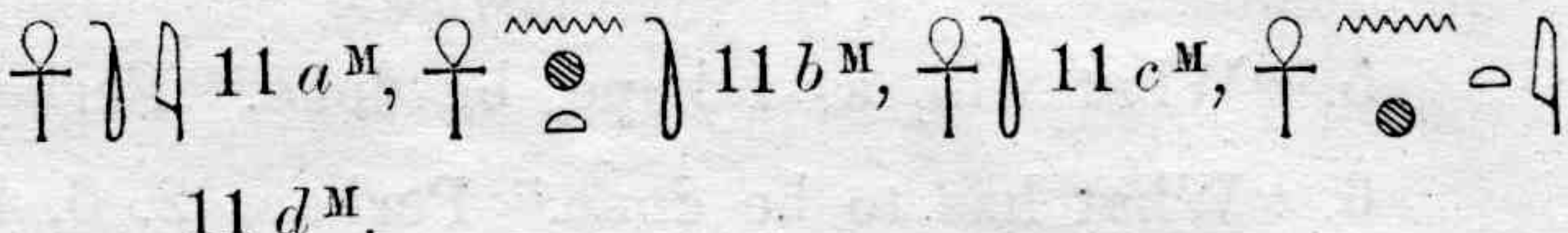
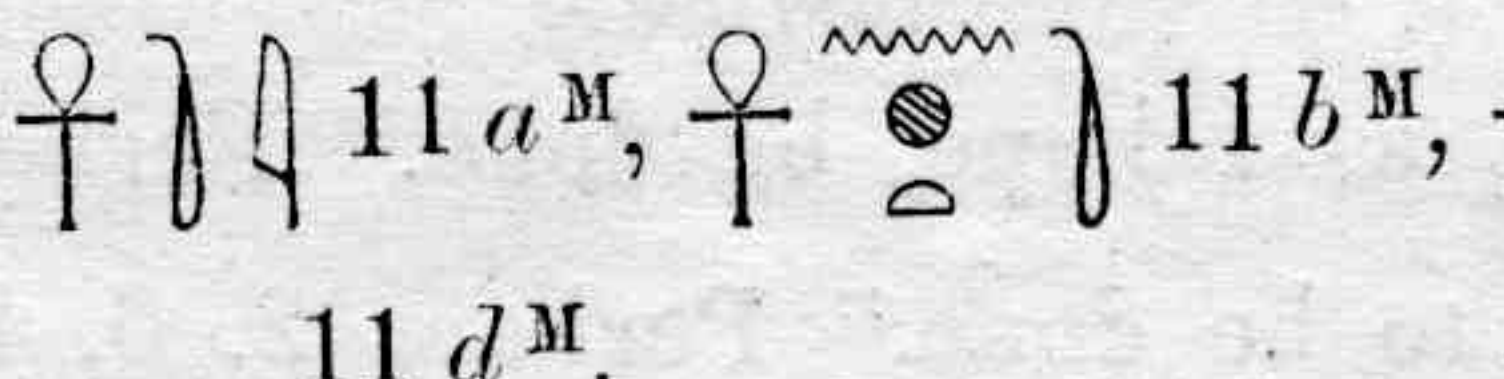
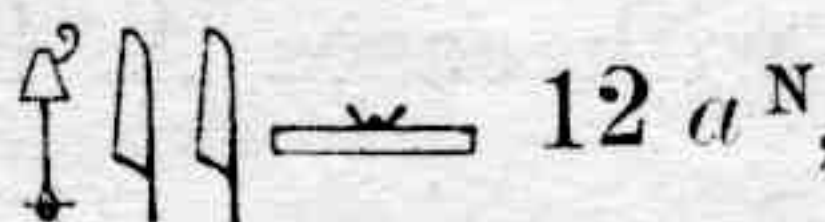
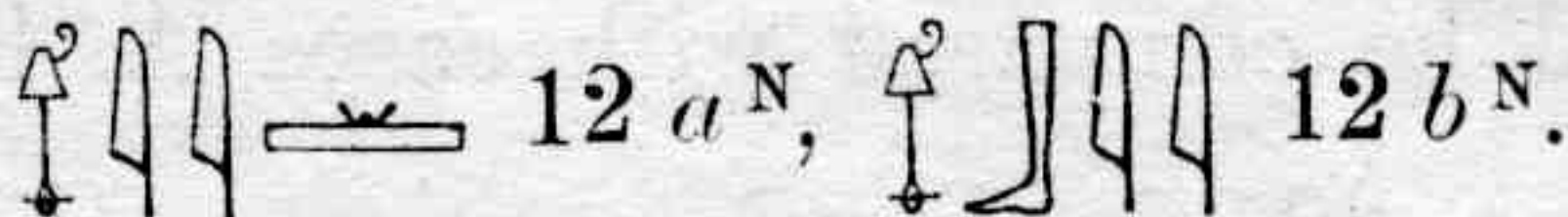
II. Strong Verbs.

A. 2 rad.


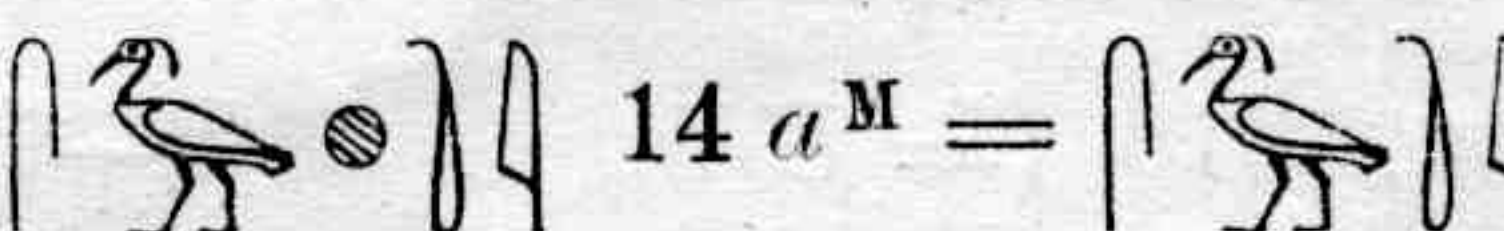

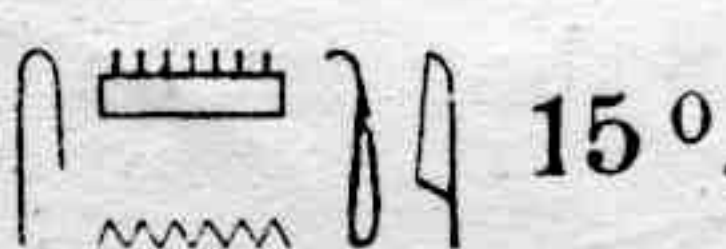
(a) <i>wn</i> , "to open".	F. sg.	 6 ^N .
(b) <i>wđ</i> , "to command".	F. sg.	 7 ^{a0} =  7 ^{b0} .
(c) <i>đđ</i> , "to say".	F. sg.	 8 ^N , 9 ^N , 10 ^N .

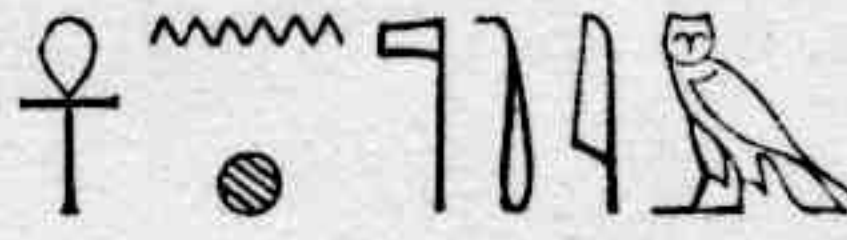
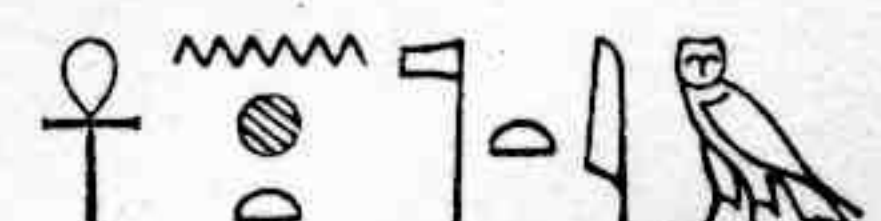
¹ *Hmw-k3 dt p-n, hn^c mšw.sn, hn^c igr mšw nw mšw.sn mšwtšnšn dt*. Perhaps: "These *ka*'-servants of the *dt* and their children, and further the children^A of their children^B who^B shall beget them^A for ever" (antecedents of pronouns indicated by A, B).

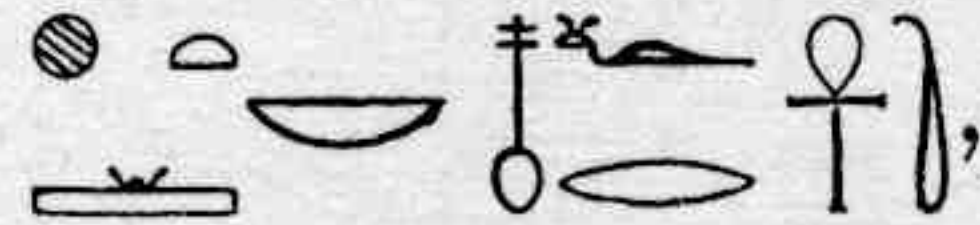
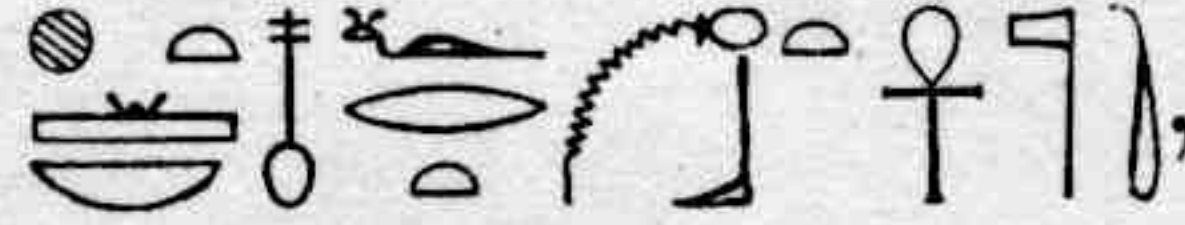

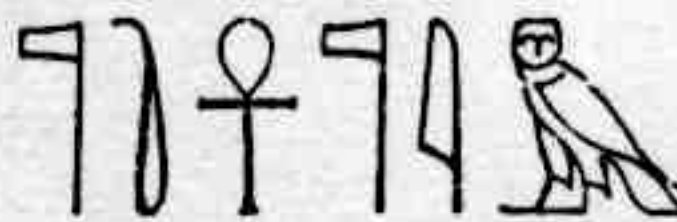

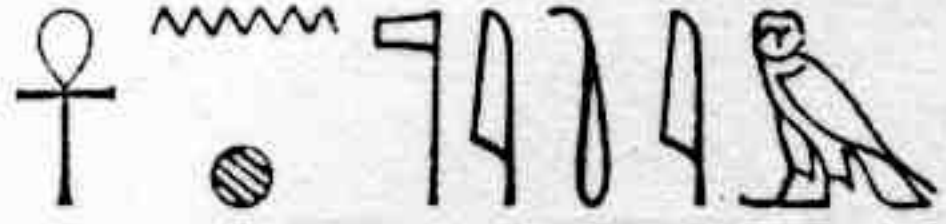

B. 3 rad.


- (a) *nh*, "to live". F. sg.  11 *a*^M,  11 *b*^M,  11 *c*^M,  11 *d*^M.
- (b) *wb*, "to lay open". M. sg.  12 *a*^N,  12 *b*^N.
- (c) *hm*, "to close". F. sg.  13^N.


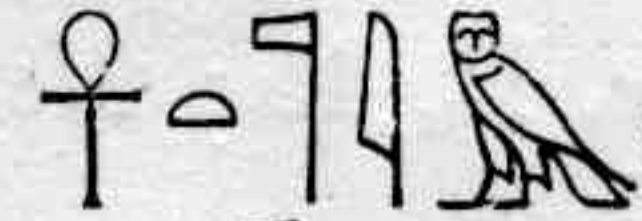






III. Causatives.

- (a) *sh*, "to glorify". F. sg.  14 *a*^M =  14 *b*^M, *c*^M,  14 *d*^M.
- (b) *sm*, "to establish". F. sg.  15^o.

on which one lives (?) and may become divine", *Cairo Stelae* '434, '633;  '613. With *t*,  '395.¹

See also such variants as , *Cairo Stela* '183; , *op. cit.*, '207. It is curious that these exceedingly common formulae should often occur in writings which we can at present classify only as corrupt; cf.  *op. cit.*, '471; "everything which Nile brings  (or is the first  det. of *H^cpi*?), '560, , '730;  *Brit. Mus. Stelae*, IV, 39 (collated).

Discounting possible corruptions, however, the grammatically sound prospective variants of ² are of interest as bearing witness to a frequent desire to freshen up a well-worn formula by giving it some slight new turn, without departing far from the time-honoured wording. An Egyptian of the XIIth dynasty and later may well have felt that the words "every good and pure thing whereon a god lives" would not be recited from his stela with much enthusiasm by a posterity which had seen them some tens of thousands of times already, and that it would be advisable to vary the tune, if only by one note. A similar motive evidently lies behind the prospective variants of *ddt pt*, *km3t t3*, *innt H^cpi*, noted in exx. 69, 76, 105, 106 of chapter I above, and behind many other variations of stock formulae, funerary and otherwise.

¹ That  really means, in the M. K., "a god" in the formulae , , is shown by the writings  *Cairo Stelae* '535, '539, *Brit. Mus. Stelae*, II, 14, 20; , *Cairo St.*, '383, '604, '707, *Brit. Mus. St.*, II, 44, III, 2, as well as  *Cairo St.*, '499, '657, , *Brit. Mus. St.*, III, 35,  *op. cit.*, II, 10, no. 213. Cf. also *Cairo St.*, '390, '534.

² Not to speak of the non-prospective variants, with which I have not dealt.


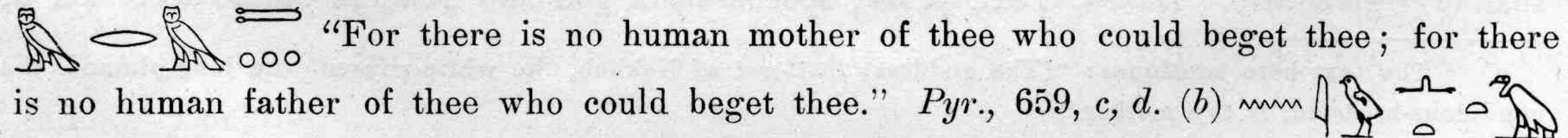
CHAPTER III.

THE PROSPECTIVE ACTIVE PARTICIPLE.

The participles which are already known to our science fall into pairs, an active and a passive form in both the perfect and the imperfect tenses. By this analogy we are led to ask whether there is a prospective participle in the active voice as well as the one in the passive which has been discussed in the last chapter.

Now from the earliest times we find the *sdmti-fi* form discharging the functions of a prospective active participle.¹ But this form, however old, is obviously of secondary formation compared with the perfect and imperfect participles. It is therefore *a priori* a not unjustifiable view that at one time the prosp. pass. part. was, like the perf. and imperf. pass. participles, matched by an active form which was simpler and more primitive than the *sdmti-fi*, but which was for some reason early replaced by the latter. We might further guess in advance, from the agreement of active and passive in showing or not showing gemination in the perf.² and imperf. participles, that the prosp. art. part. would, if it existed, agree with its passive partner in showing no gemination in any verbal class; and we might also surmise that the feminine was possibly, as in the passive, characterised by an ending which would distinguish it from its perfect and imperfect sisters.


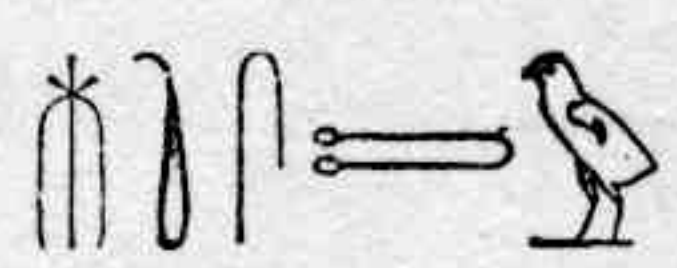

This participle existed, and was at no time completely extinguished by the *sdmti-fi* form, for it is to be met with here and there in the Old, Middle and New Kingdoms. It appears to have been very rarely used. The following examples are known to me.³

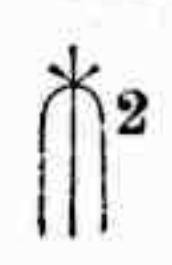
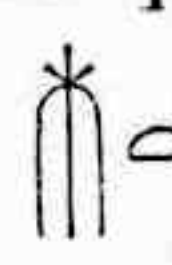
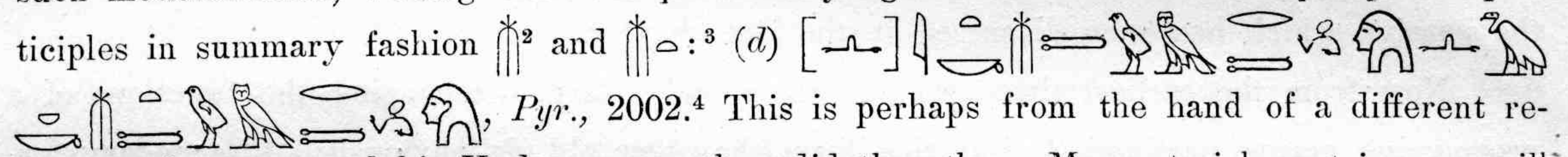
* (1) (a)  "For there is no human mother of thee who could beget thee; for there is no human father of thee who could beget thee." *Pyr.*, 659, c, d. (b) 

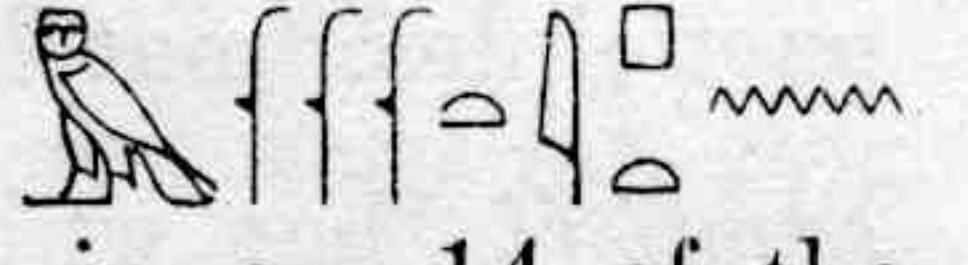
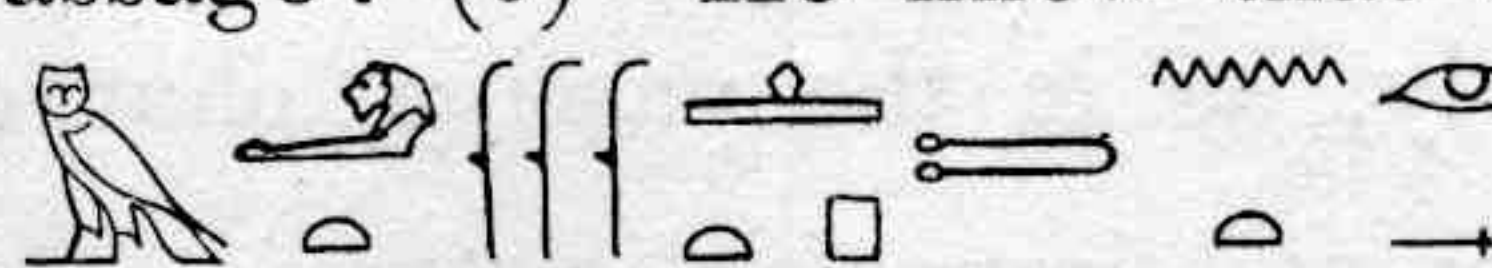
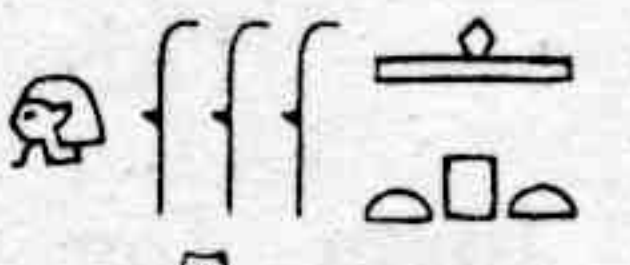
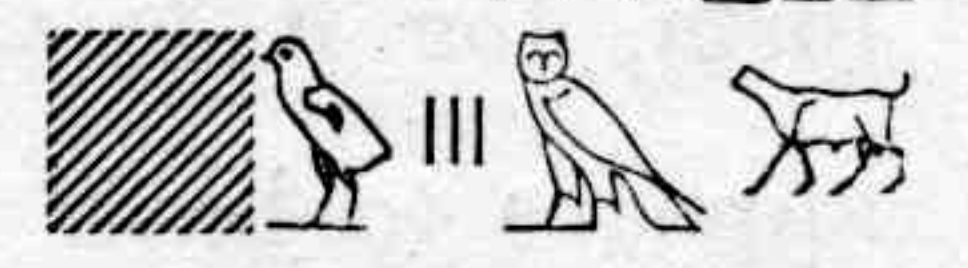
¹ It is very strange to me that both SETHE, *Verbum* 965, and ERMAN, *Gramm.* 430 (1911) should say that the *sdmti-fi* form can be used with present as well as future meaning, SETHE going so far as to say (*loc. cit.*) that it is fundamentally synonymous with the imperfect participle. In my experience the form is exclusively prospective throughout Old and Mid. Egn.

² The perf. pass. participles of *wd*, *hm*, *tm*, *ts* and *dd* excepted.

³ The order in which these are arranged is chiefly chronological.

 same translation.¹ *Pyr.*, 728, b, c^T. The first version is from T alone, having no parallel text; the second is also from T, but has a parallel text from N, and it is a fact of extreme importance that in this later N-text the *msti tu* of T is replaced by  *msti-si tu*, the *sdmti-fi* form. The masculine *msi* is however retained in the summary writing (c) , not being replaced by *msti-fi*.

Two conclusions may be drawn from these facts: (A) The trans. prosp. act. part. fem. sing. of T was here felt to be obsolete three or four reigns later by the scribe who edited this passage for the pyramid of N., since he replaced it by the more modern form. (B) We may infer, on very slender evidence it is true, that this same form, used adjectivally, became obsolete at about this period, while some other forms of the prosp. act. part. did not; for the same redactor did not similarly modernize the masc. sing. of the next sentence into *msti-fi*. However, the same N-text, 625 lines away, repeats these sentences without any such modernization, writing what are presumably again the masc. and fem. prosp. act. participles in summary fashion ² and :³ (d)  *Pyr.*, 2002.⁴ This is perhaps from the hand of a different redactor who respected his *Vorlage* more than did the other. My material contains, as will be seen, no example of a prosp. act. part. fem. sing. later than these; but very little importance can be attached to negative evidence when the material is so scanty as this is.

(2) (a) “Ho thou P.! Come! live thy life here(?) in thy time(?)  in these years which are to be peaceful.” *Pyr.*, 1290. Here, as in ex. 14 of the preceding chapter, it seems impossible to take the word as pseudop., since as far as we know the pseudop. cannot qualify adjectivally a word determined by a demonstrative.⁵ Compare with this passage: (b) “He knew that the coronation of the first day of the year would be auspicious  *hihw m hbw-sd 's3 wrt* as the commencement of the years which will be (?) peaceful of her celebrating very many millions of jubilees.” *Urk.*, IV, 261/9—10; (c) “The first month of *3ht*, New Year's Day,  the beginning of the years which will be (?) peaceful.” *Urk.*, IV, 262/7; (d)  “..... within the years which are to be (?) peaceful which we shall (?)⁷ give thee.” *Buhen*, Text, p. 54; speech by a god and goddess at the accession of

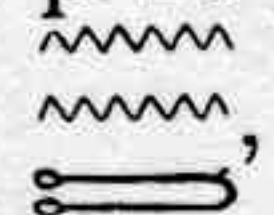
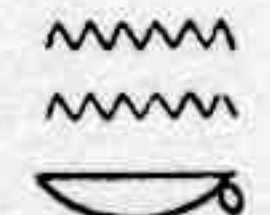
¹ The text here continues: “(The goddess) *Smt-wrt* of Nekheb, the white-wigged, the long-plumed, the pendulous-breasted, is thy mother.”

² As in *Pyr.*, 728 c^N above.

³ It is of course possible that we have here perfect participles: “There is no human father of thee who has begotten thee, etc.”

⁴ The text continues with the same words as follow (b) above.

⁵ Cf. p. 29 above.

⁶ Or  altered into  for Tuthmosis III.

⁷ Perhaps prospect. rel.

These examples are even fewer than those of the prosp. pass. part., and are of unequal evidential value.¹ The following is an analysis of the endings.

Written		Unwritten
𓂏	1 a, b, 3, 4.	𓂏* 1 c, d.
𓂏𓂏	5.	
" "	8.	
Masc. Sing.		
Feminine.		
Sing.	Plur.	Neuter. ²
𓂏𓂏	𓂏𓂏	𓂏 6, 𓂏 7.
𓂏	? 𓂏	
𓂏	2 a.	
𓂏	2 c, d.	
𓂏	? 𓂏	
𓂏	2 b.	
𓂏	1 a, 9 (?).	
𓂏	1 b.	
𓂏	1 d.	

As to the survival of this form into Middle Egyptian two views are possible: (1) that it was synonymous with the *šdmti-fi* form and was used on occasion as a mere variation, perhaps for stylistic reasons; (2) that it expressed some seldom-required shade of meaning which *šdmti-fi* did not cover. The latter view is of course *a priori* much the more probable,³ but I am not able, on the very small material before me, to demonstrate its truth.

Whether all verbal classes showed an ending *-y* or *-i* in the masc. sing. is somewhat doubtful. No strong verb in the masculine occurs in the above examples, and if, as there is some ground for believing, such verbs had no masculine ending in this participle, the writing of the latter would be identical with those of the perf. and imperf. act. participles, its tense being then ascertainable only from the context, as would seem to be also occasionally the case with the feminine of strong verbs, and with the masc. and fem. of weak verbs; cf. exx. 1 c, d, 2 b, c, d.

The following are the verbal forms displayed by this handful of examples:—

I. Verbs Ultimae Infirmae.

(a) <i>ist</i> (?), "to pass (?)"	M. sg.	𓂏𓂏 4 ⁰
(b) <i>mšt</i> , "to give birth to".	M. sg.	𓂏𓂏𓂏 1 a ⁰ , 𓂏𓂏 1 b ⁰ , 𓂏 1 c ⁰ , d ⁰
	F. sg.	𓂏𓂏 1 a ⁰ , 𓂏𓂏 1 b ⁰ , 𓂏 1 d

¹ The evidence for the existence of the form is however much greater than that contained in this chapter, as we shall see below p. 42.

² It seems advisable to separate the neuter forms in this case, as further evidence might show that in the N. K. their ending regularly had the distinctive writing 𓂏 𓂏.

³ The substitution of the one for the other in ex. 1 does not seriously militate against this view, as the prosp. act. part. may not have survived in all genders and numbers.

- (c) *bisi* "to be absent". M. sg. 3⁰
- (d) *mwdt*, "to speak". M. sg. 5^M, 8^{N1}

II. Strong Verbs.

- (a) *htp*, "to be peaceful". F. pl. 2 a⁰, 2 c^N, d^N, 2 b^N
- (b) *hpr*, "to come into being". Neut. 6^N, 7^N

III. Class Doubtful.



- ? *skn*, "to embroil (?)". F. sg. 9^{MN}

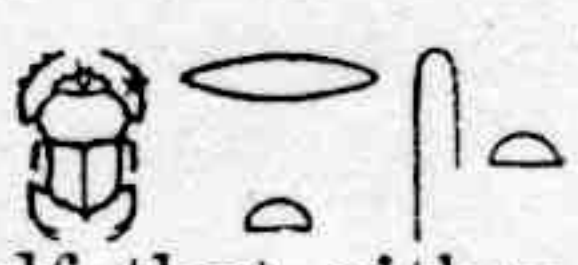
¹ I read these forms *mwdy*, *mwdi*.

² Doubtful examples.

CHAPTER IV, A NOTE ON THE *śdmti·fi* FORM.

The question has now to be considered whether the discovery of the prospective participles throws any light on the origin and etymology of the *śdmti·fi* form.







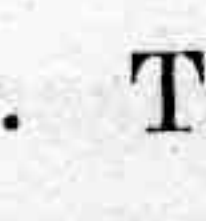
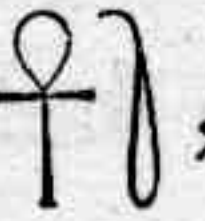
Let it first be recalled, as being by no means irrelevant to the matter of the following pages, that the *śdmti·fi* is abnormal among Egyptian verbal forms for the following two reasons: (1) The suffixes which form its second element are, in the masc. and fem. sing., not the usual *·f* and *·ś* but the fuller and presumably more primitive forms *·fi* and *·śi*¹ which are elsewhere met with only after substantives in the dual and after ² (2) These suffixes seem to follow their base in apposition thereto, not in the relation of subject to predicate as in the active and passive *ś·f*, etc. (*śdm·f*, "he is a hearer"), nor in the genitive as after a substantive or in the imperf. and perf. relative forms (*pr·f*, "house of him", *mśddt·f* "his being-habitually-hated-thing", *mrti·f* "his to-be-desired thing"). In view of the various ways in which the *śdmti·fi* is used we may say that it means roughly "a hearer—he", *i. e.*, a he-hearer, *śdmti·śi* "a hearer—she", a she-hearer, *śdmti·śn* "they-hearer(s)".³ We may regard the form as consisting of an invariable element *śdmti* followed by suffixes in apposition functioning as determinatives of gender and number.⁴ This appositional use is perhaps also found after .

¹ With the suffix *·st* in *wnti·st*, Ebers 109/1, discussed *Verbum* 976, may be compared  "that which is to take place". *Petrogr. Pap.* 1116 B, *recto*/15; but I am unable to persuade myself that either is more than a mistake for the *·śi*-suffix.

² E. g., *Millingen*, 1/6.

³ The evidence that the plural is to be read *śdmtiw·śn* with the *śdmti* element in a plural form seems very unsatisfactory; see the arguments against such a reading adduced *Verbum*, 975.

⁴ I think it will emerge from the present discussion that this is a way of formulating the matter somewhat preferable to SETHE's statement, *Verbum*, page 424, that the *śdmti·fi* was originally a relative clause "he who is a hearer", although the two views come to much the same thing. The further statement (*loc. cit.*) that *śdmti·fi* is an exact counterpart to *ndś Ddi rn·f* "a townsman whose name is *Ddi*", and to such phrases as *h3bt wi r·s* "that for which I was sent", *irrw śt im* "(the place) in which it is done", seems to me to be somewhat misleading for the following reasons: (a) both these types of sentence must contain at least three elements, while *śdmti·fi* has but two; (b) they must always contain a *rāgi*, whether expressed by a suffix or contained in an adverb (e. g., *im*) and it is not possible to regard *śti·fi* as containing one; (c) *śti·fi* can be used in adjectival apposition and it would be impossible so to use *ndś* etc., while conversely the adjectival

repeat being one who shall live (?), one who shall be renewed (?), one who shall be rejuvenated (?) like Rē^c, 182/17. This use of  seems to occur only with *ir.k* 2 pers. m. sg., and not with *ir.f* in final clauses in the dedicatory etc. inscriptions, e. g., "he made it as his monument, etc., in order that he might be", where we find either    or   . The whole question of the verbal forms in these phrases is a difficult one, but it seems hardly credible that , etc. should be pseudoparticiple¹ in the contexts quoted above.


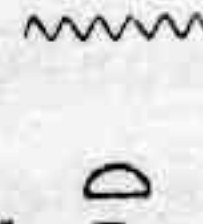
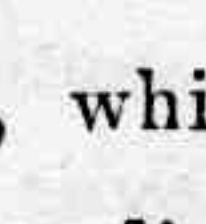
It seems very probable that this prospective form,² which agrees with the prospective act. part.³ in showing no gemination in verbs IIIae inf. or IIae gem., is the base of the *sdmti.fi*.⁴

What is the connection between this masculine form *sdmti* and the prosp. act. participles, masc. *msi*, fem. *msti*? If there is any connection at all, I see no other way of tracing it than by a theory that the prosp. act. part. fem. sing., *sdmti*, "she who shall hear", early lost its specifically feminine use (perhaps by reason of its abnormal final *-i*), and became a word of common gender and number, "he, she, they who shall hear". If this is what took place it is easy to see why the second element was added in the *sdmti.fi* form. For although a prospective participle without gender and number might be used without inconvenience when in adjectival apposition, *w^b sdmti* "a priest who shall hear", *hmt sdmti* "a woman who shall hear", *w^{bw} sdmti* "priests who shall hear", it would be intolerably ambiguous when used absolutely; *sdmti hrw.k* might mean "he, or she, or they, who shall hear thy voice". It would then be a most natural step to obviate this ambiguity by appending suffix pronouns, *fi*, *si*, *sn*, as determinatives of gender and number: *sdmti.fi* "one who shall hear — he", etc. That something apparently happened early to make the prosp. act. part. fem. sing. obsolete which did not similarly affect the masc. sing. has already been pointed out on page 36 above in connection with the passage *Pyr.*, 728.⁵ However, it would seem that the form *sdmti* could still be used in Mid. Egn. without pronoun-determinative (*sdmti.fi*) in the masc. sing. (cf. the five exx. given in this chapter) and in the neuter (cf. *hprti* in exx. 6, 7 of chapter III above).⁶

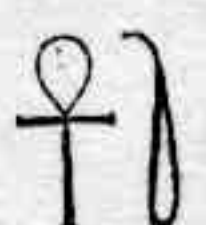

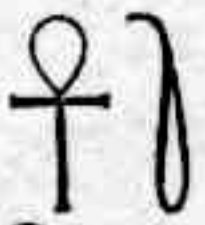




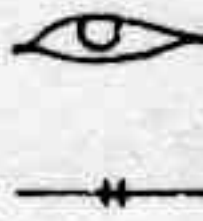
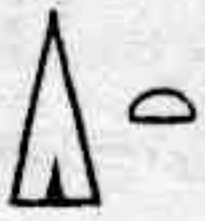
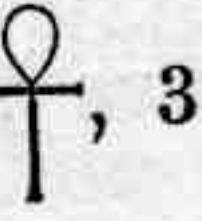
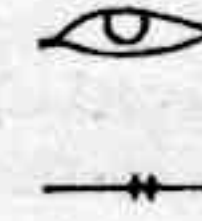
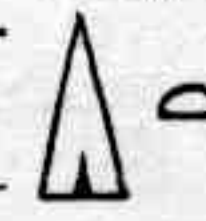

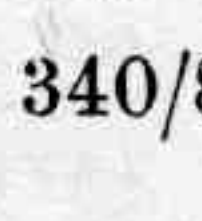
¹ As stated by ERMAN, *Gramm.* (1911), 358.

² This is of course not to be confused with the masc. *nisbeh*-derivatives of fem. infinitives, which have no prospective meaning, *kwiti* "workman", *hpriti* "runner", *ipwiti* "messenger", *nditi* "avenger", etc.

³ But not with the *sdmti.fi*: see however p. 43 foll. below.

⁴ I see no reason at all to regard the word   , which occurs after the pronominal subject in sentences of a certain type, as a form of the type which I am discussing here, as SETHE does, *Verbum*, 978. The word occurs a number of times in the M. K. as well as the O. K., and never shows an ending *-i*. It appears to be used adverbially with the meaning "indeed", "really" or something similar.

⁵ Where, however, the participle is in adjectival apposition and was therefore, one would think, in less need of alteration.

⁶ Note that we also have  etc. as virtual predicates to a feminine subject, e. g.,   , *Urk.*, IV 214/3,   , 296/7, 334/12, 337/17 (varying with   , 343/3,     340/8)

We now have before us three prospective active masculine forms: one in *-i*, e. g., *mši*, "he who can produce", one in *-ti*, e. g., *mrti*, "he who shall desire", and the *šdmti.fi* form. Why these should have continued in use side by side it seems difficult to say.

There is a morphological difficulty in connecting the *šdmti.fi* form with the prosp. act. participles which must now be dealt with. It is the fact that while these participles show no gemination in any verbal class, and no weak consonant after the last strong radical of verbs *ult. inf.* before the ending *-ti*, the *šdmti.fi* form shows gemination in verbs IIae gem., and (in Old Egn.) a *w* before the last strong radical of verbs IIIae and IVae inf.: *wnti.fi*, *mšiti.fi*; *itwti.fi*, *hšwti.fi*, *hdwti.sn*; *pšdwti.fi*, *ndrwti.sn*. Further, the verb "to give" has no initial *r* in the prospective participles, but has it in *šdmti.fi*.


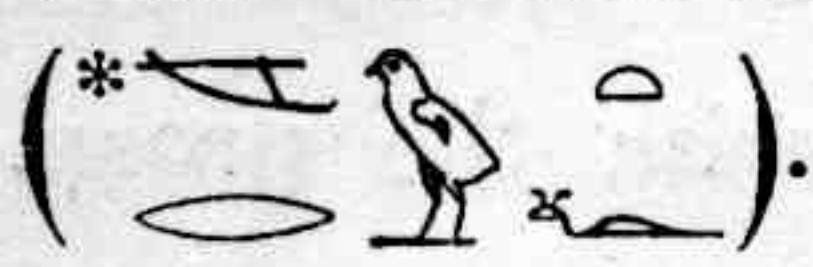
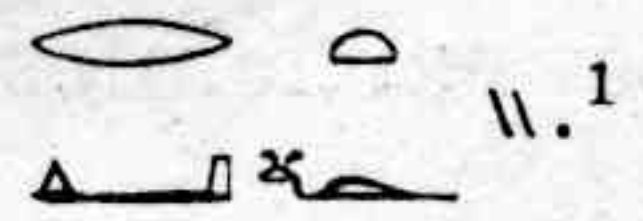
While giving, I hope, to these divergences their due weight, I do not feel that they form insuperable obstacles to the etymology which I have suggested. We have to remember two facts: (1) That a last weak radical seems to be in a state of suppression, so to speak, in the forms in which it does not appear, and that it may show itself when given an opportunity by the addition of some letter or letters at the end of the word which occasions a rearrangement of syllables or vowel quantities; e. g., *dpt* "boat", *dpwt.k* "thy boat":¹ *pšt* "past time", *pšwt.š* "its past"; *šft* "awe", *šfwt.i* "the awe of me"; *pšwti* "primaeval" from *pšt*; *kšwti* "workman" from *kšt* "work". (2) Geminate consonants of verbs *paenult. gem.* are beyond doubt equally present in all verbal forms, whether represented in the writing by two letters or one; "ungeminated forms", "absence of gemination" refer only to writings which indicate geminate consonants by a single letter because they are in phonetic contact; as **mōšef*² "seeing him" from **mōšēš* "to see".

Suppose that the vocalisation of the prospective act. form in *-ti* were, in the IIIae inf., **emrōtei* "one who shall desire", in the IIae gem. **meššōtei* "one who shall see", these forms thus having the tonic vowel in a penultimate open syllable. If to these be added two more consonants, *fi*, *ši*, *sn*, forming an additional syllable to a single tonic complex, the tonic vowel must necessarily move towards the end of the complex. This would in the IIae gem. probably result in one of the two vocalisations **meššetiōfei*, **emšēštoifei*. Whether in such

in final clauses ("that she may be one who shall live for ever [?], one who shall live and who shall endure [?]) corresponding to . It seems possible that after are prospective act. participles, and that after are the old corresponding feminine forms. On the other hand we find "thou (*fem.*) shalt be one who shall live (?) for ever", *Urk.*, IV, 358/10, 375/10, corresponding to the *exx.* cited p. 41 above. Is *enhti* after the supposed prospective form of common gender? The whole matter teems with difficulties.


¹ References for this and the following examples, see GARDINER, *Journal of Egyptian Archaeology*, vol. IV, p. 35, footnote 8.

² In this and the following vocalisations the *o*-vowels are chosen more or less arbitrarily. The quantity is the only thing that matters for my purpose.

circumstances the geminate consonants had a tendency to separate, giving rise to the latter (=  " , which is the form actually found), I do not know. Similarly the weak consonant of the verbs IIIae inf. might emerge in a rearranged form **emrewtöifei* (). And a similar explanation might account for the presence of initial *r* in  " .¹

I fear that this chapter has been a tissue of theory with very little fact to support it, and I will refrain from theorizing about the exceptional suffix-forms *.fi*, *.sí*, merely pointing out what is doubtless more than a coincidence, namely that in the three cases in which they are known to be used:

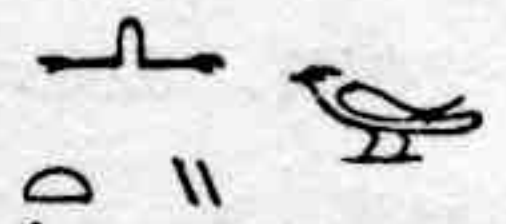
1. In the *śdmti.fi* form;

2. after  ;²

3. as possessive suffix to duals, *rdwi.fi* "his feet" (*ki* also is found in this case); they follow an ending *-i*, which, in case 1 perhaps, and demonstrably in case 2, and probably in case 3,³ is, when the word it terminates has no suffix, the second consonant of an unaccented closed syllable.

¹ I am at present unable to adapt my ideas (derived of course from SETHE'S *Verbum*) on the vocalisation of the older stages of Egyptian to the views expressed by ERMAN in the last edition of his *Grammatik* (1911), §§ 9, 132, 133, etc.

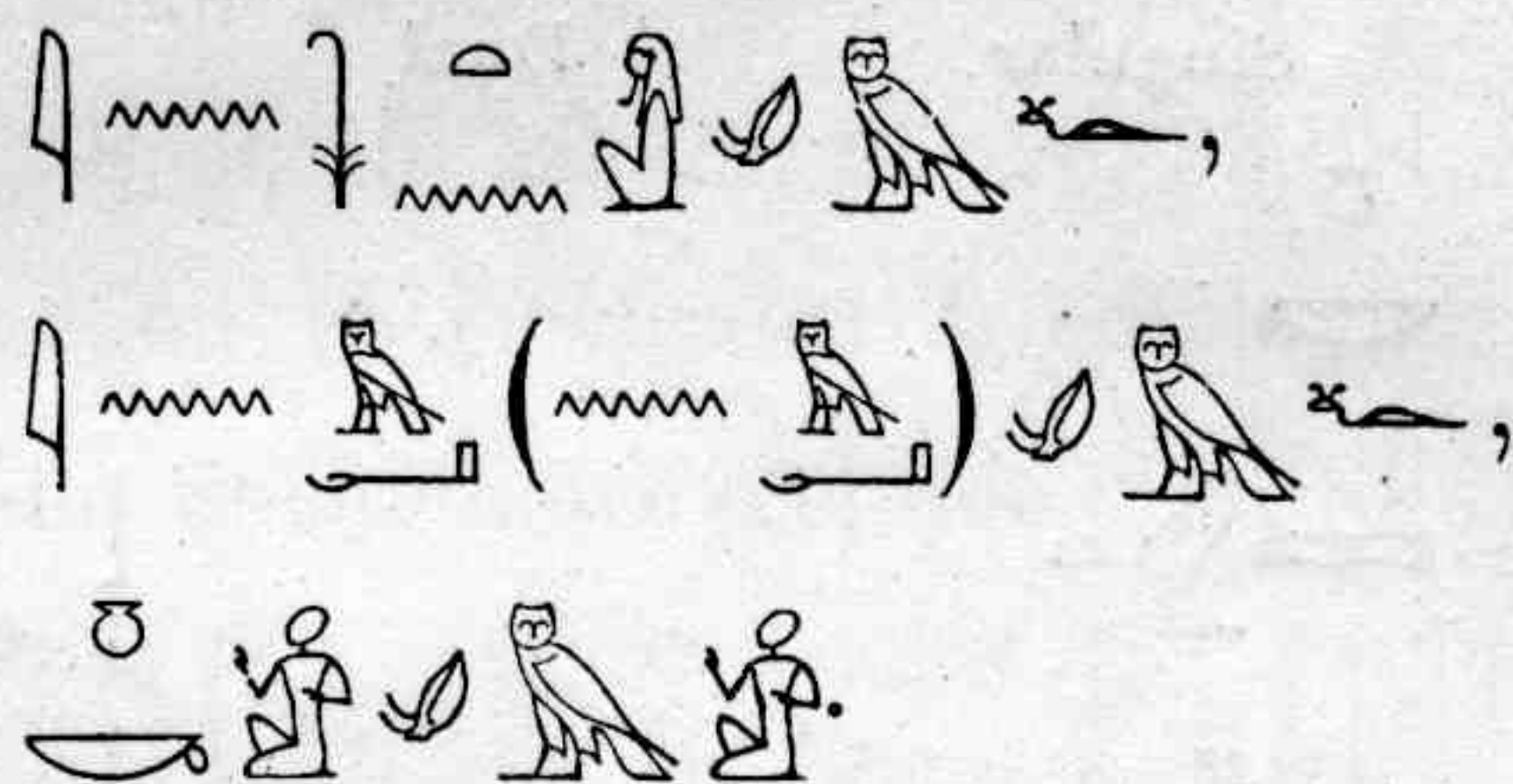
² See p. 40 above.

³ On the vocalisation of the duals see SETHE-GARDINER, *Zeitschrift*, 47, p. 43. For  compare the Coptic construct form ΔΤ-. Note, however, that the *nisbehs* from feminine nouns end in an unaccented *-tei* (SETHE, *Zeitschrift*, 44, pp. 93 foll.), but they take the ordinary suffixes.

CHAPTER V.

AN EMPHASIZING CONSTRUCTION IN THE FUTURE TENSE.

There is a type of sentence, by no means rare in Old and Middle Egyptian, of which the first element is either a noun preceded by the emphasizing 𓂏 or an independent pronoun, constituting the subject, and the second element is a verb in active *ś.f* with suffix resuming the subject; thus:



The only account of these known to me is the remark in ERMAN'S *Grammatik* (1911). § 494, that the verb following a subject emphasized by *in* may be in the *śdm.f* form, but is most usually a participle. The two forms appear to be regarded as fortuitous variations.

I shall show by citing a number of examples (*a*) that this construction refers to future time, and (*b*) that the analogous constructions with perfect or imperfect participles are reserved for references to the past and present; in other words that these three constructions present the following scheme:—

Past	{		It is the king who did it.
			Who did it?
			It is I who did it.
Present	{		It is the king who does it.
			Who does it?
			It is I who do it.

Future	}		It is the king who will do it.
			Who will do it?
			It is I who shall do it.

Since the normal forms of the independent pronouns differ in Old and Middle Egyptian I shall take these two stages of the language separately in presenting my evidence.

A. Old Egyptian.



Before citing examples I must devote a few lines to discussion of the independent pronouns used in this period.

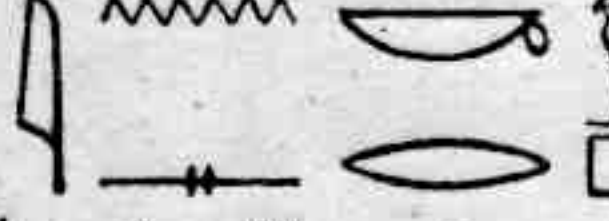
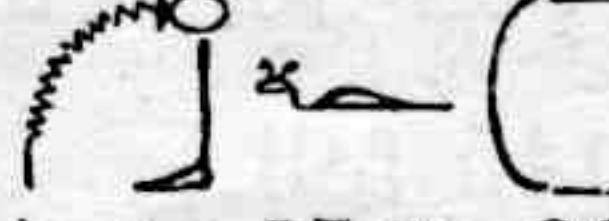
It would seem that the pronominal formation in $\overline{\text{m}} \Delta$ was as yet restricted to the dual and plural numbers; for the independent pronouns as they are actually found in Old Egyptian fall into the following paradigm:—


	Singular	Dual	Plural
1 conv.			
2 mas.			}
2 fem.			
3 mas.		}	}
3 fem.			

This scheme runs counter to the current view, which appears to be that there were two sets of independent pronouns, one ("the older") comprising the singular forms given above, with unknown dual and plural forms, the other ("the later") comprising *nt.k*, *nt.t*, *nt.f*, *nt.s*, *nt.tn*, *nt.sn*; with *inck* common to the two sets: see for the latest treatment SETHE, *Der Nominalsatz*, § 57, where *nt.tn* *nt.sn* are denied a place with *twt*, *tmt*, *swt*, *stt*. The new paradigm given above is supported by the following facts: (a) if *nt.tn*, *nt.sn*, *nt.sn* be excluded from the group there is nothing at all to put in their places, which have to be left blank; (b) the singular forms *nt.k*, *nt.t*, *nt.f*, *nt.s*, do not occur in Old Egyptian (exception: *nt.f* once, *Pyr.*, 2041, in a quite special construction); (c) there is not the least doubt that syntactically the forms which I have grouped together are all equivalent, as the following pages will demonstrate more clearly than ever. I do not see why the etymological difference between the simple singular forms, and the dual and plural forms in *nt.*, is to prevent them from forming a grammatical paradigm together for Old Egyptian, since they

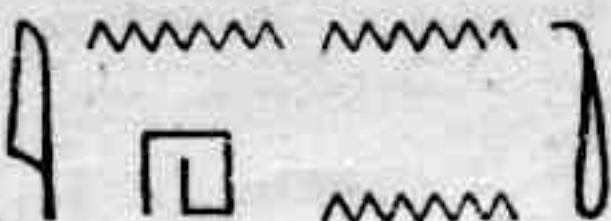
is Sothis, she whose places are pure;  it is she who shall guide you both to the good roads that are in heaven." So M and N; but P has . 822 b.


(22)  (P)  "it is this Phiops who shall govern (?) for himself those gods who row". 922 c.

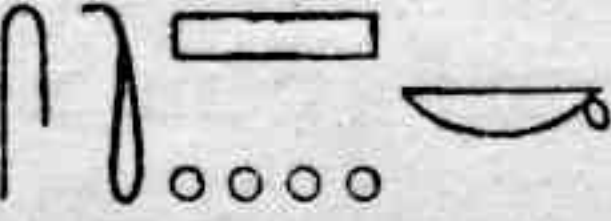
(23, 24)  (N)  (N) "Sokaris shall purify N.; Rē' shall give his hand(s) to N." 990 c.

(25)  (P) "It is Gēb who shall hold P. by the hand and guide him through the gates of heaven." 1115 a—b.

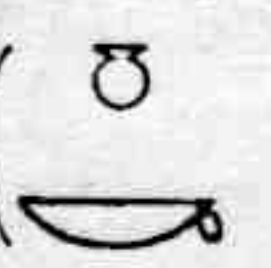
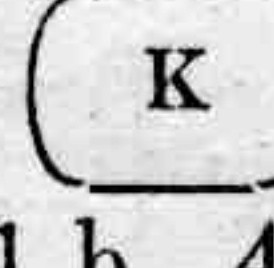
(26)   (M) "It is the Priest of Rē' who shall introduce (?) M. to those four Gods". 1141 b—c.

(27)  "It is *Hnnti* who shall hold thy hand when thou goest down into the bark of Rē'." 1709 a.

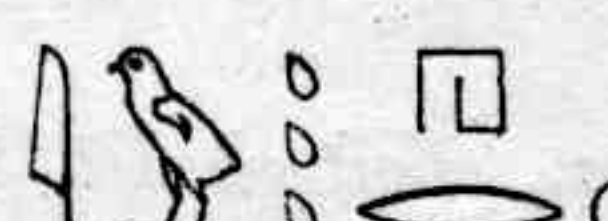
(28)  "It is he who shall break" 1968 d, in a damaged context.


(29)  1996 c. I cannot translate this.

In two places in the Pyramids, 402 a, 403 a, this construction with *śdm.f* is found in the W-text where the T-text gives the participle. Judging by the parallel sentences 401 a, b, c, 405 a, the W-text is here erroneous.

The participial form occurs in the following places in the Pyramid Texts; in every case the tense appears to be either past or present: 119 b, 121 a,¹ 123 d, 131 c ( mechanically replaced by ), 131 e, 231 c, 232 a, 262 b, 268 b, 309 a, 313 a, 333 c, 335 b, 335 c, 401 a, 401 b, 401 c, 402 a, 403 a, 403 c, 405 a, 693 d, 711 a, 711 c, 717 c—d, 942 c, 943 d, 1078 e (?), 1128 a, 1129 a, 1129 b, 1173 a, 1174 a, 1222 b, 1224 b, 1324 b, 1428 e, 1551 a—b, 1565 c, 1589 b, 1594 a—1595 c, 1599 a—b, 1604 b—c, 1605 a—c, 1606 a, 1758 a, 1985 b, 1988 a, 2099 b.

Further Old Kingdom examples are:

(30) "Ho! I say to you, mates (*rḥw*):  the corn is ripe-to-a-day (?); he who reaps well shall get it (?)." Over a reaping scene, MAR., *Mast.*, D., 41 cited ERMAN, *Reden, Rufe und Lieder*, p. 23.



(31) A man standing over the hindleg of a slaughtered ox, and having no one to hold it for him, says:  "I shall hold (it) for myself" (*nwk ndr.i n.i dš.i*) CAPART, *Rue de Tombeaux*, pl. 56, cited ERMAN, *op. cit.*, p. 15. This example is not certain; but if *nwk* were followed by the participle and not *ś.f* here one would expect *nwk ndr n.f dš.f*.²

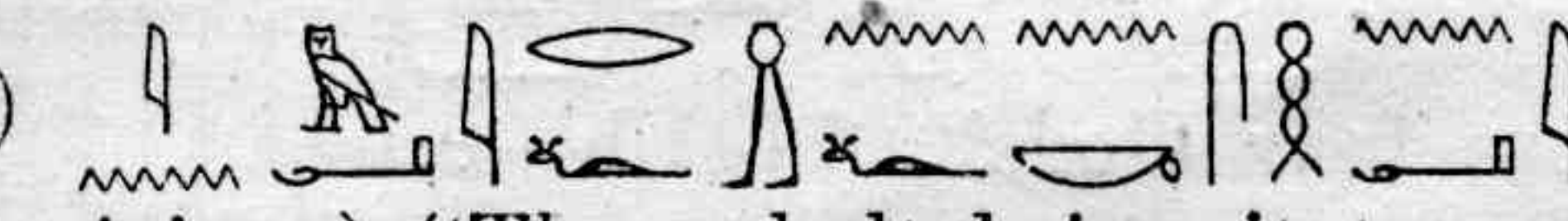

¹ A possible further example 123 d; the reading *in nfrt nr n W. rdit.š t* is supported by *Cairo Stela* 20520, d/27, but *Deir el-Bahari*, pl. 112, gives *in nfrt nr.š n* etc.

² Cf., however, SETHE, *Nominalsatz*, § 141.


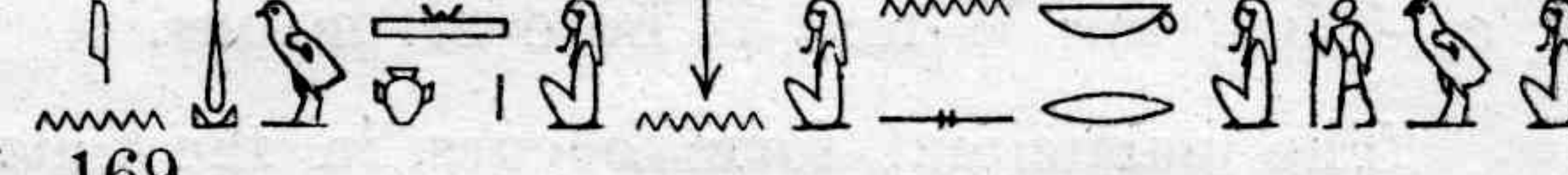
Examples occurring in later documents which consistently use *twt*, *šwt*, and not the Middle Egyptian forms *nt-k*, *nt-f*, must also be reckoned as Old Egyptian for the purposes of this article. The earliest of them are found in the Coffin Texts of the Middle Kingdom.


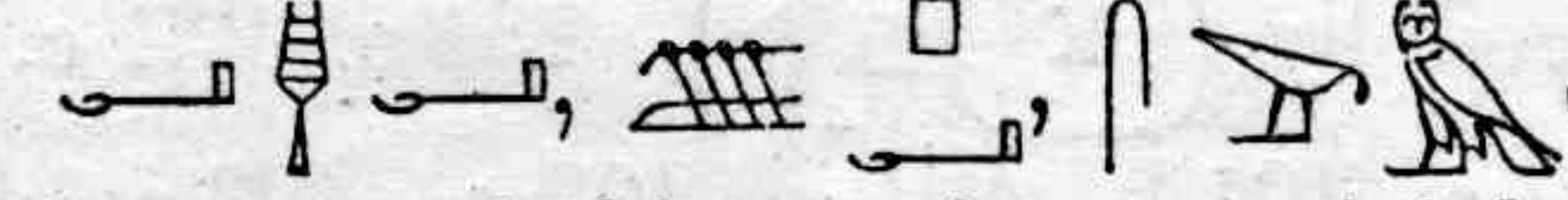
The following six examples (nos. 33 to 38) are all from the remarkable colloquy between *M3-h3-f* and the "magician" in the spell for "obtaining a boat in the Necropolis" (Spell 99), published by GRAPOW, *Urk.*, V, 145 foll.

(32, 33) (*M3-h3-f*)  "Who will guard this boat for us?" (Magician:) "Get thou that tail of *Snmti* and place it in its (the boat's) stern;  that will guard it". *Urk.*, V, 154.


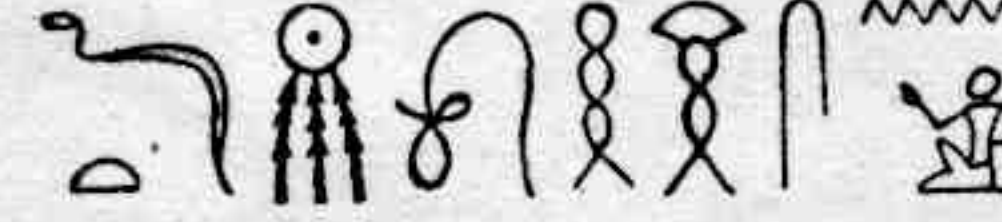
(34—35) (*M3-h3-f*)  "Who will bring it (the boat) to thee with me?" (Magician:) "Thou shalt bring it to me with the boat of the gods  *Ttwi* being placed in its prow, he will guide it to the place wherein thou art." *Urk.*, V, 155—6.

(36, 37) (*M3-h3-f*)  "who will guide thee?" (Magician)  "The pair of Royal children³ (Shu and Tefēnis) will guide me". *Urk.*, V, 168.

(38) (*M3-h3-f*)  "who will say thy name before (??) this august God?" (Magician)  "*Wd3-ib*,⁴ the eldest son of Sokaris".⁵ *Urk.*, V, 169.

Contrast, in the same spell, the passages *Urk.*, V, 161/5, 7, 9, where  is followed by the participles . The whole of the context being in the past, these are probably perfect participles.

Other examples from the Coffin Texts are:



(39—41)  "Who shall bring it to me? *Hnmtt* shall bring (it) to me, *M'ndt* shall 

¹ So, and not ; see SETHE, *ad loc.*, *Zeitschrift*, 54, p. 4, footnote 3.

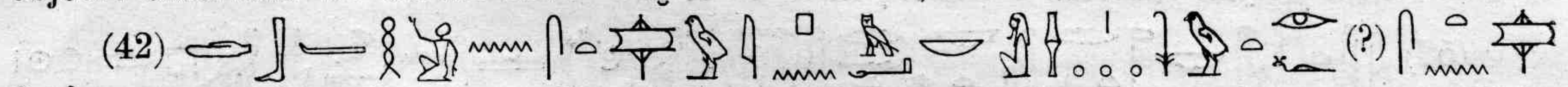
² So the D-text.


³ On *šti bitī*, dual construed as singular, see SETHE, *ibid.*, p. 15, *ad loc.* The variant of the D-text takes it however as plural.


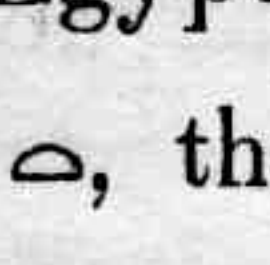
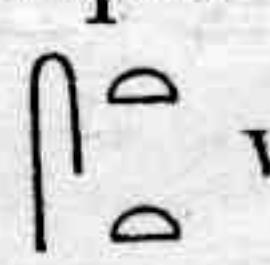


⁴ The name of this god is significant; it means either "He who is informed", or "Reception of news", according as *wd3* be taken as participle or infinitive.






⁵ Note the interesting use of *in* + noun, without any following verbal form, in answers to questions with , "who?" It is used indifferently as answer to *in-m* followed by *š-f*, as here and in example 33 below, and as answer to *in-m* followed by participle — three exx. *Urk.*, V, 161/6, 8, 10. Such cases might be interpreted as sentences of the same type as the questions which they answer (*cf.* exx. 37, 40, 71, *Kahun*, 8/28), but with ellipse of the second element: *in-m ir-f cħc hr-š?* — *in Hr-ħk3w [cħc hr š]*: "who stands upon it?" — "Horus-of-the-Rulers [stands upon it]." But , so used, may also be regarded as occupying a place midway between its emphasizing and its instrumental functions (that *in* in the two uses is the same word will hardly be questioned)

set (it) down for me". *Harhotep*/374—5. These are certainly cases of *s.f* with ellipse of the object: otherwise we should have in *Hnmtt int n-i si*, etc.

(42)  "This *Nfwi* has asked it of the Lord of Powers, and he shall make (?) it for *Nfwi*".
Annales, V, p. 235, top.¹

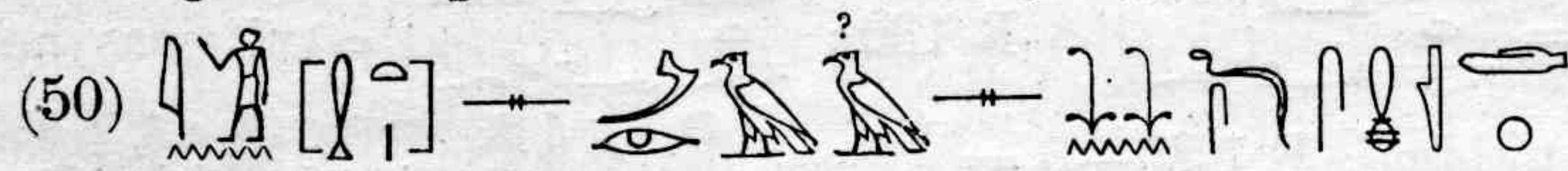
(43)  "It is I who will be safe on earth with *Rē*, and who will die happily with *Osiris*". *Urk.*, V, 63/6—7. But some other M. K. texts, and also the N. K. recension of this spell, have here participles *wḏj*, *mīn* (expressing past or present) in place of *s.f*. For this variation cf. exx. 84, 85 below.

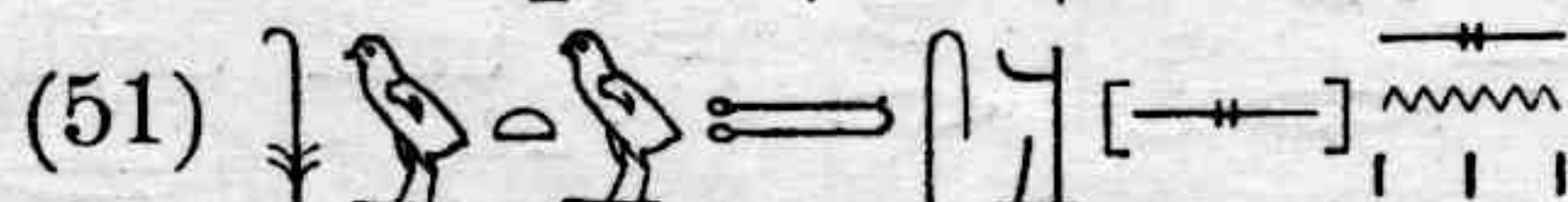
These are several instructive instances of this construction in the archaic or archaizing Old Egyptian inscriptions of Hatshepsut's funerary temple at Dêr el-Bahâri. In these examples  , though masculine, is used in preference to  when speaking of the Queen; both  and  are used for the suffix of the verb following in *s.f*.

(44—8) Tuthmosis I, introducing his daughter to the people as his successor, says to them: This daughter of mine, Hatshepsut, I cause her to be my successor (*stī-i*)
 For² it is she who shall sit upon this bronze throne of mine  and it is she who shall guide you. Ye shall obey her words; ye shall concentrate upon her commands.  He who shall adore her, the same shall live; he who shall speak (*mwdwti-fi*) aught of evil when her Majesty is absent,  the same shall die. And as to every one who shall hear the mention of her Majesty's name,  the same shall come³ at once?" *Urk.*, IV, 257. *Dwti-fi si swt mut-f*, also *op. cit.*, 217.

(49) The Gods say:  "It is she who shall carry out our governance in the Two Lands". *Op. cit.*, 289. This utterance is assigned to the time of the Queen's accession; hence the future is necessarily referred to.

Damaged examples from the same group of texts are:



(50)  "Her [Majesty] shall see all this herself". *Op. cit.*, 245/13. Opening of a narrative text in the future tense.

(51)  "It is she who shall bear them". *Op. cit.*, 251/8.⁴

¹ I owe this ex. to Dr. GARDINER.

² The function of *pw* in this sentence is to give a reason, as I hope to show elsewhere.

³ This may perhaps be *sdmti-fi* form and not *s.f*; see below, p. 59 under 5.

⁴  *Urk.*, IV, 581/1 and 883/8, may perhaps be further instances: "it is thou that shalt act as *nh-ti dt*"; but it is at least equally probable that we should translate "it is meet that thou shouldst act as *nh-ti dt*"; cf.  "it is most meet that thou make thy monument" *Berlin Leather*, II/4; *twt wbn-t* "it is meet that thou shouldst rise", *Textes Rel.*, 20/52.

Another New Kingdom example following Old Egyptian usage occurs in the hymn to Thoth in a British Museum ostrakon, lines 4—5.

(52) "Now every god and every goddess who shall pay homage to Thoth today, he shall people their seats-of-office and their offices in their temples (*i. e.*, he shall cause their priesthoods to endure in their places)". *Zeitschrift*, 33, 121 (collated with plate).

B. Middle Egyptian.

At this stage of the language the use of + suffix for the independent pronoun has spread to all the singular forms except the 1st sing. . The 1st plur. has not yet been found.

(53, 54) "See, these three days shall pass on (*phr*) to all future *knbt*-officials of the temple, since it is they who shall make for me this bread and beer." *Sitt*, I/289; similarly *ibid.*/316.

(55, 56) "See, this land shall pass on to every future overseer of the cemetery, because it is he who shall make for me this bread and beer." *Ibid.*/323—4,

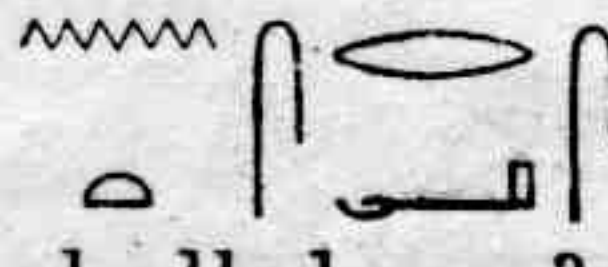
Contrast, in the same inscription, "Now it was he who was the first to cause every yeoman of his to give it to this temple". *Ibid.*/279—280; 309.

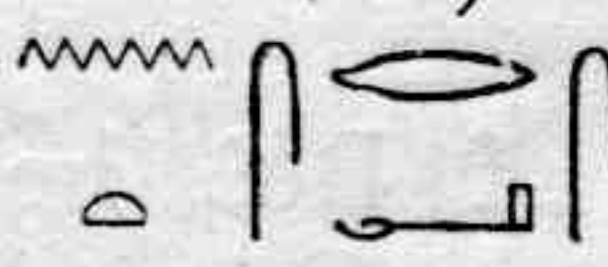
(57) "If thou veil thy face to ruthlessness, who shall punish crime?" *Peasant*, B 1/167—8.


(58) "Shouldst thou part asunder, who shall join together?" *Ibid.*, B 1/257 = B 2/10.

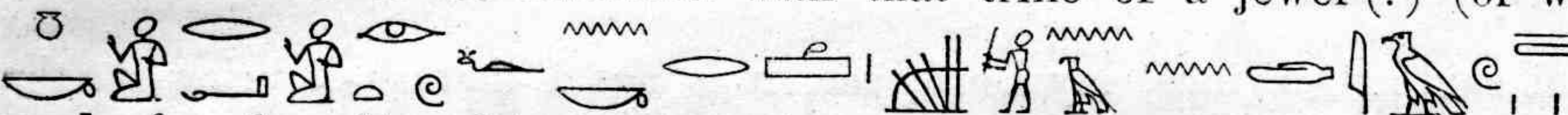
Contrast the examples with participle: "it is thou who hast given it to him", *ibid.*, B 1/84 = R/130; "it was he (the friend) who was giving it to him", B 1/85—6 = R/131; "why, who (now) sleeps until daylight? walking by night and going by day are impossible", B 1/201; "It is the eater who tastes, it is the sleeper who sees a dream", B 1/215—6; "It is the hand(?)—balance which seeks out differences (in weight)", B 2/93—4.


(59) "I am making a will in favour of my wife of everything which my brother gave me, including (?) all movable property in its place of all that my brother gave me.

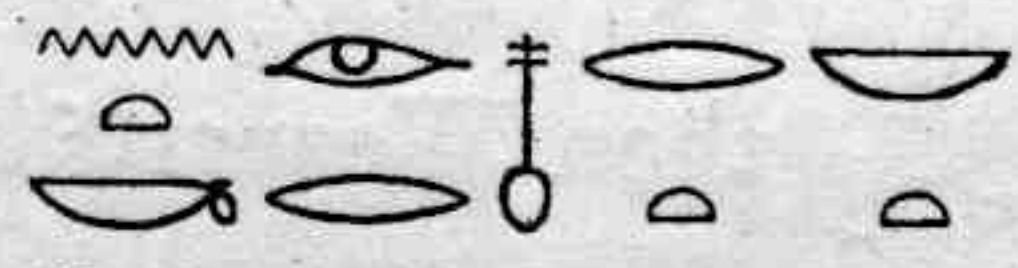


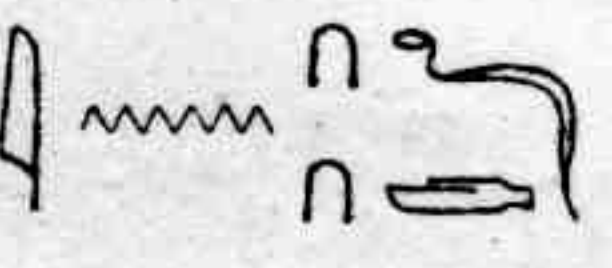
 She shall bequeath¹ to whomever she may wish² of her children which she shall bear³ to me.

(60) "And I am giving her those four head of Asiatics which my brother gave me;  she shall bequeath to whomever she shall wish of her children


(61)  "The *idnw* Gebu shall act as guardian to my son". *Kahun Papyri*, 12/7—14.


(62) "This servant is sending a communication about it, and concerning the causing of this servant to be favoured with that trifle of a jewel (?) (of which) the Master said:  'I will cause it to be made for thee directly after the loincloths (?) have been woven.'" *Ibid.*, 28/25—8.

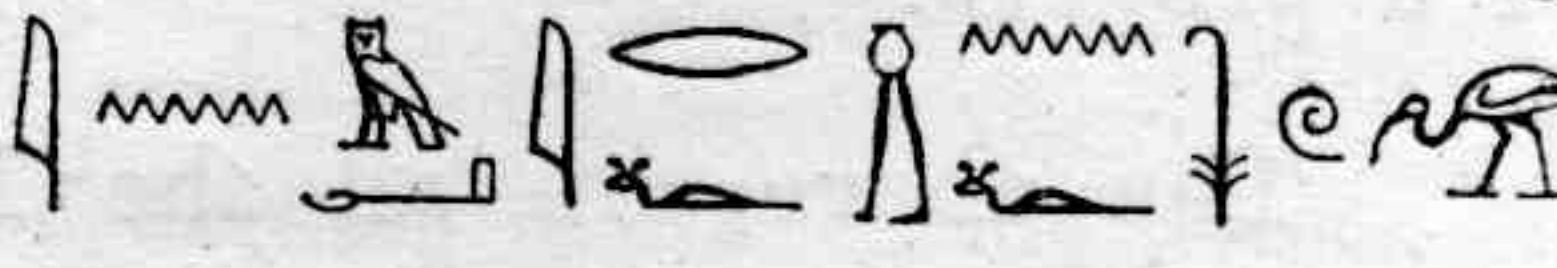
(63)  "And if the eleven workmen are still (?) waiting there for their *tbt*, all well and good (?); you will write (to me) about what has been said in your hearing". *Ibid.*, 31/3—7.

Contrast  "it is thou that makest every good thing (conferrest all benefits)"; *ibid.*, Pl. 29/39, and similarly  "it is the Master who does all good things", *ibid.*, Pl. 35/17; and in the mathematical problem, Pl. 8/23—8,  "who says (or, has said) it?" ; "it is 20 who says (or, has said) it".

(64)  "To speak to posterity is good; it will hear it". *Ptahhotep*, 519 (so the original).

(65)  "The eating of bread is at the disposition of the God; (only) the ignorant man will complain (?) of that". *Ibid.*, 144 (Prisse); variant *'nd.f* for *'n'y.f*.

Contrast with the first of the above two examples,  "It is the obedient person who obeys a speech", *ibid.*, 553; and in the same text, *ibid.*, 92 (94), 139 (141), 184, 229, 322—3, 347, 367, 369, 524—5, 550 in which *in* + substantive + active participle (with passive participle 483) is used to express the customary present.

(66—68) "There has been noise in the southern heaven since night; and uproar in the northern heaven. The Pillar is fallen into the water. The crew of *Rē* were knocking in their mooring-posts, and⁴ their heads fell into the water. 

¹ For the verb "to give" without object in the sense of "to bequeath" something previously mentioned, cf. *Urk.*, I, 36/11 and the damaged parallel passage *op. cit.*, 12/14.

² Cases of the "prospective relative"; see above p. 7, no. 36.

³ So I read the facsimile. GARDINER refers me to *Pap. Boulaq XVIII* (MARIETTE, II, 22).

⁴ From here to the full stop is merely conjectural translation.

Who shall fetch him (Rē), shall find him? It is I who shall fetch him, it is I who shall find him. I have brought back your heads, I have joined (thereto) your necks," etc. *Ebers Papyrus*, 58/7—12.

(69) "I am of Rē, he has said it is I who shall defend him from his enemies". *Ibid.*, 1/7—8.¹

Contrast the cases in EBERS in which an emphasized word is followed by a participle (see STERN'S Index *s. v. in* and the independent pronouns); these are all used in the present-descriptive tense.

(70, 71) "And Dedi said: 'O Prince, my Lord, see, it is not I that shall bring it (the box) to thee (). And his Majesty said: 'who then shall bring it to me?' And Dedi said: 'It is the eldest of those three children that are in the belly of Reddedet, who shall bring it to thee'." *Westcar*, 9/6—8.

(72) "Then said Reddedet: 'Go down and fetch some of it; then Weserrē will give them the equivalent of it after he returns." *Ibid.*, 11/25—6.

Contrast, in the same text, "His Majesty went to", 1/20. I would restore "See, I will replace it", 6/6—7.

(73) "Every god shall protect [thy] name". *Zaubersprüche*, verso, 5/6—7.

(74, 75) "As to every craftsman (?) every sailor, every man who shall lift up his hand² to this statue, Thoth shall favour him. But as to anyone who may injure the of this statue, (read) the gods of the Hermopolite Nome shall punish him." BLACKDEN-FRASER, *Hatnub*, Graffito X/12—4.

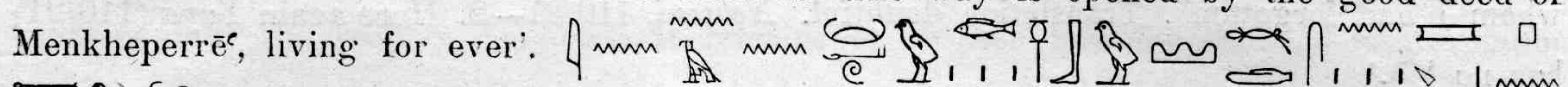
(76) A doubtful example, in damaged context, *Brit. Mus. Stelae*, III, 32/5. "Sheri (?) says: 'I am one who loves eating and who hates gossip holiday. And I have increased what my father bequeathed me in my town stela. He who has seen shall describe'." *I. e.*, the truth of my words will be confirmed by him who has seen what I have done. The absence of an object to *mj* gives these words the look of a proverb.


The above are all the Middle Egyptian examples that are known to me from the Middle Kingdom and the Hyksos Period. Those that follow belong to the New Kingdom.

¹ The *Hearst Medical Pap.*, 6/9, has the variant *nwi Rē dd-i nwk nh šw* "I am of Rē, I say it is I who succour him from his enemies".

² Read *ftt.ft* *c.f.* as in Graffito 12/14; *cf.* also Graffiti 9/21, 7/14.

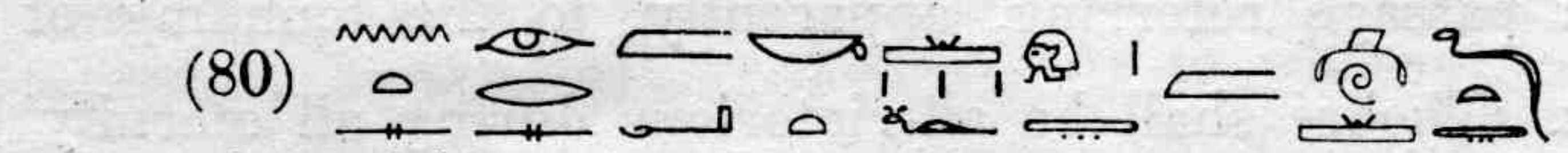
In the great mass of texts comprised in SETHE'S *Urkunden*, IV (pp. 1—1226), I find but two examples of this construction, apart from the Old Egyptian instances cited above:


(77) "His Majesty commanded the digging of this canal after he found it blocked with stones The name of this canal is 'The way is opened by the good deed of Menkheperre', living for ever'.  The fish-netters of Elephantine shall dredge¹ this canal every year." *Op. cit.*, 815/1—2.

(78) "Stretch forth your hands to my effigies, according to that which the ancient kings; draw my effigies along on the day of the περίπλους, giving homage with your hands.  My Father (Amūn) will take heed of it, in consideration of what I have done in [his temple]." *Op. cit.*, 754/1.

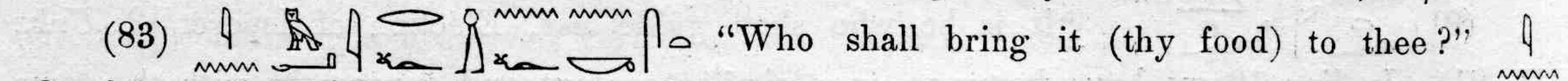
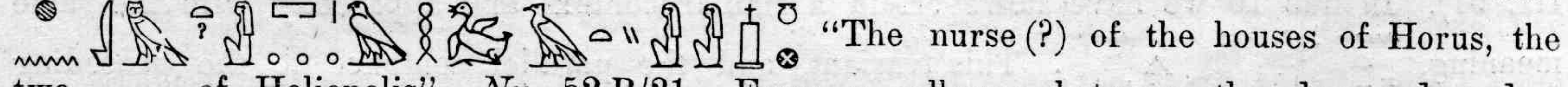
The clearly-marked future character of these two examples is in signal contrast to the numerous cases in *Urk.*, IV (pp. 12, 13, 54, 62, 128, 132, 182, 194, 258, 260, 363, 410, 411, 412, 428, 442 (2 d), 470, 503, 578, 772, 861, 893, 894, 895, 974, 1004, 1105, 1106, 1107, 1108, 1111—6 *passim*, 1149, 1194) in which an emphasized substantive or independent pronoun is followed by a participle; all these are in either the past or the present tense.

(79)  "If thou bringest me 11,009, I will master (?)³ them", says a man who is stripping the heads off flax by means of a fixed comb, to a youth who is bringing him bundles of unstripped flax. *Paheri* (1895), 3, h 4.

(80)  "She (the goddess M3't) will make protection of him on earth throughout eternity". *Turin Statue of Harmhab*/9.

(81) "Give him as king the jubilees of Rē, the years of Horus!  He will do that which pleases thy heart." *Ibid.*/18.


(82)  "Thou shalt not injure (?) me; I will cause thee to seize according to my commands". *Nu*, 40/6.


(83)  "Who shall bring it (thy food) to thee?"  "The nurse (?) of the houses of Horus, the two of Heliopolis". *Nu*, 52 B/21. From a colloquy between the deceased and a god regarding the former's supply of food. For the construction of the answer, cf. ex. 38 above and the footnote thereto.

¹ *šd* here is probably not, as might be thought, a New Kingdom writing of *šd* "to dig", since the latter word occurs, correctly written, in the same inscription (*op. cit.*, 814/11). "To dredge" seems a very natural use of *šdt*, "to pull up".


² For this writing of *in* cf. *Urk.*, I, 33/7.

³ *Shm*, a rare word of uncertain meaning. It occurs *Peasant*, B 1/211; *Siût*, III/11; *Berlin Inscriptions*, I, 257.

(84)  "For I shall be contented with his deeds".

Nebseni, 110/7. But *Yuya*, 110/5 has no  and thus reads "I am contented", etc.

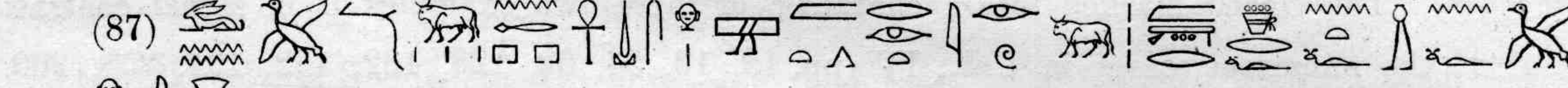
(85)  "I will recall to him one about whom I had forgotten". Translation doubtful. *Nebseni*, 110/21—2. Here again *Yuya* (110/21)

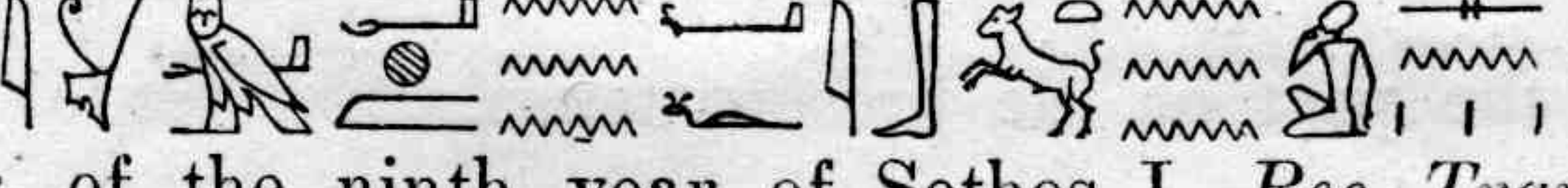
has no .¹


(86)  "I will collect (?) for thee". Obscure. *Nu*, 149, IV/5.



Yuya omits *n.k.*

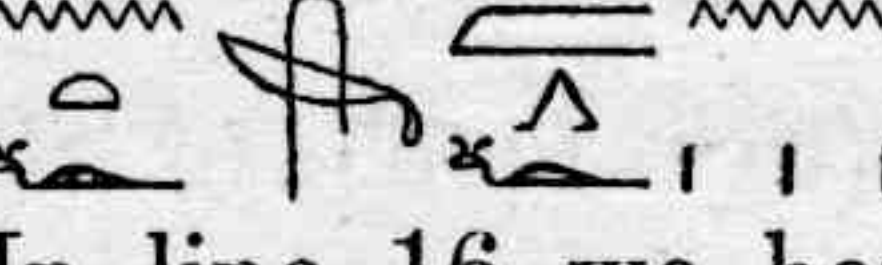

The examples which I have given above are all that I have observed in Old and Middle Egyptian down to the Eighteenth Dynasty. The later traditional survival of these idioms, and the further development into Late Egyptian, lie outside the scope of these studies; but it may not be unprofitable to add here a few examples by way of showing that the use of the construction survived into those phases of Egyptian.

(87)  "When the overseer of Pharaoh's cattle goes to get throughout the land, he shall bring back the hide". *Decree of Harmhab*/29.


(88) "How wretched is a road that has no water! How do travellers manage that the parching of their throats may be stopped?  who shall quench their thirst?" *Redesiyeh* inscr. of the ninth year of Sethos I, *Rec. Travaux*, 13, pl. 1, line 3.

(89)  *Leiden Pap.* I, 350, 1/17; a passage referring, apparently, to the founding of Thebes by Rē "when he began to exist. 'Thebes shall be all-victorious during all eternity' said he of her". *Zeitschrift* 42, 16—17.

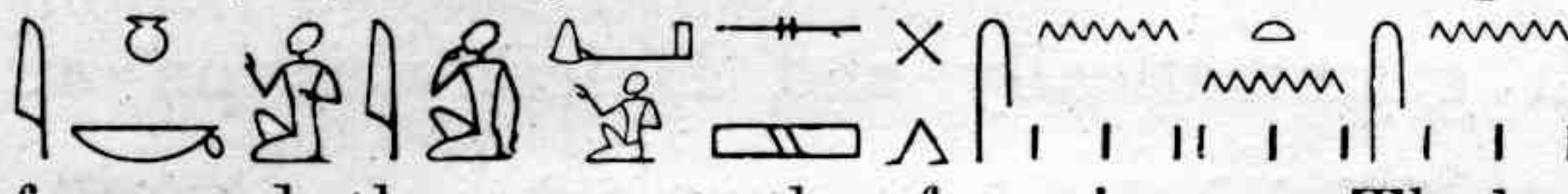
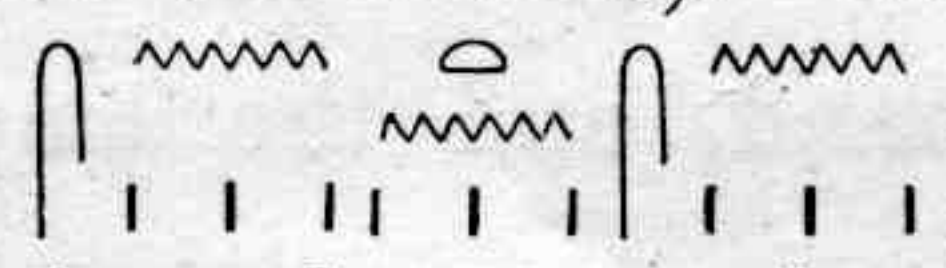

(90)  "Thy name shall make strength-of-arm for us". *Piankhy*/14. In the next line, however, we have, apparently as a parallel sentence  "thy valour gives us strength-of-arm".

(91)  "It is he who shall guide us", *Election of Ispert*/12 (*Urk.*, III, 91). In line 16 we have however, in a similar context and apparently with the same meaning, . This variant, and the parallel sentence to the preceding example, tend to show that these constructions for the present and future tenses were confused by the Ethiopians.

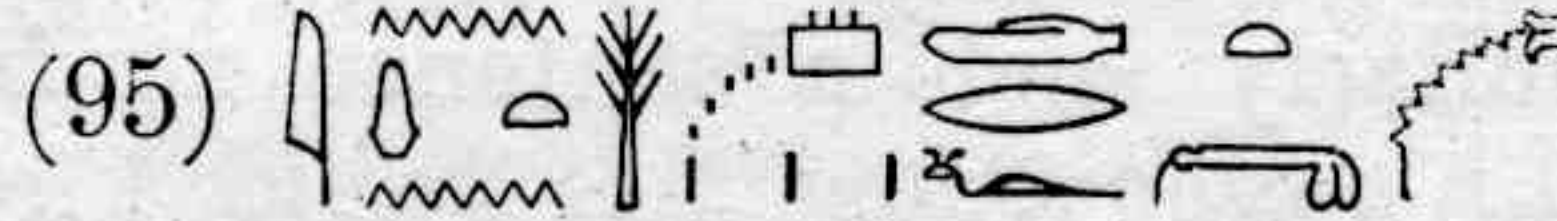
(92)  Adoption of Nitocris, *Zeitschrift*, 35, p. 17. A difficult case. Occurring as it does in a historical record, it has the appearance of past

¹ The variants of exx. 84 and 85 lead to a doubt whether  may not be merely determinative of *hṫp*, *shj* as participles in *Nebseni*; cf. also ex. 43 above. But it may be questioned whether even an Egyptian would tolerate the deplorable ambiguity which such writings would create.

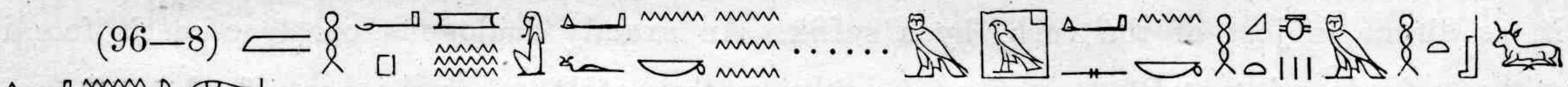
narrative. But the event for which the inscription is dated in the initial *departure* of Nitocris from her northern home; from the standpoint of the annalist subsequent events would thus be future, and it perhaps allowable to translate "Ninth regnal year, first month, 28th day: departure from the harim by his eldest daughter And one will hand (her) on to another until she reaches Thebes". It remains to be seen how far such an interpretation is supported by the temporal verbal forms of other dated records.


(93) "Pay heed, and let not the people shirk their tasks; bring them to me at Theku.  and I will cause them to pass by us (*i. e.*, I will forward them past the frontier at Theku)." *Anastasi V*, 19/2. This rendering rests on an emendation of the senseless  of the original into ; this emendation has been communicated to me by Dr. GARDINER, who regards it as practically certain.¹

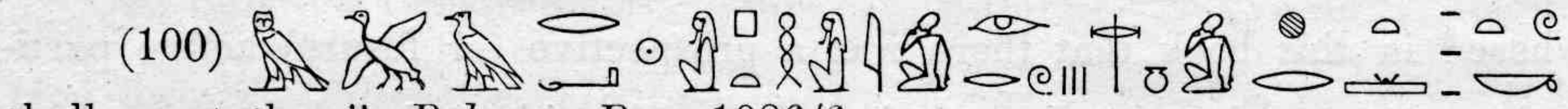
(94)  Perhaps "it was I who was going to revive the hearts of the people". *Turin Pap.* 18/1, in obscure context.

(95)  "Barley-bread will expel the poison". *Metternich Stela* 70.

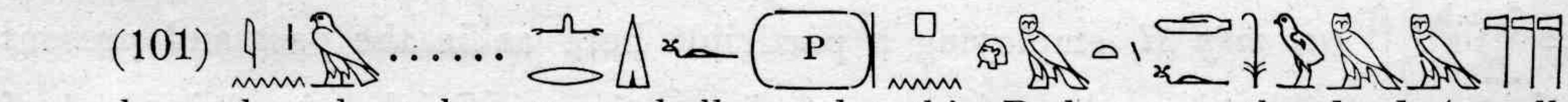
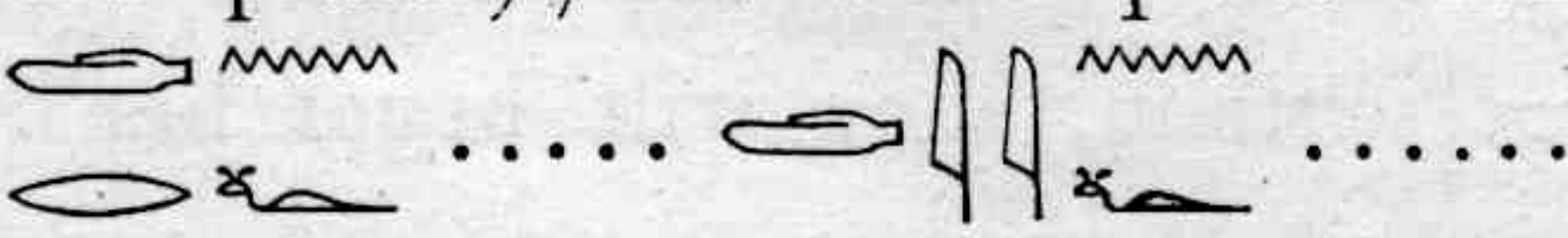
Finally I would draw attention to examples from Late Egyptian in which *in* is written *m* :

(96-8)  "Nile shall give thee water Hathor shall give thee beer, *Hsît* shall give thee milk." *Rec. Travaux*, 2, 125.

(99)  "As to whosoever may ignore this decree the Great Ones, Lords of the 'Sacred Land', will make their reckoning with him." Long Redesiyeih Inscr. of Sethos I, *Rec. Travaux*, 13, pl. 2, l. 19.

(100)  "Phrē and Ptah shall greet thee." *Bologna Pap.* 1086/6.



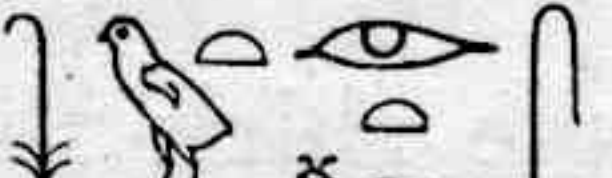
In every one of the examples given above the verb is affirmative. I have noticed but one case containing a negated verb; this also appears to be in the future tense.

(101)  "Horus, thy son whom thou hast begotten, shall not let this P. be over the dead (parallel texts have the plural); he shall place him among the gods." *Pyr.*, 969, a-b^P: M and N have 



I believe that a perusal of the evidence which I have put forward will leave no doubt in the reader's mind that in Old and Middle Egyptian, at least, the constructions *šwt šdm.f*, *nt.f šdm.f*, *in nišwt šdm.f*, in which the independent pronoun or emphasized noun is ante-

¹ For this corruption see the certain case GARDINER, *Notes on Sinuhe*, p. 150, text L/5 = B/306. Gunn, *Studies in Egyptian Syntax*.

cedent to the suffix of the verb, is reserved for references to the future. If that is so, the object of this article will have been fulfilled.

Two questions, however, arise and must be dealt with here. The first is: why was a *ś:f*, a finite verb, used in this construction for the expression of the future? Since "it is he who did it" was expressed by , and "it is he who does it" by , one would expect "it is he who will do it" to be expressed normally by an analogous construction with the *śdmti.fi* form: ; yet this latter, though actually found,¹ is very rare. Instead, we have a complex which grammatically and logically is on an entirely different footing; for whereas with the participial forms (past and present) the participle (with object if any) on the one hand, and the emphasized word on the other, constitute the two parts of a logical proposition, the case is quite different with the future form; we can render *nwk ir śi* as "he who did it is I", or "I am he who did it"; but to render *nwk ir.i śi* as "I do it am I" or "I am I do it" is nonsensical. It is clear that in *nwk ir.i śi* we have a sentence *ir.i śi* "I will do it", with the subject anticipated in the form of the independent pronoun: "I, I will do it". Similarly such a sentence as *in w^cb n^hf* "it is the priest who shall live", may be regarded as being formed from *n^h w^cb* "the priest shall live" by anticipating the grammatical subject with emphasis (*in*) and resuming it, as direct subject of the verb, by a suffix. An exactly analogous construction is found with *ś.n.f*: *in mⁱw^t nt P f³.n.ś św* "the mother of P she has raised him" (see below, p. 60, under 7). It is also clear that the force of the future tense must reside in the *ś:f*, and is not conveyed by the word-order; for the latter is often employed in the past tense when the first word is a noun not emphasized, e. g., *hst.i p^h.ś pt* "the praise of me reached the sky", *Beni Hasan*, I, pl. 8/9 (cf. also *Sinuhe*, R/17, 21, B/94, 113).

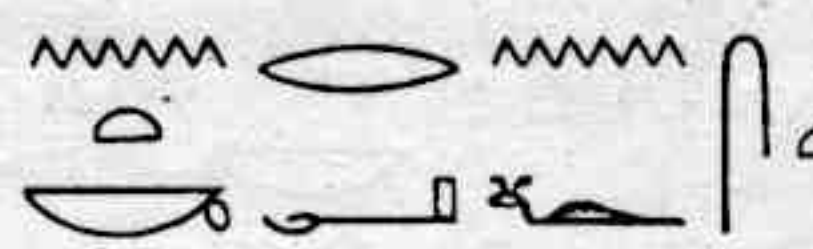

The question still remains: why was *ś:f* normally employed here rather than *śdmti.fi*? The following tentative suggestions are all I can offer by way of an answer.



I show elsewhere² in this book that there was a prospective (or future) active participle, which was almost everywhere early supplanted by the *śdmti.fi* form, and which indeed hardly survived except as the base of the active prospective *ś:f*. It is, then, possible that at a very early time the Egyptians expressed the idea "it is thou who wilt beget her" by * *twt m^sy śi*, employing a participle here as in the past and present tenses. It is further possible that when the prospective active participle was going out of use, and before the *śdmti.fi* was sufficiently common to replace it completely, a periphrasis arose which subsequently held its ground:  "thou, thou wilt beget her". When the *śdmti.fi* form became more common it was sometimes, though rarely, used in this construction, but failed to oust the periphrastic substitute for the lost *twt m^sy śi*.

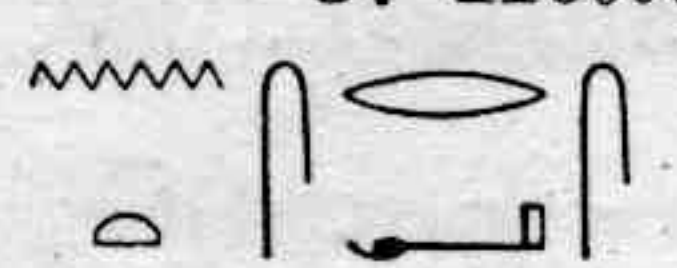
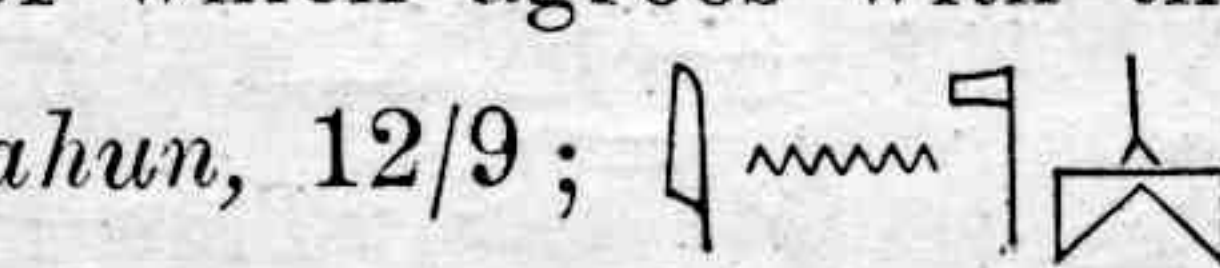
¹ See p. 59 below, no. 5.

² See ch. III above, pp. 35 foll.

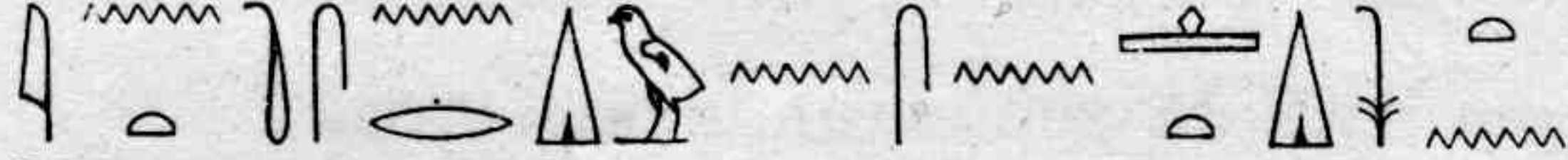
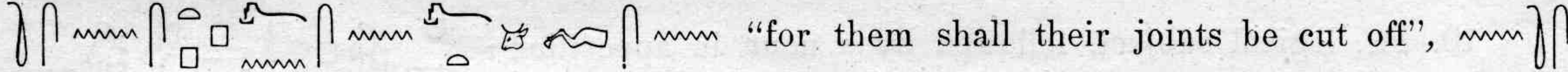
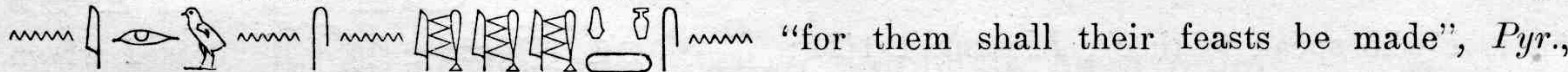
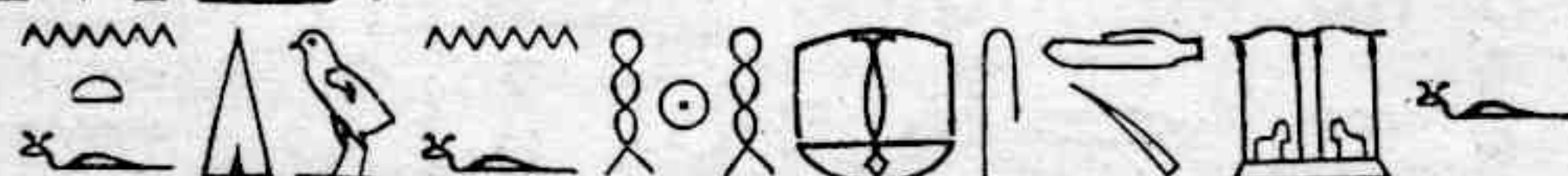
This chapter may not unfitly conclude with a brief discussion of the syntactic functions exercised by sentences of which the first element is an emphasized word. I will first run over the various types of these sentences so far as they are known to me, distinguishing them by the verbal or nominal form which follows the emphasized word.¹

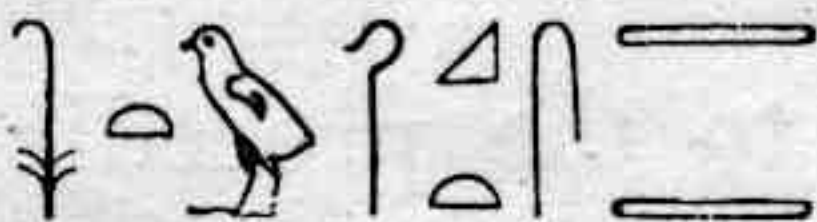

1. Perfect Active Participle, e. g.,  "it is thou who hast given it to him", *Peasant*, B 1/84;  "it is his Majesty who caused it to be done", *Sinuhe* B/308.


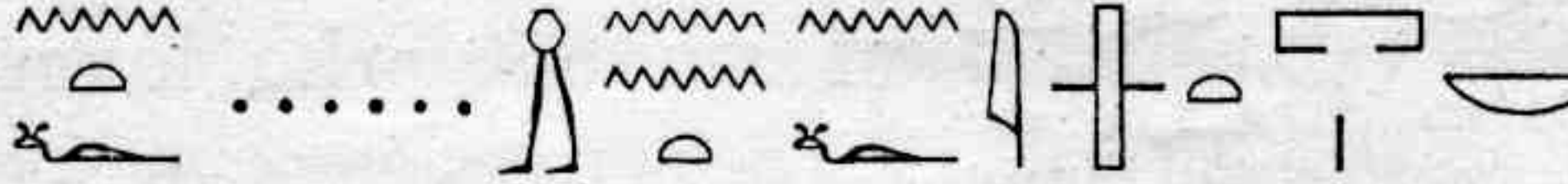

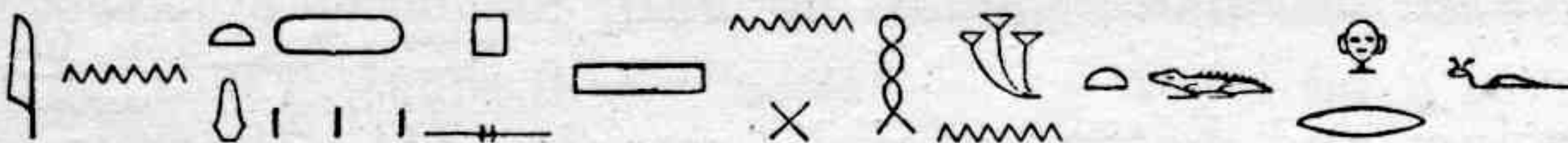
2. Imperfect Active Participle, e. g.,  "it is he who sends out messengers", *Urk.*, IV, 1116/8;  "it is god who creates virtue", *Ptahhotep*, 184.

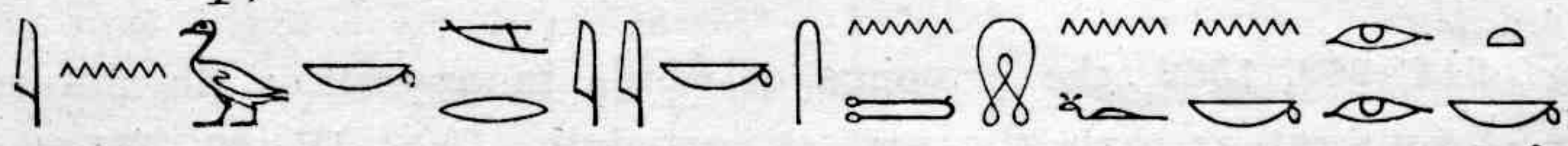

3. Active *śf*, the pronominal subject of which agrees with the emphasized word, e. g.,  "it is she who shall give", *Kahun*, 12/9;  "god shall judge", *Urk.*, I, 23.

4. Passive *śf*, with same rule of concord as no. 3. From the few examples known to me I judge this construction to be likewise regularly used with reference to future time:

 "to them shall the *h₁tp-di-niswt* be given",  "for them shall their joints be cut off",  "for them shall their feasts be made", *Pyr.*, 1651 (cf. exx. 8—13 above),  "to him shall be given his eternity of jubilees". ROUGE, *Inscr. Hiérog.*, 27/15.²

5. *Śdmti.fi*.  "She (*śwt* for *śtt* as usual at Dêr el-Bahari) is she who shall rule the Two Lands". *Urk.*, IV, 221/14. It is possible that  is another instance "he it is who shall come at once", see example 48 above.

6. Relative Constructions.  "there is only one whom God fosters", *Ptahhotep*, 173;  "it is he to whom one brings every will", *Urk.*, IV, 1111/4—6;  "I am he whom thou lovest", *Urk.*, IV, 446/1;  "It is bread about which one is covetous. *Ptahhotep*, 483.

7. *Śdm.n.f*:  "thy beloved son has fixed (? or created? cf. CWDNT) thine eyes for thee", *Pyr.*, 644; 

¹ The following types of sentences have been omitted from the list: (a) *nwk pw*, "It is I", which can be expressed in no other way; (b) the Old Egyptian use of the 1 and 2 pers. independent pronouns before a preposition or pseudoparticiple (*nwk m hmw*, "I am a rudder", *twt ħc.ti*, "thou art standing"), which is not an emphasizing construction, there being generally no alternative expressions (*iw-i m hmw*, *iw-k ħc.ti*, would not be possible in Old Egyptian); (c) the use of the independent pronouns as possessives.

² This is not a certain example. It is preceded by the words *Rc pw*, and SETHE divides the sentences *Rc pw nt.f*, *dhw n.f ħh*, see his *Nominalsatz*, § 123.

"Horus has removed N. from over the dead", *Pyr.*, 969; "Nwt has borne M" (with variants *in Nwt mst P*, *Nwt ms·n·s sw*), *Pyr.*, 1428; "the mother of P..... has lifted him up to heaven", *Pyr.*, 1566; "I have come forth", *Textes Rel.*, 72/21; "I have caught birds", *Nebsemi*, 110/38; "I have called my grandmother to mind", *Urk.*, IV, 27/14; "For I reposed myself", *Urk.*, IV, 364/16. The difference between this construction and that with perfect participle is not yet clear to me.¹

8. *Non-verbal substantive*: "I am a privileged-person", *Urk.*, IV, 118/3; "This P. is the wild cow's son", *Pyr.*, 1370; "I am he who cannot be repulsed", *Urk.*, V, 10/16.

9. "*Adjectival*" form: "I am white of garments", *Sinuhe*, B/153; "he is in earnest", *Urk.*, IV, 861.


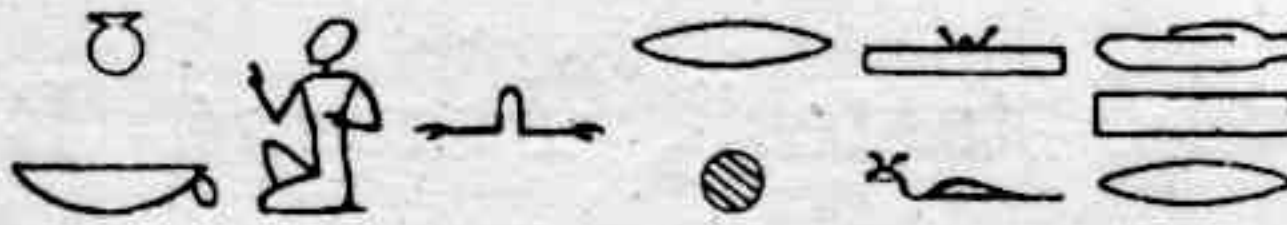



10. *Pw*, logical subject, followed by a noun in apposition: "it is I who speak to thee", *Peasant*, B 1/21; "it is I whom God loves", *Ebers*, 1/10. "it is a *sr*-gander who has brought himself; it is a *sst*-goose who has brought herself", *Pyr.*, 1224b. The introduction of *pw* gives a stronger emphasis to the preceding word as logical predicate.

11. Active *s·f* functioning as a noun, the suffix of the verb being in the third person, irrespective of the person of the emphasized pronoun. An entirely different construction from no. 3.³ "I am one who loves what is good and hates what is bad", *Brit. Mus. Stelae*, I, 49/8 (collated); cf. also *op. cit.*, I, 47/11 (collated); literally "I am a he loves what is good and he hates what is bad"; "I am one who loves eating and hates gossip", *op. cit.*, III, 32;

¹ In the exx. *Pyr.*, 644, 969, 1566, the presence of words in apposition to the emphasized noun may have influenced the use of *s·n·f* rather than the perfect participle. *Urk.*, IV, 27, 364, *nwk* seems to be introduced merely as a support of *pw*. *Pyr.*, 1428, *in Nwt ms·n·s M.*, *in* is perhaps redundant, in a transition from *in Nwt mst K.* (so the earlier P-text) to *Nwt ms·n·s K.* (so the later N-text). *Nebsemi*, 110/38 may contain passive *s·f*.

² Sentences of this type are perhaps peculiar to Old Egyptian. Middle Egyptian seems to express this idea only by the non-verbal sentence in *pw*.

³ If this kind of sentence occurred with the emphasized word in the third person it would be formally indistinguishable from the construction to which this chapter is devoted; thus, e. g., *nt·f nr·f nfrt* might, taken by itself, mean either "he is one who loves what is good" or "it is he who shall love what is good". I have not come across such a case.

 "thou art one who hates falsehood", BUDGE, *Book of the Dead* (1898), p. 39/4. Cf. also *Urk.*, I, 71/9. An example with negated verb:  I am one who knows not wrath (?)", *Nu*, 42/21. The curious nominal function of *š:f* here may be illustrated by such expressions as  "an unsetting star", *Urk.*, IV, 366/11,  a "crescit eundo" (see GARDINER'S remarks *Rec. Travaux*, 26, p. 14) and the stone .

Generally speaking, it may be said that sentences of this type are used when it is desired to direct special attention to the "noun";¹ to give the latter a prominence such as could not be given by the more usual kinds of sentence.² Contrast *rdi-n hm:f ir-tw:f* "his Majesty caused it to be made", with *in hm:f rdi ir-tw:f*, meaning "he who caused it to be made was his Majesty himself"³ (*Sinuhe*, B/308); *iw-i m šmšw* "I was a follower", with *nwk šmšw*, meaning "I, the central figure of this story, was a follower" (*Sinuhe* R/2); *gm-i šw* "I will find him", with *nwk gm-i šw*, meaning "I, and no one else, will find him" (EBERS, 58/11); *hd hbšw-i* "my garments are white", with *nwk hd hbšw*, meaning "I, on the other hand, am white-garmented" (*Sinuhe*, B/153).

The principal functions of such sentences may be grouped under the following heads:⁴

A. To lay an isolating emphasis on a noun.



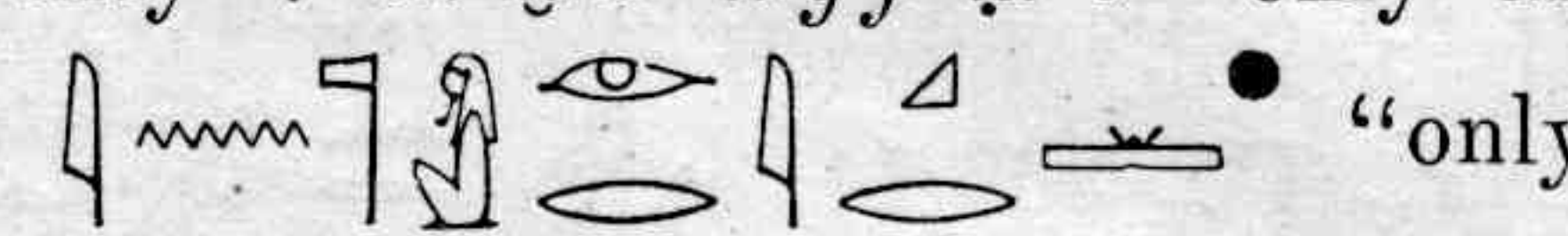
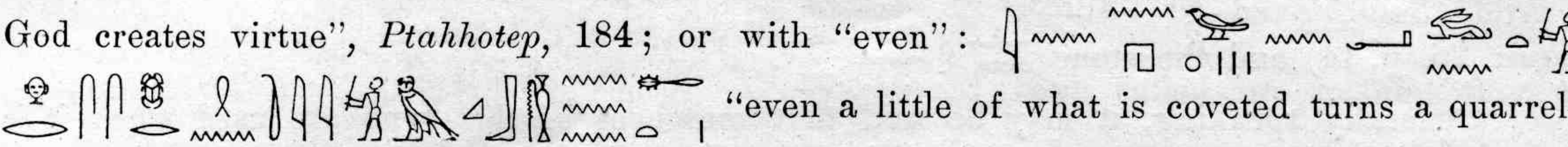
The emphasis singles out the noun from all alternatives: "he alone", "he and no other". It occurs:

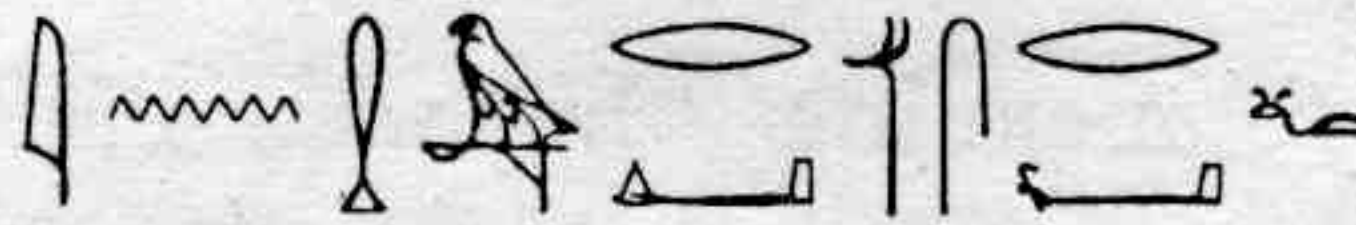
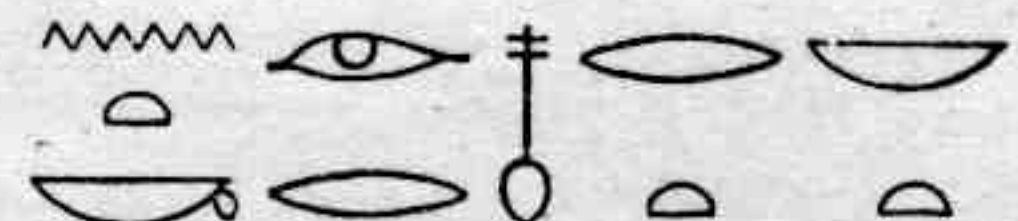

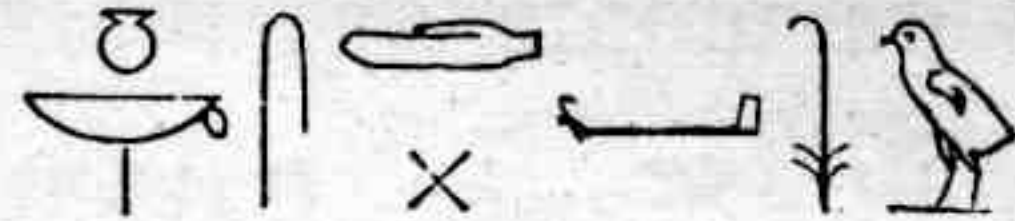

¹ I am loth to use the terms "logical subject" and "logical predicate", as generally descriptive of the two elements of sentences of this kind. Just as in "I am Caesar", *I* is (logical) subject if the sentence answers the question "who are you?" and predicate if it answers the question "who is Caesar?" so in these emphatic constructions it is often impossible to say whether the emphasized word is subject, or predicate, or either, without study of the context. I add "or either", because it seems clear that, on the basis of the accepted definitions of subject and predicate, the subject-quality and predicate-quality exist in varying degrees of strength, so to speak, in various sentences, and in some sentences may not be present at all. It seems to me not extravagant to assert that in "I am Caesar" answering the question "who are you?" *I* is much more subject, and *Caesar* much more predicate, than in the same sentence answering the question "by what authority do you command me thus?" (note that "Caesar" alone would be a sufficient answer to the former question, but not to the latter); and further, that in answer to the question "is every man here of Roman blood?" it is hardly possible to say that either *I* or *Caesar* is either subject or predicate. This holds good in Egyptian of such a sentence as *nwk šcd drt:f*, discussed on p. 64 below. It would seem that to insist that there must be a subject and a predicate in every proposition is as much a mistake as it would be to insist that in every firm of two partners one partner must be junior and the other senior. A further objection to using these terms here is that in such a sentence as *nwk ir-i št*, "I will do it", in answer to the question "who will do it?" the logical predicate is not only *nwk* but also *i*. I therefore refer to the independent pronoun (including *in-m* "who?") or the emphasized substantive as "the noun", for want of a better term.


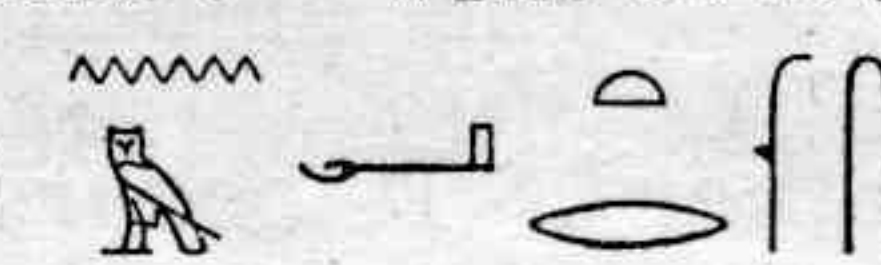
² Excepting the non-verbal sentence with *pw* as copula; this often throws a strong emphasis on the first word.

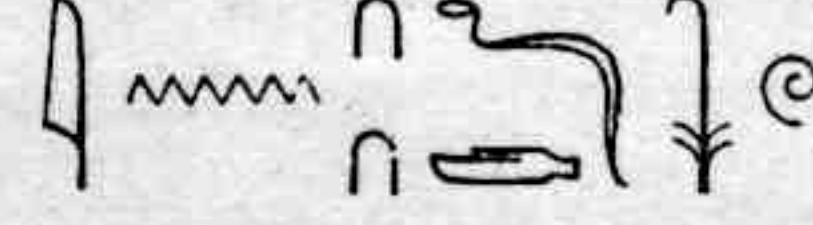
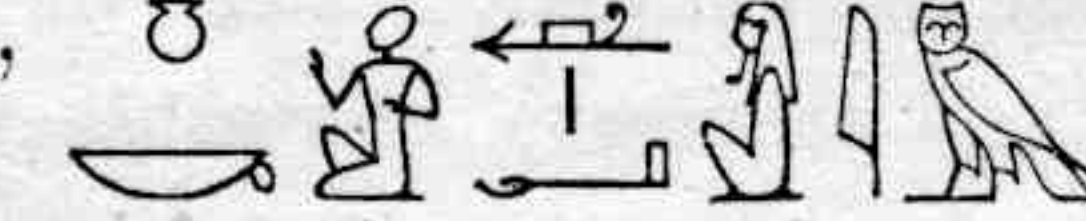
³ The interpretations of this and the following emphasized sentences are derived from the contexts.

⁴ It is important to bear in mind that these heads are by no means hard-and-fast divisions, but often overlap or melt into each other with particular cases.

1. In statements of mere fact:  "it is the eater (alone) who tastes", *Peasant*, B 1/215;  "it is the vessels of the feet that are the first to die", *Ebers*, 103/18. Cf. also exx. 72, 73, 76, 77, 92 above. It is sometimes necessary to translate with "only": *in hm n'ny.f hr.s* "only an ignorant man will complain (?) about it", ex. 65 above;  "only God creates virtue", *Ptahhotep*, 184; or with "even":  "even a little of what is coveted turns a quarrelsome man into an amicable one", *Ptahhotep*, 322—3.

2. Often with a laudatory intention, whether in favour of the speaker or of someone else:  "it is my Majesty who has caused him (Amun) to be rich", *Urk.*, IV, 766/5;  "it is thou alone who makest every good thing" *Kahun*, 29/39;  "it is his sister who makes his name live", *Urk.*, IV, 12/12. Often in the first person; "his Majesty caused every valiant man of his army to go forth to break through the wall  it was I who broke through it, ahead of every (other) valiant man", *Urk.*, IV, 895/1. Cf. also exx. 67—8, 79, 80, above. Sometimes the honour is indirect; in  "it was his Majesty who caused it (the statue) to be made", *Sinuhe*, B/308, the statement glorifies Sinuhe, not the King. Similarly *Urk.*, IV, 258/3, 260/14.


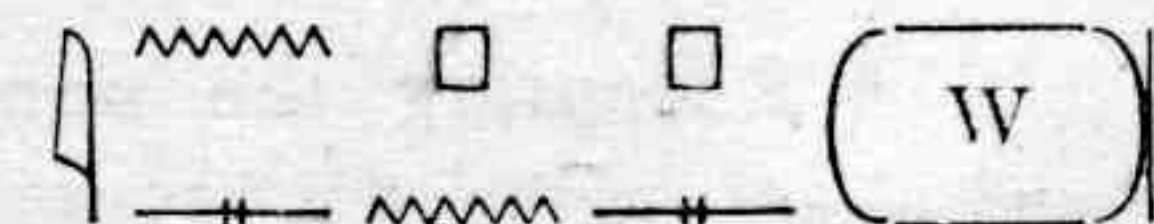
3. In questions of the type "who is it that has heard, hears, shall hear?" with *in-m*:  "who is it that has brought thee?" *Serpent*/70;  "who sleeps until daylight?" *Peasant*, B 1/201. Cf. also exx. 32, 34, 36, 38, 39, 57, 58, 66, 70, 83, 88 above.

4. In answers to questions with *in-m* "who?" "Who has said it?"  "20 has said it", *Kahun*, 8/24—8; "'who art thou?'  'I am one of you'", *Nu*, 122/2. Cf. also *Pyr.*, 1174 a, and exx. 33, 35, 37, 40, 41, 67, 68, 71, above. The elliptical construction discussed p. 50, footnote 5 above is also used here.

B. To lay a distinctive emphasis on a noun.

The emphasis is not so strong as in class A; it serves:

1. To mark a dissociation or contrast:

(a) With only one emphasis: "A man leaves his country because of nakedness;  I (however) am white-garmented", *Sinuhe*, B/153;  "it is this person who has bitten W; W has not bitten him", *Pyr.*, 231 c; similarly 232 a. Cf. also *Pyr.*, 262 b, 333 b—c, and ex. 6 above.

(b) With emphasis of all nouns distinguished: "two (vessels) give mucus, and two (others) give blood", *Ebers*, 99/6. "I am an Ethiopian, (but) thou art a Syrian", *Urk.*, IV, 1069/6—7. Cf. also *Pyr.*, 401—2, and exx. 23, 24, 96—8 above. With negative: "it is not this P. who has said this it is a magician who has said this", *Pyr.*, 1324; similarly *Pyr.*, 1128—9.

2. With the independent pronouns, to resume a noun which figures in a preceding sentence, and which is not the subject thereof: "I have acted only (?) under his orders; he guides me", *Urk.*, IV, 363/7—8; "thou shalt obey Horus; he has clothed (?) thee", *Pyr.*, 1589. Very common in the future; cf. exx. 2, 5, 7, 42, 53—6, 59, 60, 64, 79, 81 above.

3. With the independent pronouns, to resume a word in a preceding nominal clause containing a relative construction or *šdmti-fi*, whether the antecedent is one of the two forms in question or another word: *mrw.f 'nh.f, šwt 'nh.f: mrw.f mwt.f, šwt mwt.f* "whomso he may desire to live, the same shall live, etc.", exx. 3, 4 above; cf. also exx. 8—13, 46—8, 52 above.

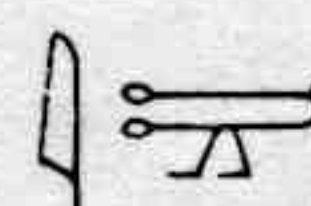

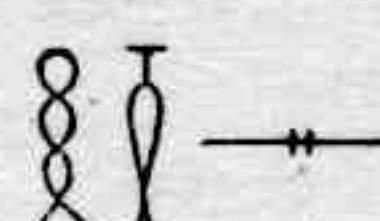





4. To introduce a new substantive after the kind of clause described in the foregoing: exx. 74, 75, 99 above.¹

5. With the independent pronouns, to resume the subject of the preceding sentence — "and he also", "and he, moreover,", and the like: "the liver has four vessels, and they give it water", *Ebers*, 100/8—9; similarly *ibid.*, 100/7—12, 103/2—4. Cf. also exx. 15, 19, 20 and perhaps 18, above; and in a temporal period, "when the overseer goes to, it is *he* who shall (also)", ex. 87.

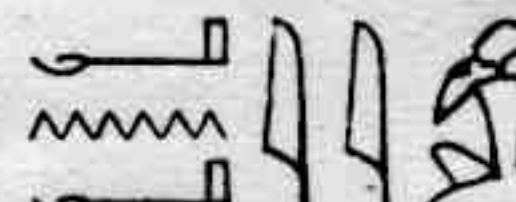

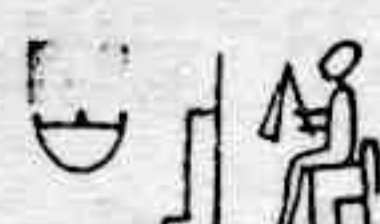

C. To emphasize the pronoun "I", while not making it the logical predicate.

This use occurs very frequently in documents written in the first person; it conveys to us not only that the speaker does or is something, but also that it is he in particular who does or is that thing, as though in answer to the question "tell us who *you* are, what *you* do". Thus *šm-i hkr* "I help the hungry man" differs from "I am a helper of the hungry man", *Brit. Mus. Stelae*, II, 23, in that the former interests us chiefly in the fact that the hungry man is helped, while the latter keeps before us the fact that it is Initef, son of Senet, who helps the hungry man. It says in effect: "I whose

¹ In sentences coming under 3 and 4 (chiefly promises or threats) much more force is given to the statement than could be given by a simple *š.f*.

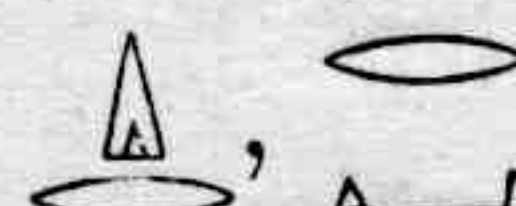
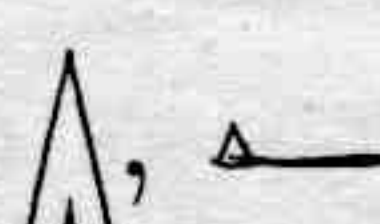
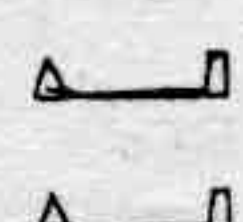

-  13.
-  73.
-  74.
-  19.
-  32, 33 (also  in parallel texts, see *Urk.*, V, 155/5).
-  67, 68.
-  5.

IV^{ae} Inf.

-  65.
-  27; without ending 25, 31.
-  44.
-  21; without ending 35, 36, 37, 45, 91.

Anomala.

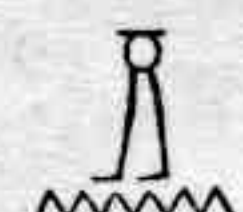
“Give”.

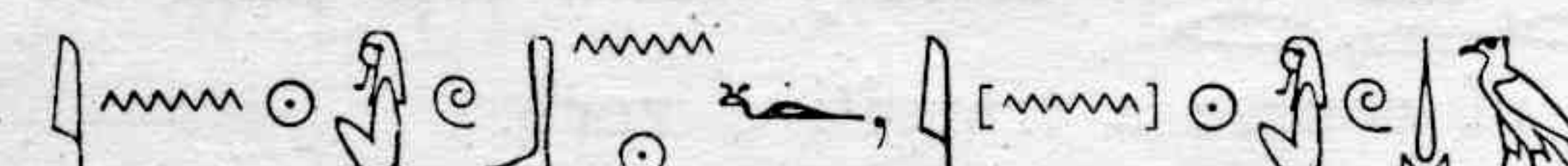

-  7, 59, 60, 62, 72.
-  24, 92, 96—8.
-  82.
- Late Egn.  93.

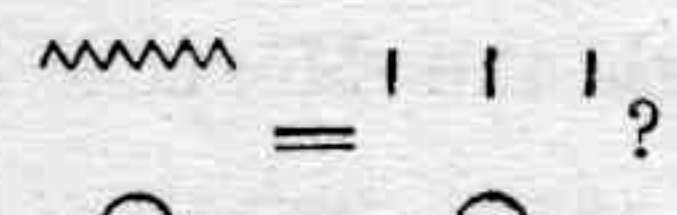
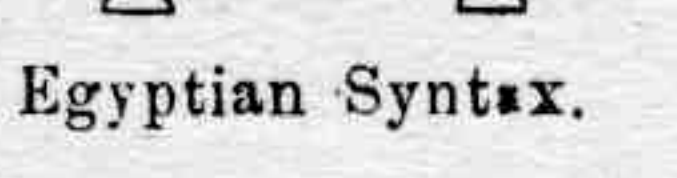
“Come”.

-  48 (doubtful).

“Bring”.

-  34, 39, 40, 66, 70, 71, 83, 87, 89.

P. S.  *Zaubersprüche f. Mutter u. Kind*, S, T (verso, 4/2, 6), translated by ERMAN “Rē geht auf”, “Rē geht dahin”, are, I believe, not sentences with emphasized noun at all, but mean: “says Rē^c as he rises”, “says Rē^c as he sets”, balancing  “says NN (fem.)”, verso 4/1, 4. The words “I will not give thee up, I will not give up or the (or thy?)¹ burden to a robber male or female, my hand is upon thee, my seal being thy protection”, are thus put into the mouth of Rē^c. The corresponding words in R (verso 3/6), *iw R^c m wdj:f*, which are grammatically somewhat abnormal as they stand², will, if the view expressed above is accepted, be emended to *in R^c m wdj:f* “says Rē^c in his setting”. The similar spell Q omits the words altogether.


¹ Verso 4/1  = ? ² If *iw* be correct one would expect either *iw R^c wdj:f* or *iw R^c m wdj*.

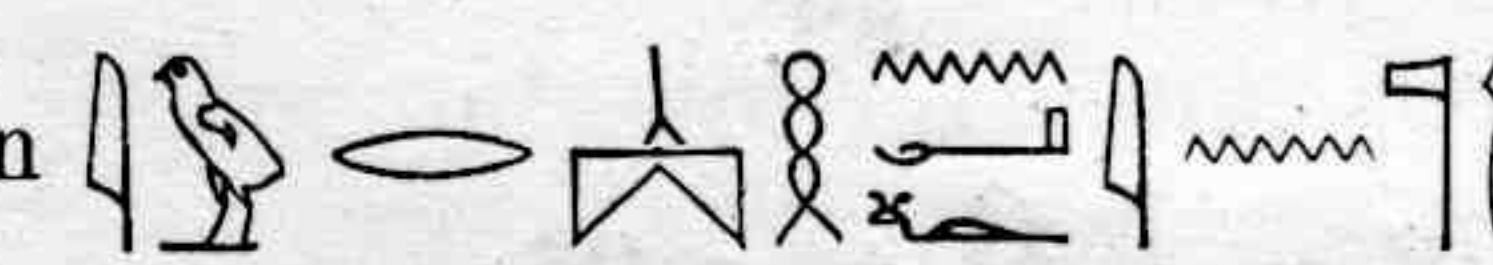
CHAPTER VI.

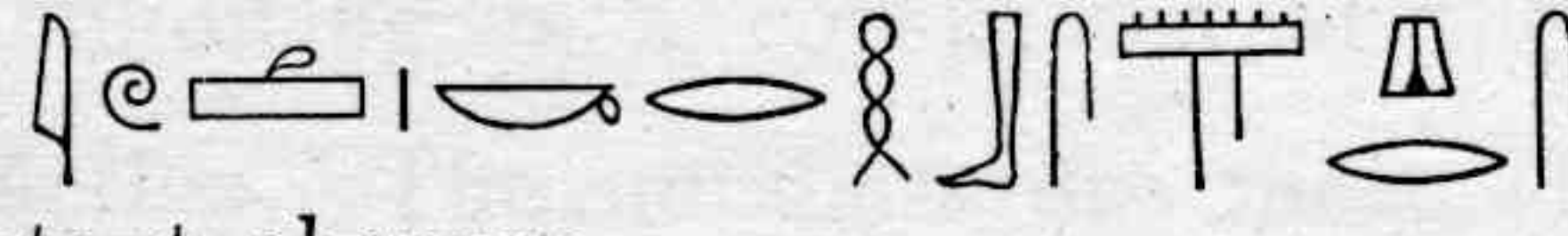
A PASSIVE USE OF THE INFINITIVE.

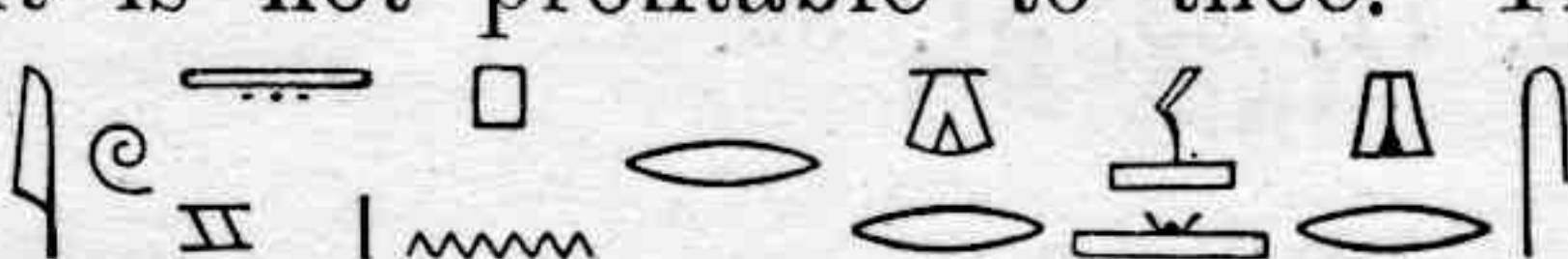
There is a usage common to many languages, and therefore hardly to be called idiomatic, by which the infinitive, normally active, of a transitive verb is used with prospective passive meaning after a preposition meaning primarily "to", "in the direction of", the patient of the verbal action being a noun which precedes the preposition. "Money to spend", "any knives to grind?" "il n'y a rien à faire", "une question à étudier", "casa a vendere", "es ist zu hoffen", וְיִהְיֶה הַשְּׁעָר לְסִגּוּר, are a few instances.¹

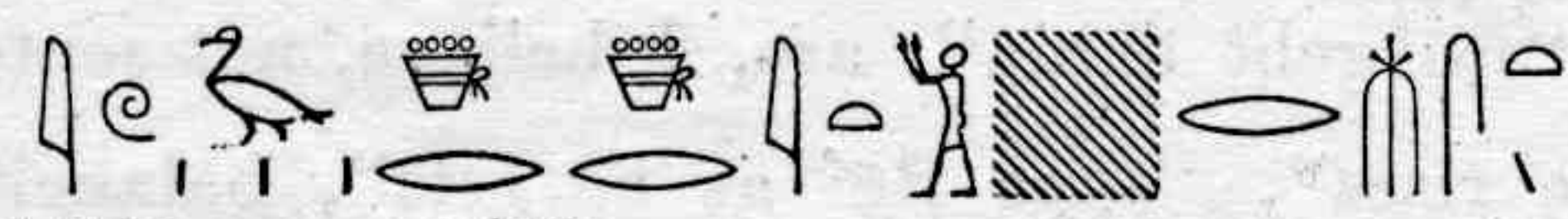
Egyptian is by no means averse from this usage, as the following examples will show.

(1) "As to any man who may enter [this] tomb [in his time of purification²]
 he shall be judged because of it by the Great God."
Urk., I, 122/16.

(2) "As to any man who may harm my children  I will be judged with him by the Great God." *Urk.*, I, 150/10; similarly 117/6.³ Cf. ex. 15 below.

(3)  "Thy back shall be clothed with it."⁴ *Ptahhotep*, 407; context obscure.

(4) "Slay not; it is not profitable to thee. Thou shouldst punish with blows(?) and with imprisonment;  thereby shall this land be peopled."
Petrograd Pap., 1116 A, *recto*/49. *Grg* is of course a transitive verb.

(5)  "An outlandish bird⁵ will be born". *Petrograd Pap.*, 1116 B, *recto*/29.

¹ Cf. also the use of the gerund in Latin, *cibus facilis ad concoquendum*.

² I. e., in an impure condition, since otherwise he would not need purifying.

³ That this is the meaning is shown by *Cairo Stela* 20458, b/4, where the same idea is expressed by a different construction: "But as to any person who may damage this stela of mine *wnn·i wd·kwi hn·f* I will be judged with him."

⁴ Or, "thereby" as in the example which follows.

⁵ The context shows that the word must be taken as singular, although the Moscow text also has *ipdw* with plural-strokes.

CHAPTER VII.

AN IMPORTANT USE OF *śdm.n.f* IN OLD EGYPTIAN.

I propose to demonstrate in the following pages that in Old Egyptian, as known to us not only from contemporary documents of the Old Kingdom but also from reproductions of these in later times, the *ś.n.f* form, which we are accustomed to regard (when not negated) as expressing the perfect, *i. e.*, the past tense, was also used with present meaning. In this latter use it was however apparently restricted to the designation of *an event happening at the actual moment of speaking*.

The clearest evidence of the present use is afforded by pictorial representations in which a person (whether divine or human) is shown performing some act, while in an accompanying legend the person states that he is performing the act in question.¹

(1) *Deir el-Bahari*, III, Pl. 63. A god is pouring water² over the Queen. Legend: "I purify thee with this water ...".

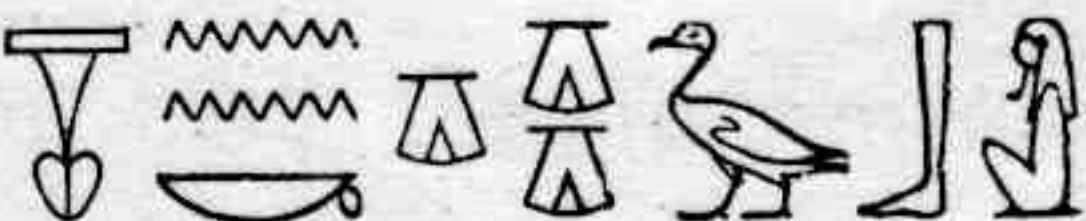
(2) LEPSIUS, *Denkm.*, III, 124 *d.* Horus and Sēth are pouring water (represented by streams of signs) from vases. Speech by Horus and Sēth: (a) ; (b) "I purify thee with Life-and-Joy". Cf. also PIEHL, *Inscr. Hgl.*, I, pl. 150/4 and Commentary.

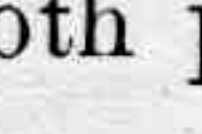
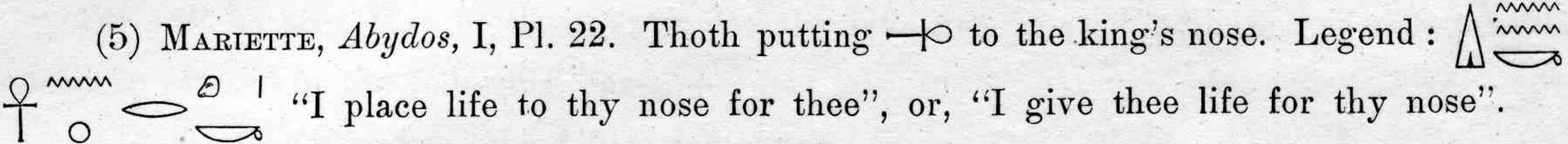
(3) MARIETTE, *Abydos*, I, Pl. 31 a. Horus and Thoth performing the symbolic *sm̄t-t̄w̄i* ceremony. Speech by Thoth: "I unite for thee Upper and Lower Egypt". Horus here employs the passive: "The Two Lands are united under thee"; which is also instructive, as showing a passive *ś.f* employed as correlative to *ś.n.f* in this use.




(4) GAUTHIER-JÉQUIER, *Fouilles de Licht*, p. 34. The gods Hu and Sia' are shown as Nile-gods performing the *sm̄t-t̄w̄i*. Their speeches are "I

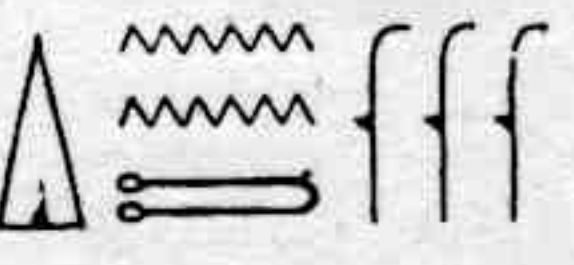
¹ When the action performed in a picture is impersonally *described* in an accompanying legend, the infinitive (with or without indirect subject) is almost invariably used, and not a finite form.

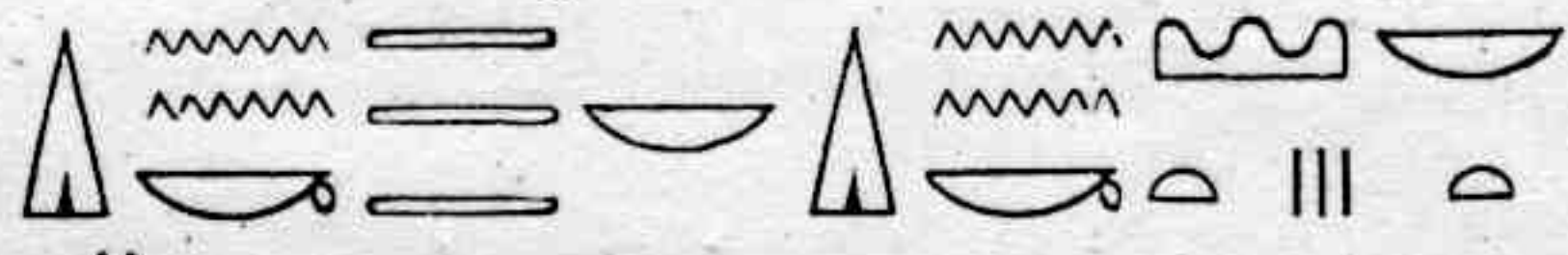
² Represented by a stream of signs: not shown in NAVILLE's publication, but see *Urk.*, IV, 262, note *b.*

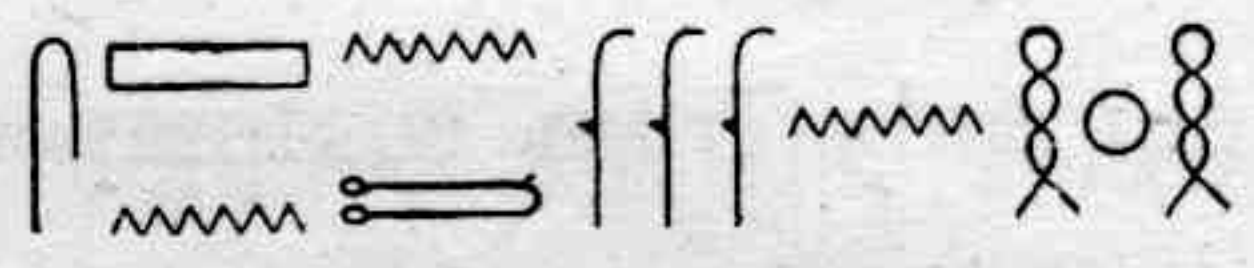
unite for thee the portions of Horus and Sēth", and  "I unite for thee the thrones of Gēb", respectively.

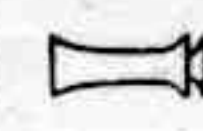

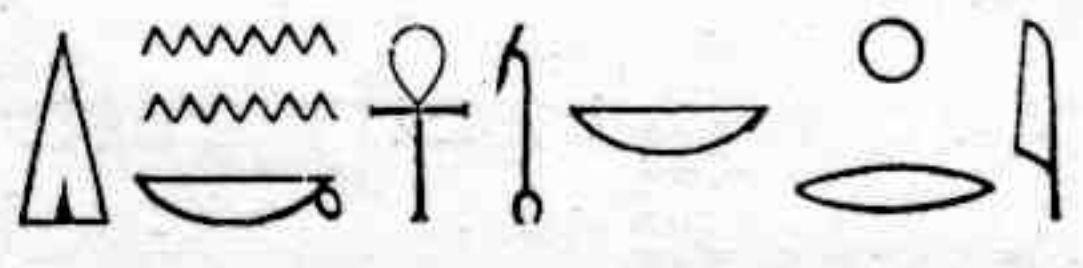
(5) MARIETTE, *Abydos*, I, Pl. 22. Thoth putting  to the king's nose. Legend:  "I place life to thy nose for thee", or, "I give thee life for thy nose".

(6) GAYET, *Louxor*, Pl. 46. "Maut, Lady of Ishru", brings to the king the symbol of numberless years, *i. e.*, a long  attached to which is . Legend:  "I cause thy years to be millions for thee".


(7) *Deir el-Bahari*, III, Pl. 59. The goddess *Sfht-bwi* writing. Legend:  "I am giving thee the years of eternity".

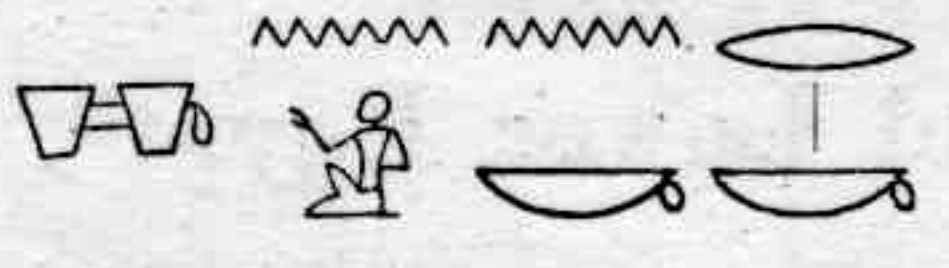
(8) MARIETTE, *Karnak*, Pl. 23. The Nubian god Dedwen brings the king bound representatives of southern peoples. Legend:  "I give thee all plain-countries; I give thee all hill-countries".

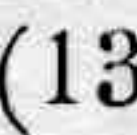
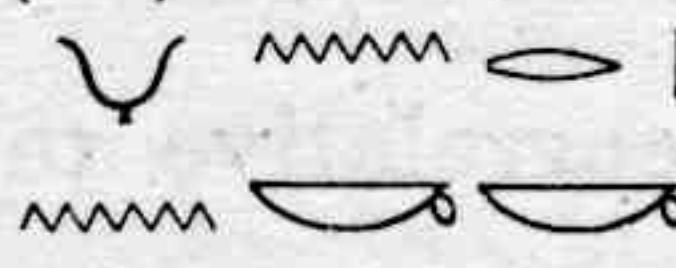
(9) *Urk.*, IV, 250/15. "Rede eines schreibenden Gottes".  "I inscribe for thee the years of eternity".

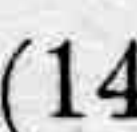
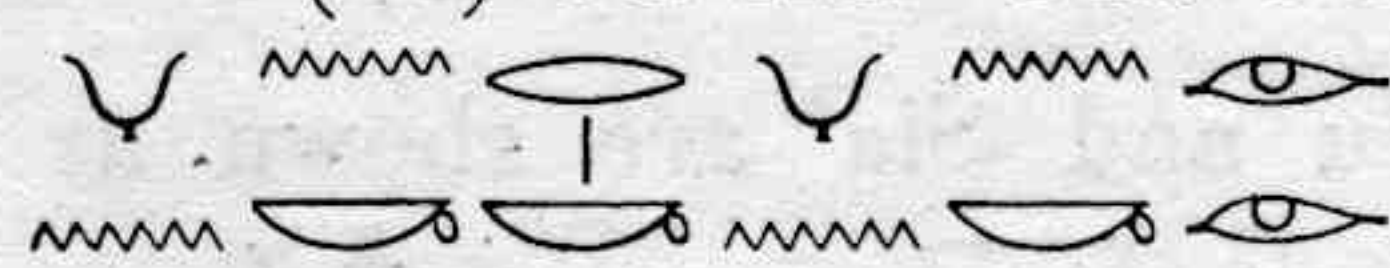
(10) PETRIE, *Six Temples*, Pl. 11, top right. Amūn projects  to the king's face from the top of his  sceptre. Legend:  "I give thee all life-and-joy from myself".

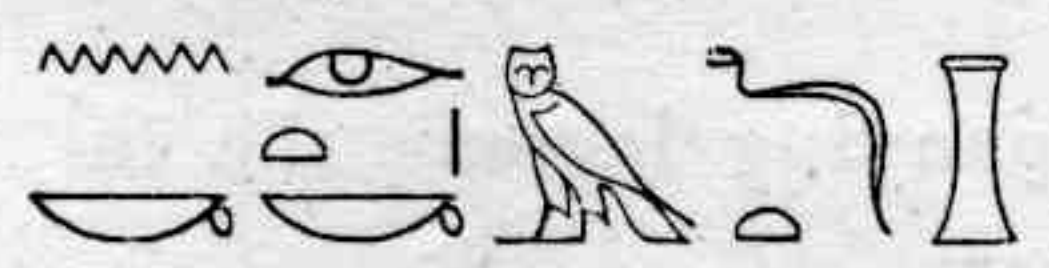
Especially instructive in this connection are the speeches and vignettes of the ceremonies of "opening the Mouth". The texts are of course for the most part found already in the Pyramids, but the pictures which illustrate the successive details of the ceremonies in copies of the New Kingdom and later are of value as showing that the priest's words and actions were synchronous. The following examples are quoted from LEFÉBURE, *Le Tombeau de Sēti I^{er} (Mémoires de la Mission, I), Troisième partie*.

(11) Pl. III. The *śm*-priest gazing at the deceased. Text:  "I am looking at my father in all his aspects".

(12) Pl. IV. The *śm*-priest pressing the deceased's mouth with his little finger. Text:  "I press thy mouth for thee" (= *Pyr.*, 11 b). Cf. also Pl. IX.

(13) Pl. VI. The *śm*-priest opening deceased's mouth with the -instrument. In text:  "I open thy mouth for thee"¹ (= *Pyr.*, 11 b).

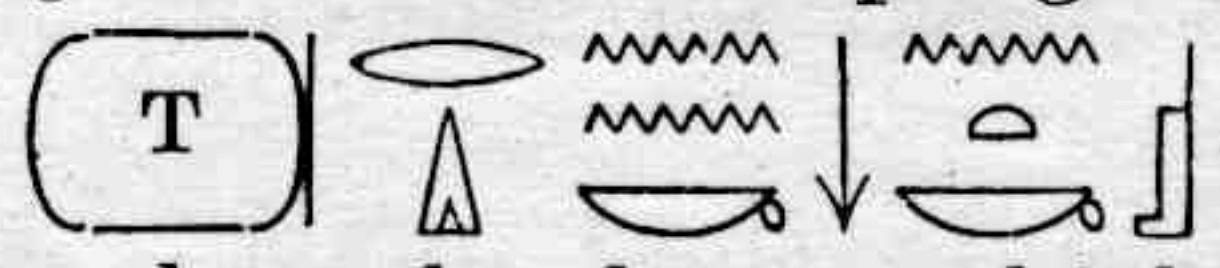
(14) Pl. XI. The *śm*-priest holds the -instrument to the deceased's face. In text:  "I open thy mouth for thee: I open thine eyes for thee".


(15) Pl. XI. The *hri-ḥb* priest anoints the deceased's eye with ointment. Text:  "I anoint thine eye for thee with ointment" (= *Pyr.*, 50 b).

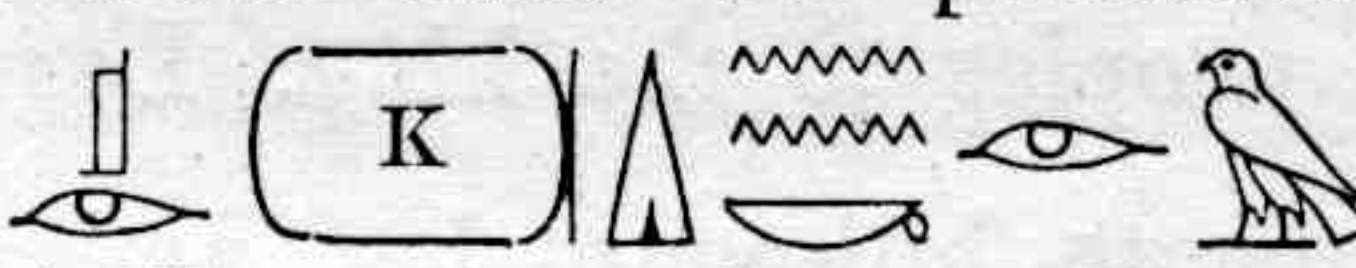
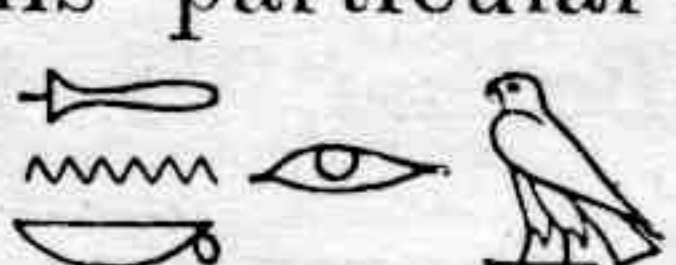
¹ Cf. also *Op. cit.*, *Quatrième Partie*, Pl. XXVII.






taken in the present tense; we are shown the god *in the act of* conferring these boons, although no corresponding action on his part is depicted.¹

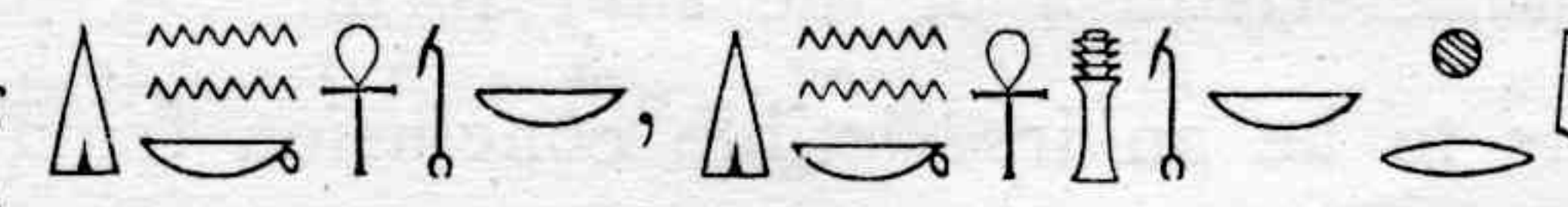
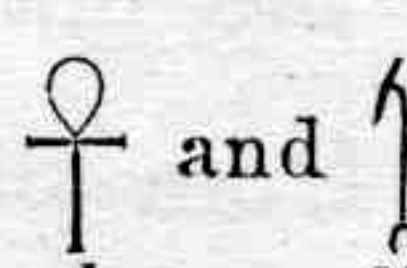
The same doubtless holds good where we find similar speeches of gods, but without any plastic representations, *e. g.*, on the sarcophagus of *Tti*, *Pyr.*, 1—5:

(32) "Speech by *Nwt*:  'O *Tti*, I give thee thy sister Isis (to take hold of thee and give thee thy heart which belongs to thy body)'.² 3 b; similarly with "thy sister Nephthys", 3 d.



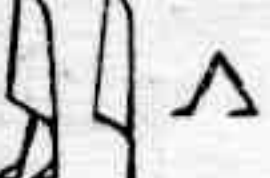



(23) "Speech by *Nwt*:  'I give him the Horizon',² 4 b; similarly with "the Dē'et", 5 b.

From the nature of the Pyramid Texts it is evident that in many passages of them (in addition to those that have been preserved in the later recension of "Opening the Mouth" ceremonies) *ś.n.f* must, in the light of the above evidence, have present meaning. We do not need the vignettes of the later "Opening the Mouth" texts to tell us that in many of the Pyramid spells the words recited are the accompaniment of a magical or sacramental act on the part of the officiating priest — in most cases the presentation of an offering. Thus, for example, when we read, *Pyr.*, 18 c,  we must certainly translate: "Osiris, K, I give thee the Eye of Horus", understanding the priest as offering at this moment the Eye of Horus, represented in this particular case by incense. Such sentences are to be compared in this respect with  "take (?) to thee the Eye of Horus" (*e. g.*, *Pyr.*, 72 foll., *passim*) said by the priest at the moment of making the offering.

It will be noticed that in all the above examples the verb is a transitive one. Whether intransitive verbs are similarly used in *ś.n.f* with present meaning in Old Egyptian I do not know. I may point out in this connection the remarkable fact that in Old Egyptian narrative of the earlier period an active *ś.f* (typical forms  ) is regularly used to express the past (but not the past perfect) tense *with verbs having an object*,² other verbs (intransitive, transitive without object) being in either *ś.n.f* or the pseudoparticiple for the past tense in principal sentences: *e. g.*,  "he sent me",  "I went forth",  "I acted". The conclusion may therefore perhaps be drawn that in the oldest Egyptian known to us *ś.n.f* was

¹ That the god, when he says to the king  is to be understood as bestowing on the king the  symbols which he holds in either hand, is very doubtful. — I should point out here that SETHE translates all such speeches in the present, "ich gebe dir", in his translations of *Urk.*, IV, vol. I.

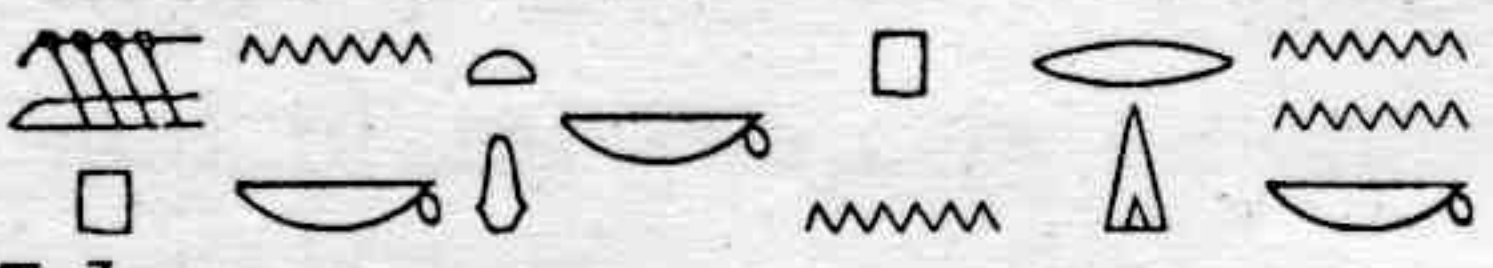
² Cf. *Urk.*, I, *passim*, and especially pp. 2—5, 100—9. *Mini*, 108/9, is probably passive, either *ś.f*, "I was moored, or pseudop., "it (the boat) was moored". *H3b hm.f*, 108/13, seems by the context to be an error for *h3b wi hm.f*. As to *h3.f*, 129/12, generally taken as past, see above, p. 27. *Wnn*, "to be", seems to be an exception to the rule; but *wnn* has apparently no *ś.n.f* and is regularly used by Mid. as well as Old Egn. in *ś.f* with past meaning, almost always, however, in temporal periods.

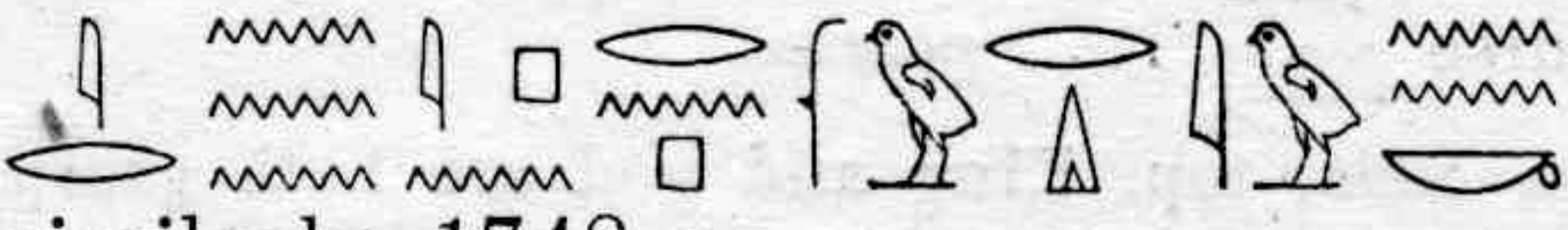
used (a) with verbs with object to express the performance of an act at the moment of speaking, (b) with verbs without object to express the performance of an act in the past. At a comparatively early period *š.n.f* came to be also used with verbs with object to express past deeds.¹ Some evidence that objectless verbs were not used in *š.n.f* with present meaning is afforded by the fact that with the verb "to come" the *š.f* form  is undoubtedly employed in Old and Middle Egyptian to express the act of coming at the moment of speaking: , later  "she is (now) coming". Cf.  "Anubis comes, meeting thee; Gēb gives thee his hand", *Pyr.*, 1162-3; for the parallel use of  and , cf. also 1676.


It is thus just possible that in the oldest Egyptian the use of *š.f* and *š.n.f* for the expression of the synchronous present and of the past were reversed according as the verb used had or had not an object;—²

VERB.	<i>Šdm.f.</i>	<i>Šdm.n.f.</i>
With object.	Past.	Synchronous Present.
Without object.	Synchronous Present.	Past.

Since we find Old Egyptian using the finite *š.n.f* form of verbs with objects for the synchronous present, we may reasonably expect to find the same use with the relative *š.n.f* form. To demonstrate this with equal cogency is perhaps not possible, but the following passages from the Pyramids seem to be cases in point (careful study of the Pyramid Texts from this standpoint would perhaps yield better ones).

(24)  "Take to thee this bread which I am giving to thee", 1047 b.

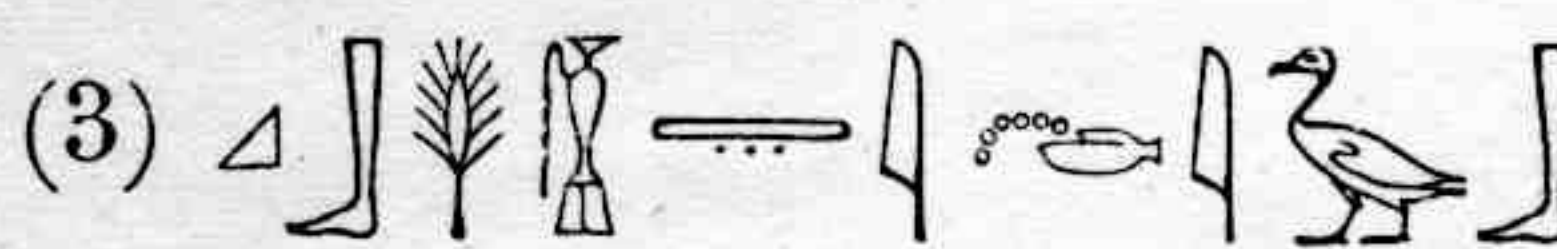

(25) "Raise thee on thy right side  for this fresh water which I am giving thee", 1002 c; similarly 1748 a.


(26) "Rise up, that thou mayest see this — rise up, that thou mayest hear this  which thy son is doing for thee, which Horus is doing for thee", 1007; cf. 1976 a. If the action of Horus is in the past the king cannot see it when he rises up; but possibly the results of the action are referred to.




¹ Within the O. K. one may observe the obsolescence of the past active *š.f* in principal sentences. Turning the pages of *Urk.*, I (in which the inscriptions are arranged as far as possible in order of time) it may be seen giving place to *š.n.f* — *h3b wi hm.f* is a good test instance — until in pp. 124-end it is quite exceptional.

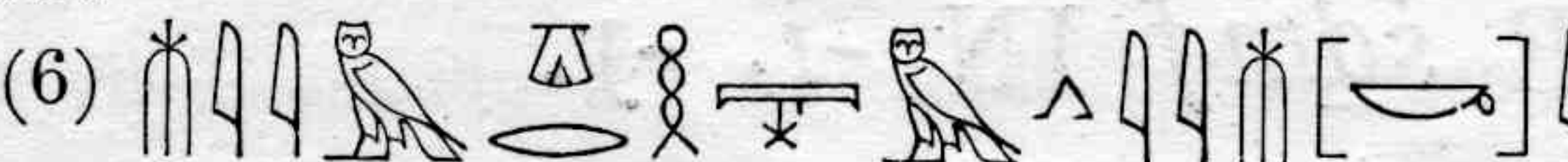
The use of active *š.f* for the expression of past action would thus seem to be later than the pseudo-participle — a form shared with Semitic — and earlier than *š.n.f*. Documents which use all three without any apparent syntactic or idiomatic distinction, for example the inscription of *Wni* (*Urk.*, I, 68-110) perhaps belong to a transitional stage of the written language when any of the three could be used at choice for stylistic variation. Note, e. g., in *Wni*: *ir.i*, op. cit., 106/6, 9; *ir.n.i*, 98/14, 104/16; *ir.kwi*, 106/4, all meaning "I made (did)" with object. *Š.n.f* of verbs with objects is however still quite rare in this inscription (100/8, 103/4 almost certainly passive *š.f* followed by dative; possibly also 101/9, 10).


² Compare the reversal of *š.f* and *š.n.f* according as the verb is negated or not, ch. XI below.

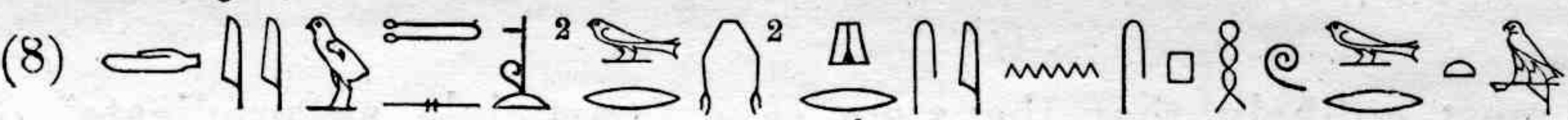
(3)  "The earth has been cooled: Gēb has been censured (?)"
Pyr., 1204. The P-text has , which, if it is to be read *kbh*, gives a better sense: "The earth has been purified-with-water."

(4)  "The face of the gods has been washed". *Pyr.*, 601.



(5)  "The *Mn'i* Canal has been opened; the Field of Rushes has been filled". *Pyr.*, 359. Similarly  "The *Pst* has been filled with water *Pyr.*, 1205 b;  1205 d. So N; P and M do not write the ending.

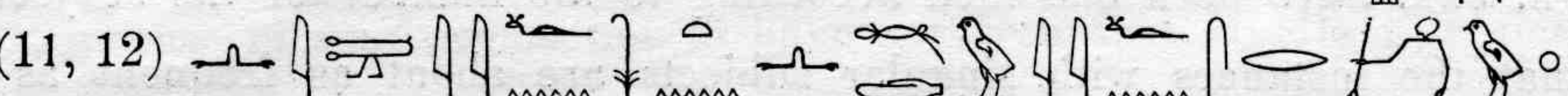
(6)  "I have been born in the night; come ye! I am born". *Pyr.*, 714, earlier form.

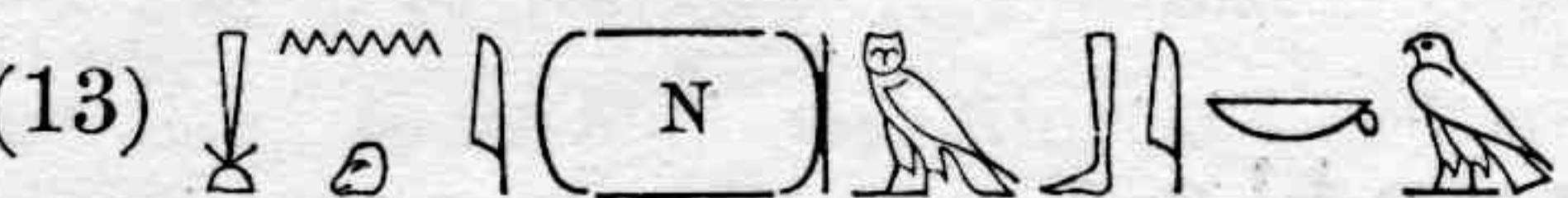
(7)  "This Mighty One has been spiritualised for the sake of his *ba*". *Pyr.*, 789.¹

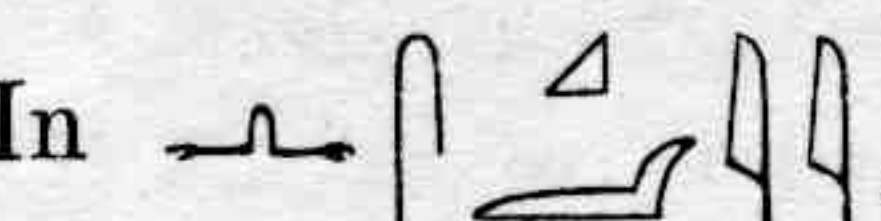
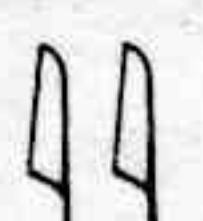
(8)  "The 'supporter of the great-one' has been set under her by *Sph-wrt*". *Pyr.*, 2080.

(9)  "The Eye of Horus has been placed upon the wing of his brother *Seth*." *Pyr.*, 1742.

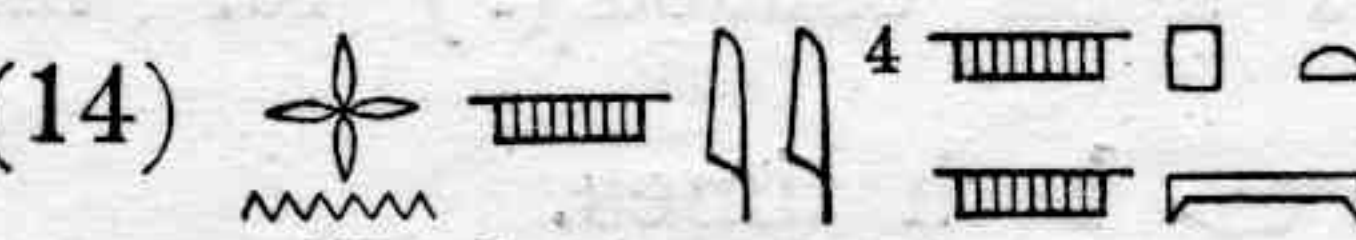
(10)  "It (the offering table) was caused to sail downstream". *Urk.*, I, 108/3. *N'yf* "grammatical subject" of . Cf. ex. 40 below.


(11, 12)  "He has not been carried before the King; he has not been dragged to the magistrates". *Pyr.*, 1042 b—c^P. The presence of *w* in the second verb is strange; cf. ex. 43 below. The N-text employs other forms.

(13)  "N. has been kissed as a falcon". *Pyr.*, 891^N. P and M texts have "K has kissed heaven as a falcon".

In  *Pyr.*, 1323, which is future, the  is probably the geminated final radical; see *Verbum*, 478 under *hbss*.

(β) With Dual Subject.


(14)  "The doors of heaven have been opened". *Pyr.*, 1132, etc. (references *Verbum*, 461).


(15)  "The doors of the *Kbh-w* have been opened". *Pyr.*, 1132, etc. (references *Verbum*, *loc. cit.*).


¹ Cf. *Pyr.*, 1144 b "The spirits serve me because of my *ba*".


² The printed forms of these signs only approximately represent the originals.


³ An even earlier occurrence of this writing *Urk.*, I, 36/15.


⁴ Forms with  also occur, see *Verbum*, 461.

(16)  "The two gangways (?) of heaven have been set down".
Pyr., 932, etc. (references *loc. cit.*).

(17)  "Thy hands have been washed; thine ears have been opened". *Pyr.*, 788.


(18)  *pšdti* "The two Enneads have been". *Pyr.*, 1204 (follows immediately on ex. 3 above).

(19)  "Thine eyes have been given to thee". *Pyr.*, 1287.

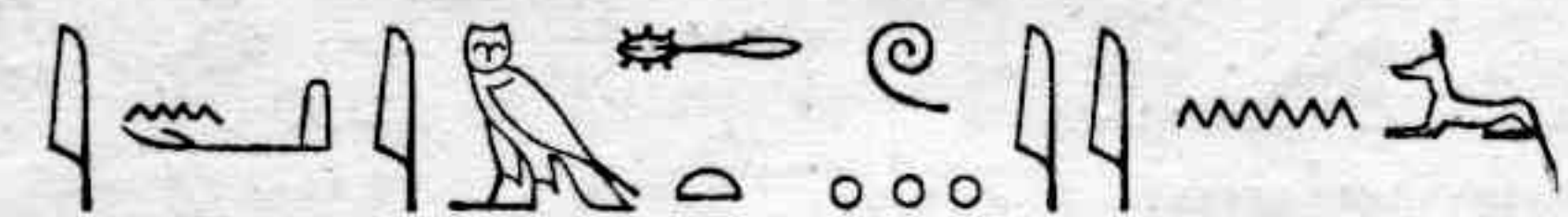
(20)  "The hands of N have been brought". *Pyr.*, 887 c; cf. 886 c.
 An idiom meaning something like "N uses his hands"; cf. *Peasant*, B 1/213, and 'In-*c.f* name of a god, *Nebseni*, 17/25.

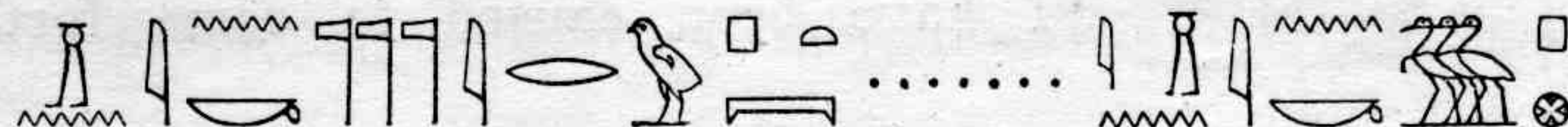
(γ) With Plural Subject.

(21)  "His cords have been tied".

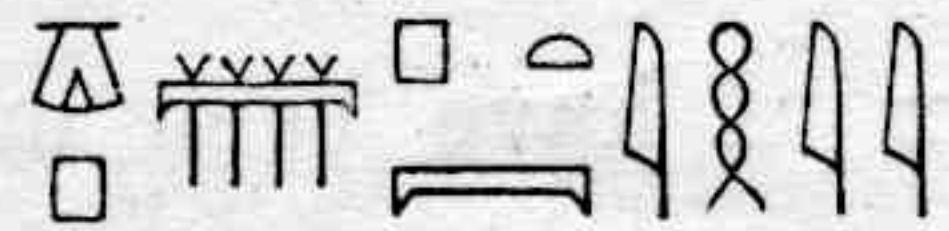
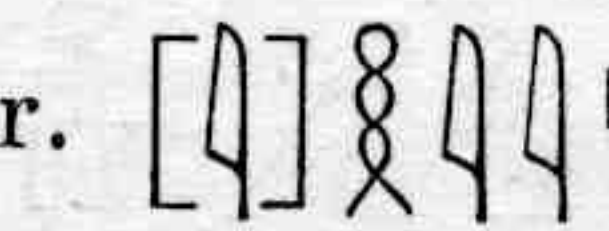
(22)  "The ferry-boats of M. have been put to".
Pyr., 1376; cf. 1742.

(23)  "The Fields of Rushes have been filled".
Pyr., 352. Similarly  *Šhut 'Bw m mīw* "The Fields of Rushes have been filled with water". *Pyr.*, 343.

(24)  "My entrails have been washed by Anubis".
Pyr., 1122.

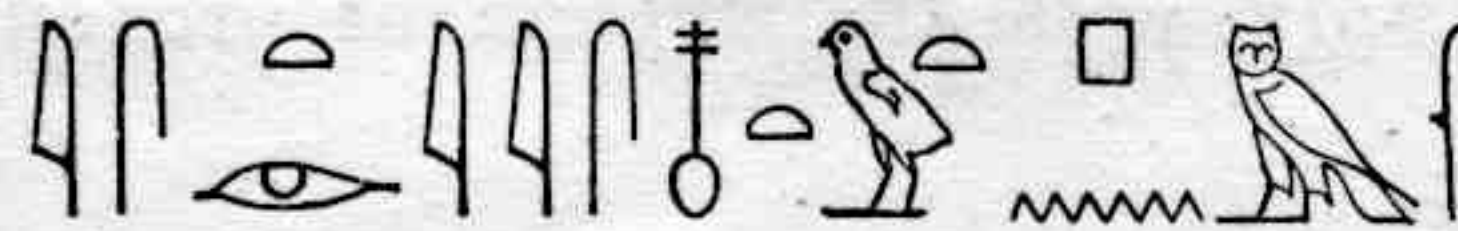
(25)  "The celestial gods have been brought to thee the gods of Pe have been brought to thee". *Pyr.*, 941, 942.


(26)  "The motions of 'Bhw have been released". *Pyr.*, 1078.

(27) Perhaps also  (var. ) *** "Heaven pours down; the stars have been obscured (??)". *Pyr.*, 393.

B. In Middle Egyptian.

(28)  (varr. ) "His protection has been made with gods". *Textes Rel.*, 21/7. Cf. also, perhaps, *op. cit.*, 22/54, 55.

(29)  "Now the restoration of this statue was carried out in the 22nd regnal year". *Urk.*, IV, 605; again 606.

¹ N-text has .

The origin of this *ś:f* seems to be fairly clear. It should be noted that in all cases where the tense expressed can be determined from the sense or the context, it is evidently perfect.¹ Now the majority of the verbs which appear in this form are weak verbs, IIIae inf., IVae inf., Caus. IIIae inf., Anomala, a characteristic of which is an ending 𓂏𓂏 (more rarely 𓂏 in Old Egn., see *Verbum* 915) in the perfect passive participle masc. sing. It is therefore natural to conclude, alike from form and meaning, that the new passive *ś:f* has the perf. pass. part. as its base.

While it is noteworthy that outside the Pyramids none but weak verbs seem to occur in this form, these old texts present several strong verbs, namely *wn* "open", *mḥ* "fill", *śn* "kiss", *ts* "tie" (2 rad.), *ndśdś* (5 rad.), *ś:ḥ* (Caus. 2 rad.). Such verbs do not normally show an ending *-i*, *-y*, in the perf. pass. part., but they do so occasionally; cf., besides the cases given *Verbum*, 915, 𓂏𓂏𓂏 , *Textes Rel.*, 12/25;² 𓂏𓂏𓂏 RANSOM, *Stela of Menthu-Weser/5*.³

The only real difficulty in regarding this *ś:f* form as based on the perf. pass. part. is constituted by the forms 𓂏𓂏𓂏 (ex. 12), 𓂏𓂏𓂏 (ex. 43), 𓂏𓂏𓂏 (ex. 26) and 𓂏𓂏𓂏 , 𓂏𓂏𓂏 (ex. 21). *Śdwy* is in any case an abnormal form; *śḥwy* may possibly be not verbal at all but may represent *śḥw.y* "the memory of me", as proposed by GARDINER (see the example). *Śfḥy* looks quite an abnormal form, since in no other case in the Pyramids has a geminated passive *ś:f* an ending *-i*, *-y*; possibly it is a summary writing of *śfḥfhy*.⁴ As to *tsi*, *tsy*, the verb *ts*, like its sisters *wḏ*, *ḥm*, *tm* and *dd*, geminates in the perf. pass. part., and we might therefore have expected a form *tss* (*ḥw*) in a passive *ś:f* based on this participle. *Tss* is actually found in passive *ś:f*, *Pyr.*, 373, but seems not to have perfect meaning there. Since, with this single exception (probably to be explained as one of the old geminating passives, *rhśś.f*, *ḥśff.f* *stpp.f* etc.) we do not find any of these five verbs geminating in passive *ś:f*,⁵ we may perhaps conclude that their perf. pass. parts., when compounded in *ś:f*, took an ungeminated form. In most cases where the tense of this *ś:f* is ascertainable it seems to be a *present* perfect ("he has been heard"), analogous to the Coptic Perf. II, and not a narrative perfect ("he was heard").⁶

¹ In the few cases where the tense cannot be so determined I have translated by the perfect tense in conformity with the others.

² Not perhaps a fair example, for this verb shows affinities with the IIIae inf. class:— gemination in active *ś:f*, *Pyr.*, 1033, fem. infinitive *Pyr.*, 1297, *Nu.*, 125 γ/6.

³ SETHE assumes the ending "j" to all strong verbs in this form, cf. his transliterations *Verbum*, 917, 927.

⁴ Cf. 𓂏𓂏 *Pyr.*, 1610 b^M, 1831 b, shown by variant 1610 b^N to be a writing of *nmnm*. Making one sign do the work of two, although the two are separated by another letter, is a not uncommon device in old texts arranged in vertical columns; cf. especially 𓂏𓂏 = *nśrśr*, *Textes Rel.*, 32/2, 80/17, 83/6.

⁵ *Tmm* = "has been closed", of the mouth, is doubtless a different verb from *tm* "to complete", "not to be".

⁶ An exceptional use in narrative, ex. 10. The statements as to the time or circumstances of birth, exx. 30—4, were perhaps felt as present perfect.

The following is a classified conspectus of the verbal forms.¹

Verbs 2 rad.

14°.
 5°. 23°.
 13°.
 21°.

III^{ae} inf.

4°. 17°.
 28^M, 29^N.
 27° (Doubtful example; class of verb doubtful).
 11°. 44^M; 45^M; 46°.
 3°. 1°, 2°.
 8°, 16°.
 6°, 30^M, 31^M; 32^N, 33^N; 34^N.
 35^M; 36^N.
 50^N.
 etc.^N 15°.
 12°.

IV^{ae} inf.

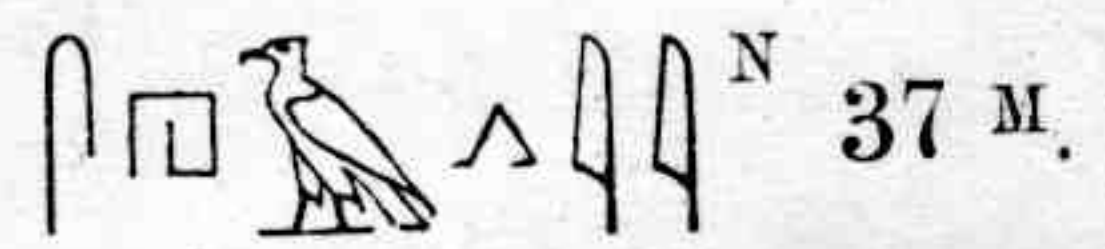
22°.
 43^N.

5 rad.

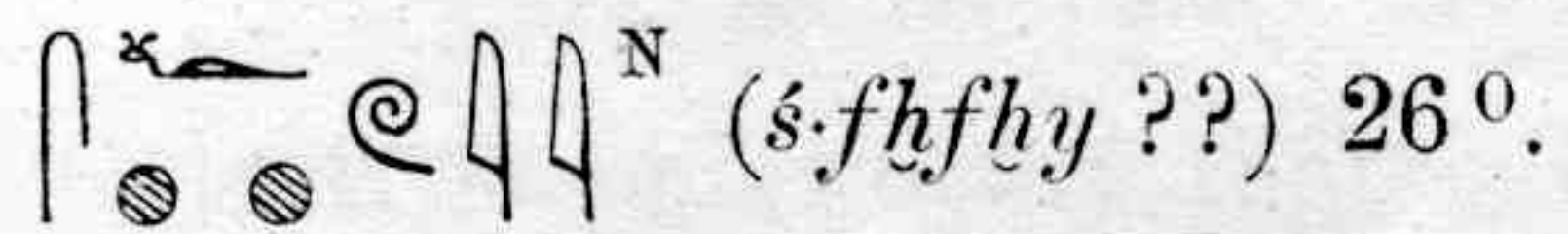
18°.

¹ The numbers are those of the exx.; ^s, ^N, attached to the form denote suffix subject and noun subject (including the noun-clauses of exx. 10, 40) respectively; ^o, ^M, ^N, attached to the numbers denote O. K., M. K. N. K. respectively. Variants from parallel texts not showing the ending are not given.

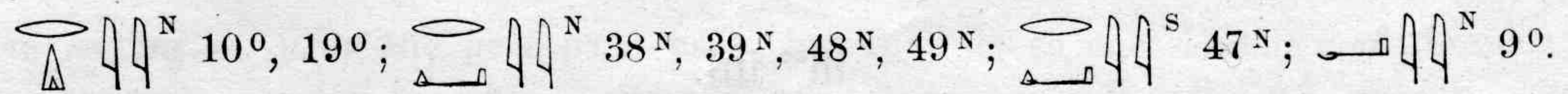
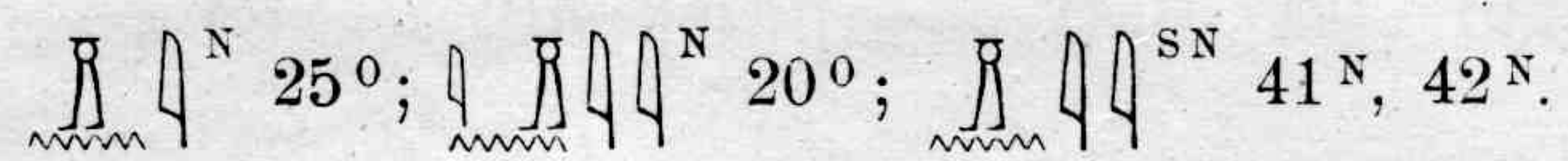
Caus. 2 rad.


 7°
Caus. III^{ae} inf.

 37^M


Caus. 4 rad.


 26°

Anomala.






 $10^{\circ}, 19^{\circ}; 38^N, 39^N, 48^N, 49^N; 47^S; 9^{\circ}$

 $25^{\circ}; 20^{\circ}; 41^N, 42^N$

(d) "Because of" something, *Berl. Inscr.*, I, 258, (*Semneh Stela*/21), *Cairo Stela* 20729, a/3, 20741, c/5, *Sinai*, Pl. 17/16, PIEHL, *Inscr. Hgl.*, I, 142/5, *Urk.*, IV, 118/16, *Yuya* 64 long/16, short/5; NAVILLE, *Todtb.*, II, 64/16 var. C a, 149/48 varr. A d, A c, I c, P a, 49 varr. A c, I c, 57 varr. A c, P a, 85 varr. A c, C a, I c, P a (two places), 86 var. P a, 87 varr. A c, C a, P a.



(2) In the *s.n.f* form: *pšš*  *śi miwt.k* "thy mother spreads herself",¹ *Cairo Sarc.*, 28092.²


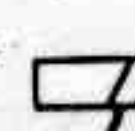
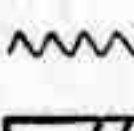







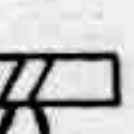
(3) For the indirect genitive *ni*, NAVILLE, *Todtb.*, I, 25/3, 70/1, II, 105/8 var. C a.






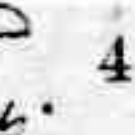
(4) As a radical:



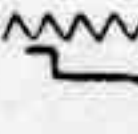

  *Pyr.*, 891 d, P =   N. This does not appear to be a negative word. *ny* "he who belongs to"?

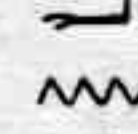
   = *gnn* (infinitive) **GNON** "grow weak", *Urk.*, IV, 943/4.

  same word, *Rec. de Trav.*, I, 42.



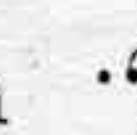
  "spleen" (**NOEIQ** : **NDIQ**), e. g., *Cairo Stela* 20762, b/19, *Älteste Texte*, Pl. 41, *Amamu*, Pl. 18. Other writings:   *Pyr.*, 83 b, *Cairo Sarc.* 28020, *Beni Hasan* II, 15;  *Cairo Sarc.* 28021, *Siût*, I/92;   *Pyr.*, 83 b,   PETRIE, *Denderah*, Pl. 4, *Cairo Sarc.* 28007, '13, '27 etc.,   *Cairo Sarc.* 28002, '4, '6 etc.; demotic *nyš*.^{3 4}

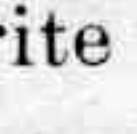
   *Stela of Mentu-Weser*/12—3; perhaps a writing of a word   .⁴

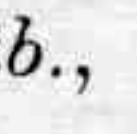
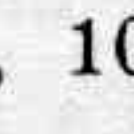
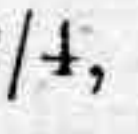
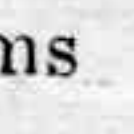
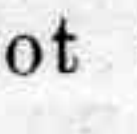
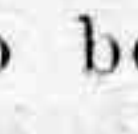
  "To fidget" (of a restive horse), *Paheri* (ed. E. E. F.), Pl. 3; probably, as suggested by GRIFFITH (*op. cit.*, p. 12, note 4), the same word as   "to make a fuss" of an over-retiring guest, *op. cit.*, Pl. 7.

(Personal names  etc. are discussed below, p. 91.)

II.

In Mid. Egn. papyri a sign frequently occurs which is habitually transcribed ⁵ or ⁶. The MSS. in which "" is found are by no means restricted to the Hyksos

¹ In the same spell as that discussed on p. 83, footnote 3 above. The Pyramids here write  in all places.


² The second  in                    seems not to be the  of *s.n.f*, but to have arisen from a confusion with   .

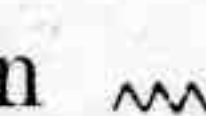
³ GRIFFITH-THOMPSON, *Demotic Magical Papyrus*, Glossary, No. 443.

⁴ On these two words see p. 92 below.

⁵ Cf. ERMAN, *Sprache des Papyrus Westcar*, § 142; *Gramm.*, 1914, § 444, and published transcriptions of the hieratic texts which are cited in this paragraph (except WRESZINSKI).

⁶ WRESZINSKI, *Papyrus Ebers, Umschrift*, passim, see p. IV; MOLLER, *Hieratische Paläographie*, I, pp. VIII, 32.

Period and Early XVIII Dynasty, as is sometimes supposed; they range from the M. K. (*Prisse, Peasant B, Kahun Papyri*) through the Hyksos Period (*Rhind Math. Pap., Carnarvon Tablet I, Westcar, Mother and child*), and early XVIII Dynasty (*Ebers, Hearst*), and, much more rarely, later (*Millingen, Brit. Mus. Pap., 10371—10435*). The cases in which "" is used are as follows:

(1) As a writing of the preposition , meaning:

(a) "To" somebody: *Prisse, 5/2, 7/2, Carn. Tablet I/2, Westcar, 4/5, 14, 5/12, 6/10, 19, 20, 8/7, 16, 17, 9/23, 11/7, 19, 12/11, 12, 19, Mother and Child, 7/4, 6, 7, Ebers, 49/20, 103/2, Hearst, 6/9 bis, Millingen, 3/10.*

(b) "To" something: *Rhind Math., No. 60, Ebers, 51/22, 99/14, 19, 100/5, 103/17 bis, 110/5.*

(c) "To" possessive: *Rhind Math., Nos. 62, 83, Westcar, 11/23,¹ Ebers, 67/1, 99/2, 8, 12 (?), 100/3, 100/5 bis, 6 bis, 7, 8 quater, 10 bis, 11, 13, 103/11, 13, 14 ter, 15 bis, 16.*

(d) "For" somebody: *Prisse 18/11 (?), Kahun, 12/14, Rhind Math., Nos. 1, 6, 39, 40 bis, 63 bis, 65, Westcar, 11/11, 12/2, Mother and Child, 11/2, Ebers, 96/13, 97/10.*

(e) "For" something: *Westcar, 7/8, Mother and Child 7/8, 12/1,² 8,² 13/4,² Rhind Math., Nos. 62, 80, Ebers, 57/8, 91/15, 93/11.*



(f) "Because of" something: *Prisse, 4/4, Peasant, B 1/271, 272, Westcar, 5/4, 14, 6/2, Ebers, 99/4, 101/11, Brit. Mus. Pap., 10371—10435, s''/2.*



(g) "During" a period: *Westcar, 3/15, Rhind Math., No. 66, Ebers, 2 b/9, 17, 22, 24/20, 27/10, 19, 32/15, 43/17, 46/8, 52/15, 53/4 bis, 54/8, 12, 56/13, 60/15, 67/9, 12, 15, 16, 72/16, 79/19, 82/13, 88/18, 89/15, 93/14, 95/19, 20, 96/5.*

(h) Doubtful meaning: *Ebers, 89/17.*

(2) In the *šdm.n.f* form: "a woman *mr.n hmt.s* whose *vulva* is painful", *Kahun 5/5.*


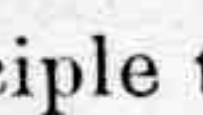



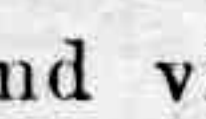

(3) Apparently for the indirect genitive in three places in *Berl. Pap. 302* (Mother and Child): *bnn n hm3gt* "rings (?) of amethyst" 11/4, 6, *bnn n ibh3wti* "rings (?) of *ibh3wti*-stone" 15/6.






















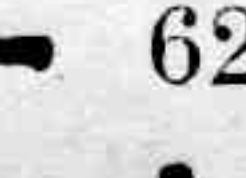









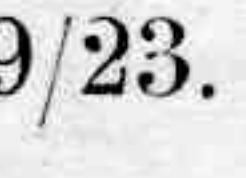






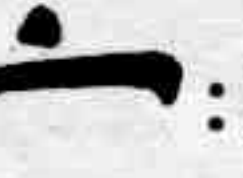
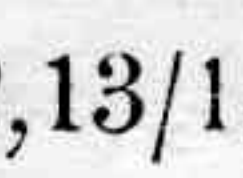
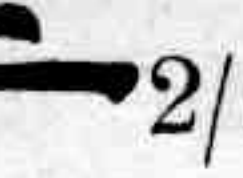



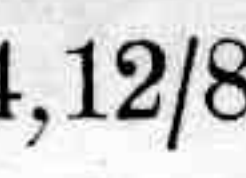












Now, this hieratic sign usually transcribed "" is certainly the sign , for the following reasons:

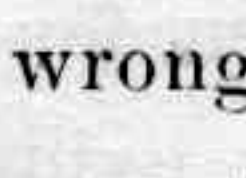
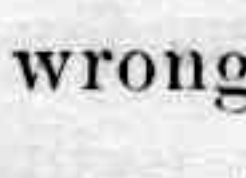


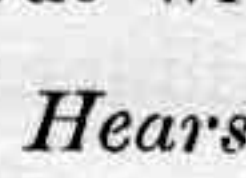
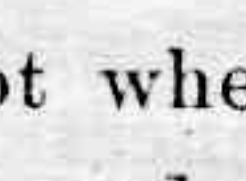
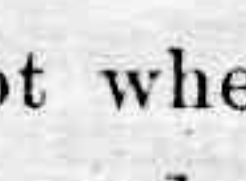
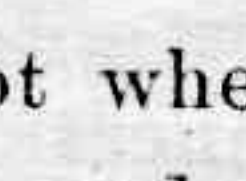
(1) There is no difference between the forms of the hieratic sign "" and those of the hieratic negative  (see the table on p. 86).³



¹ *P; it n nn (ni) hnyt* "the corn belongs to these dancers". ERMAN'S assumption (*Sprache des Papyrus Westcar, I, 68*) of a fault in the text here is unnecessary.

² Mistaken for the negative by ERMAN, *Zaubersprüche für Mutter und Kind, 41, 42, 44.*


³ Further evidence, were any necessary, of the identity in form of "" and  is afforded by the fact that scholars have in some cases transcribed the hieratic sign as , when on their principle they should have transcribed it , , , and vice versa. Cf. in this connection the following cases: ERMAN, *Zaubersprüche für Mutter und Kind, p. 41, "Rs. 3, 1"* (translate: "making plans for taking my child away") similarly pp. 42, "Rs. 3, 5", 44 "Rs. 4, 4" (cf. the writing  "Rs. 3, 8"); EISENLOHR, *Math. Handbuch, p. 186.*




MS.	“  ”	
Prisse.	 4/4,  5/2  7/2,  18/11	 10/5  18/6  8/1
Peasant, B1.	 271  272	 273  286
Kahun Med.	 5/5	 5/15
Kahun, Pl. 12.	 14	 13
Rhind Math.	 N° 1  N° 6; cf. N°s 39, 40 bis  60, 65  62  63  66  80  83.	Does not occur as negative.
Carn. Tablet I.	 recto/2	 recto/4
Westcar.	Types  ,  : 3/1, 4/5, 14, 5/4, 12, 6/10, 19, 7/8, 8/7, 16, 11/19, 12/2, 11, 12, 19. Type  : 5/14, 6/20, 11/7, 11, 23. Type  : 6/2, 9/23.  8/17.	Types  ,  : 4/7, 5/11, 18, 8/17, 10/9, 16, 12/3. Type  : 5/1, 19, 20, 9/6, 10/23, 11/21 Type  : 6/4, 25, 8/16  7/19, 11/11. Type  : 6/2, 4, 10/1, 11/3 ^{ter} , 12/1 ^{bis} , 5 ^{bis} , 13/1, 5 ^{bis} , 15/5. Type  : 2/2, 13/1.  2/1.  2/3  2/3.
Berlin 3027.	Type  : 7/6, 8, 11/12, 6, 12/1, 3/4, 15/6. Type  : 7/7, 11/4, 12/8.  7/4.	 10/2  11/5.
Hearst Med.	 6/9  6/10	
Ebers	Type  : 3/9, 46/8; cf. 43/17 Type  : 24/20, 49/20 Type  : 27/10, 19	Types  ,  ,  : 1/17, 25/4, 27/13, 30/16, 37/19, 38/6, 39/14, 40/16 41/6, 42/2, 47/17, 48/14 Type  : 37/16, 39/5, 8, 43/17, 48/4  26/16




(2) No other hieroglyphic equivalent of the hieratic sign is to be found. The latter has up to now been the only one in the whole repertory of frequently used hieratic signs WRESZINSKI, *Der Papyrus Ebers, Umschrift*, pp. 18 (= 19/18), 34 (= 27/13), 53 (= 38/6), 56 (= 39/14), 58 (= 40/16; these last exx. are rightly taken as negative ) by SETHE, *Verbum* 353, but wrongly regarded by him as examples of  followed by “*sdmt.f*” form cf.  @  @  Hearst, 10/2). In other cases scholars have been in doubt whether to transcribe “” or , cf. GARDINER, *Journ. Egn. Arch.*, III, p. 103 (= *Carnarvon Tablet I/6*) and ap. DÉVAUD, *Ptahhotep, Texte*, p. 11 (= Pap. Brit. Mus. 10371—10435, s^{'''}/2) or have transcribed  but have stigmatized the sign as a “mistake”; cf. VOGELSANG, *Kommentar zu den Klagen der Bauern*, p. 190 (= Peasant B 1/271—272).





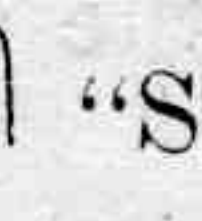


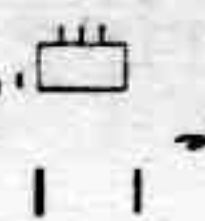
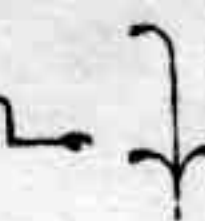


to which no hieroglyphic counterpart has been allotted, the transcription  or  being a modern device without palaeographic authority.




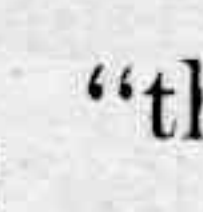
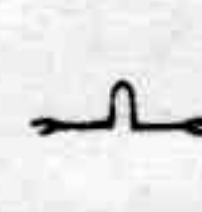

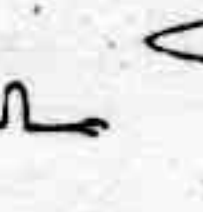


(3) The use of a diacritic point to distinguish the same sign in two different uses is not found before the XIX. Dynasty.

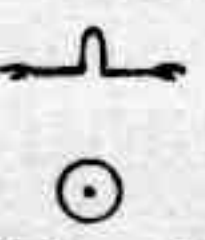




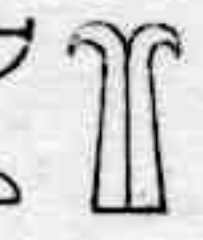

(4) The hieroglyphic  is, as we have seen, used in exactly the same way as the hieratic sign in question.

(5) The view that the use of  for the preposition *n*, etc., in hieroglyphic arises from a misreading of  =  in the hieratic *Vorlage*¹ is not only gratuitous but is in many cases excluded, *i. e.*, in the four cases cited from the *Pyramids* and the thirty odd cases cited from the *Book of the Dead*; neither of these groups of texts showing, as far as I know, any evidence of having been copied from hieratic originals.


I maintain, then, that from the earliest period the Egyptian scribes occasionally employed the sign  in a phonetic use, especially for the preposition *n*, and that they did so alike in hieroglyphic and hieratic,² and that we must therefore always transcribe the sign as , whether it is used as the negative, or purely phonetically. *E. g.*, 

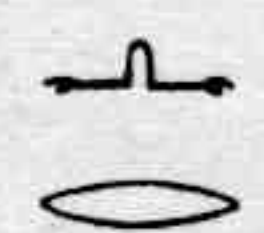


     "She said to her servant" *Westcar* 11/19;      

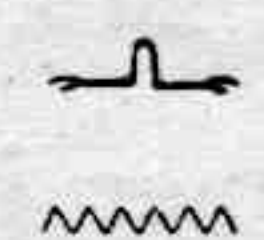
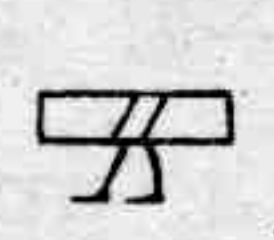

    "the corn belongs to these dancers" *Westcar* 11/23;     

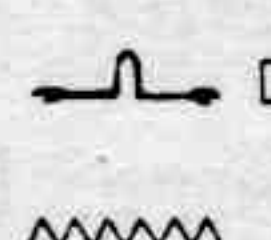
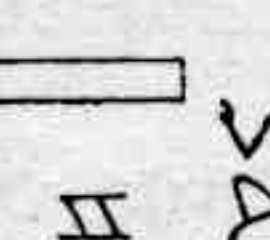

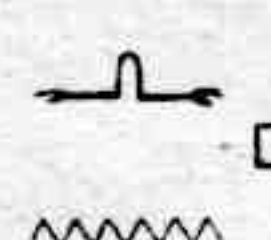
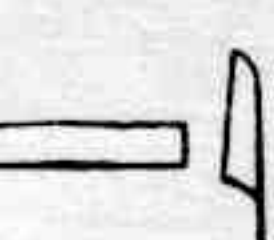

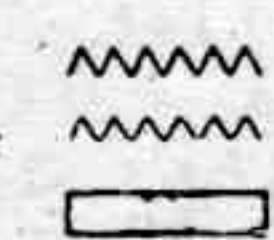

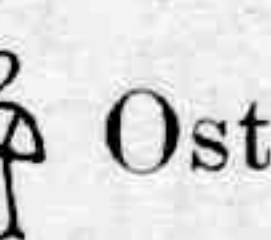
"but not to men" *Westcar* 8/16;   "for one day" *Ebers* 2 c/9,     


"a woman whose *vulva* is painful" *Kahun* 5/5—6.³

As in hieroglyphic, the sign  is occasionally used in hieratic also, to denote a radical *n*. The following are examples.


   "ibex", *Ebers* 70/22.

   "spleen", *Ebers* 77/7—8, 80/19—20, 82/17, etc., *Mother and Child*, 14/3.

Cf. also    *Sinuhe*, R/54 =    B/30,⁴ 143 =    Ostrac-
con OB³. See GARDINER, *Notes on Sinuhe*, p. 133.

It is noteworthy that the very late Demotic Mag. Pap. of London and Leyden (again a "literary" work, *cf.* p. 86, note 2 above) uses  for *n*, but only as a word by itself (not of course for the negation), and in all cases corresponding to Coptic **N**, **ĒN**, *i. e.*, *ēn*. See GRIFFITH-THOMPSON, *Glossary*, nos. 428, 429, 479, 479 *a*, and GRIFFITH in *Zeitschrift*, 46, 118.

¹ *Cf.* ERMAN, *Gramm.*, 1911, § 444, Anm.; SETHE, *Urk.*, IV, 20, note *b*, 26, note *a*, 118, note *a*, 124, note *b*; GARDINER *ap.* AYRTON-CURRELLY-WEIGALL, *Abydos III*, p. 45, n. 2.


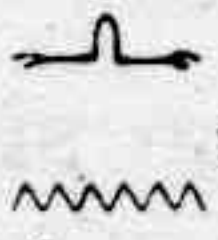
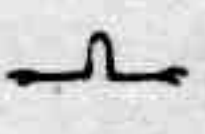
² It is noteworthy that the phonetic use of  in hieratic seems restricted to literary and scientific works, and is not found, *e. g.*, in letters or accounts.

³ A possible objection that these transcriptions are less easily intelligible than the old ones is of course beside the point. A transcription should not make distinctions not intended by the writer of the original.



⁴ These writings are perhaps to be regarded as the oldest known examples of the "syllabic" writing of foreign names. *Cf.* p. 91 below.


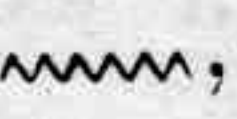
CHAPTER X.

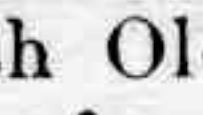
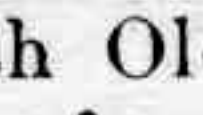
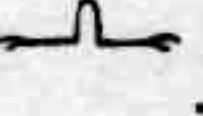
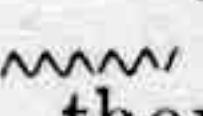
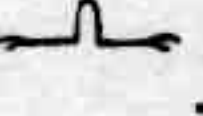
THE PHONETIC VALUE OF THE NEGATIVE WORDS AND .

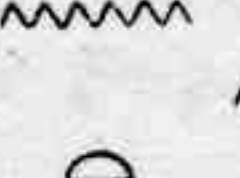



The true reading of the two words written in Mid. Egn.  and , but not distinguished in Old Egyptian, which writes only ,¹ has still an element of uncertainty, and in the following pages I shall attempt, if not finally to establish these readings, at all events to bring together a certain amount of evidence bearing on the question.

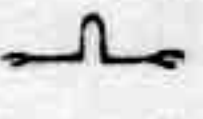
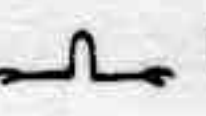

I. The reading of the word .

From the earliest times the word  is occasionally written . The following are instances :

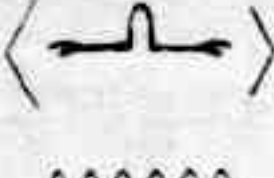
(a) In hieroglyphic : *Pyr.*, 444 c, 601 e.² *Urk.*, I, 129/11,³ *Älteste Texte*, 3/35,⁴ *Urk.*, V, 43/8, *Brit. Mus. Stelae*, II, 14, No. 214/5 (twice),⁵ *Cairo Stelae*, 20046, a/3, 20507, a/3, 20513, b/3, *Leyden M. K. Stela A. 5* (3 times), *Stela of Menthu-Weser*/12, *Stela of Sebek-Khu*/4, *Berl. Mus. Inscr.*, I, 190 C, 237 (first line), 258 (*Semneh Stela*/17), *Siût* I/272, 281, III/28, 31, *Hammamât*, 19/6, *Beni Hasan*, I, pl. 26/185, PETRIE, *Qurneh*, pl. 3, upper inscr., *Urk.*, IV, 28/15, *Turin Stela*, 276/4 (*Zeitschrift*, 45, 68), PEET, *Cemeteries of Abydos*, II, p. 117, no. 20/4, SHARPE, I, 93/4,⁶ JÉQUIER, *Hadès*, pp. 62, 109, *Florence Sarc.* 1705, SCHIAPARELLI (Saite). To these must be added the large number of cases in the Theban Book of the Dead, in some MSS. of which  is regularly avoided for superstitious reasons⁷ and is replaced by , e. g., MSS. A a, A i, A o, C b, I a, I j in NAVILLE'S edition.

¹ In the following pages I distinguish Old Egn.  as ^I when it corresponds to Mid. Egn. , ^{II} when it corresponds to Mid. Egn. . How far we are justified in considering that the two Mid. Egn. words were both known to Old Egn., though not distinguished graphically, will be discussed below.

²    : cf.    Harhotep/525, etc.


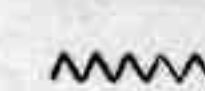


³ Cf. p. 26 above. Of these three O. K. exx. the last certainly stands for ^I, if it is really a writing of the negative: the two others may represent either ^I or ^{II}.




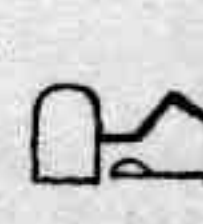

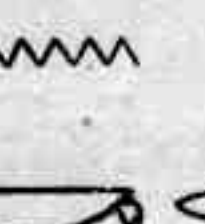

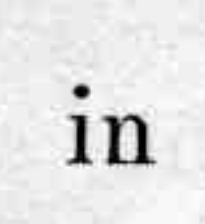
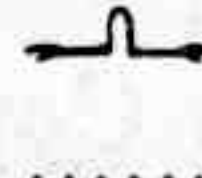
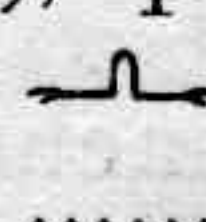

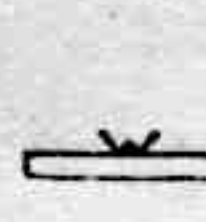
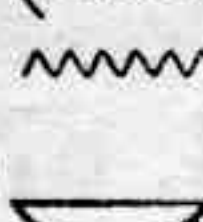
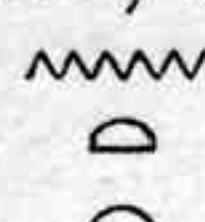

⁴    : cf. footnote 2 above.


⁵ Not collated. ⁶ Collated; but perhaps emend .



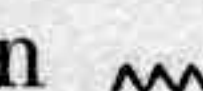




⁷ See on this LACAU in *Zeitschrift* 51, p. 64.


(b) Hieratic. *Berlin Hieratic Papyri*, III, pl. 7 (O. K. fragment *Str. B a*, recto/5),¹ *Kahun*, 5/21, 26, 34,² 30/8,² 21,² 32/3,² 4, 33/8, *Berl. Pap.*, 10016/7.^{2 3}



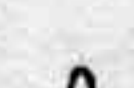

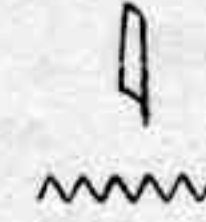
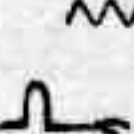

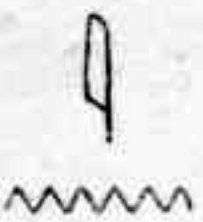
On the other hand we have the large number of cases, dealt with in the preceding chapter, in which  is used phonetically with the value . The reading *n* is thus assured to the negative word  (Old Egn.  I).⁴

In Old Egn. we occasionally find ¹ written , e. g., *Pyr.*, 1638 *c*, *Urk.*, I, 35/13, 53/3;       in an O. K. letter published DARESSY, *Ostraca* (Cairo Catalogue), pls. 66-7 (no. 25, 375). We also find the writing , e. g., *Pyr.*, 892 *c*, *Urk.*, I, 50/14,      in the same O. K. letter.⁵ In these writings we are doubtless to see  as ideogram preceded or followed by its phonetic value, although in some of these cases we have possibly the *nn s.n.f* of chap. XIV.



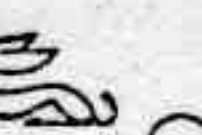
We may now enquire what evidence exists as to the pronunciation of .


In the great majority of cases in which  is used phonetically it figures as the preposition *n* "to, for", etc. There is thus a very strong presumption that the negative word  and the preposition  were homophones, and that the writing  for the preposition was a device to distinguish the latter from the genitive, which is only found written  some half-dozen times, and that not before the Hyksos period.⁶ The preposition *n* is of course \bar{N} (\bar{M} with regressive assimilation) in Coptic,⁷ before a noun, and, in the absence of any evidence to the contrary, we may assume that from early times the word was vocalised with a short vowel before the *n*: *ĕn*, *ān* or the like. The view that the preposition was occasionally written  because the latter sign, as a negative word, was pronounced in the same way, is strengthened by the fact that we never find  for the preposition before a suffix, in which case the vowel, on the evidence of Coptic, came after the *n* (*NAK*, *NHTN*).⁸

It is also noteworthy that in the two cases in which  is used for *n* of the *s.n.f* form the latter has nominal subject. It is possible that in *s.n.f* no vowel follows the *n* before nom. subj.: **epšāšen šī miwt.k*, **emran ħmt.š*.


Further evidence in the same direction is afforded by the fact that in M. K. MSS. we find  varying in parallel texts with the word ; as interrogative (Copt. ϵN) *Peasant*,  B 1/2 =  R/53 =  Butler/38 ( here an error for  ?); 

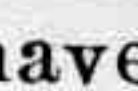
¹ Not quite certain. ² In   =  . ³ Published MÖLLER, *Hierat. Paläogr.*, I, Pl. 5.



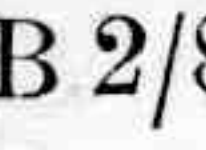

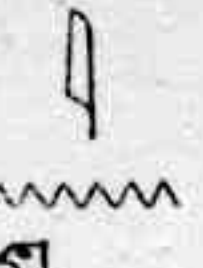


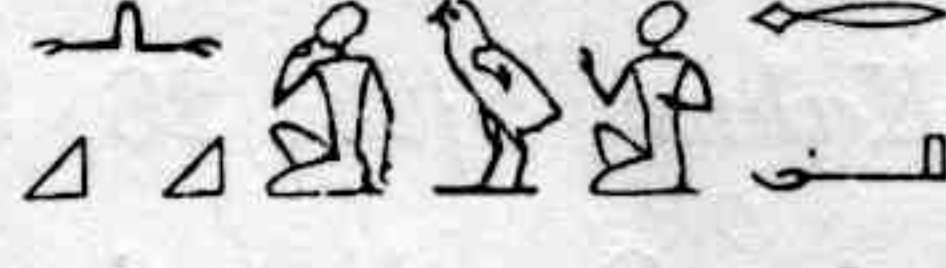

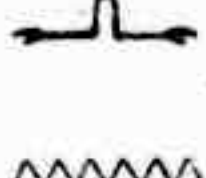
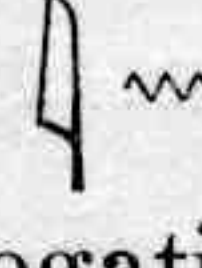

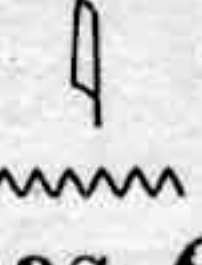
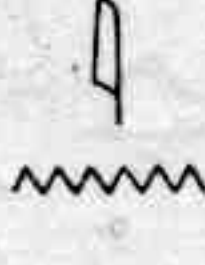
⁴ There is also the isolated early writing  in  , see chap. XIX below, end.

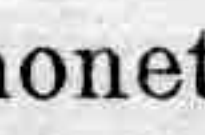
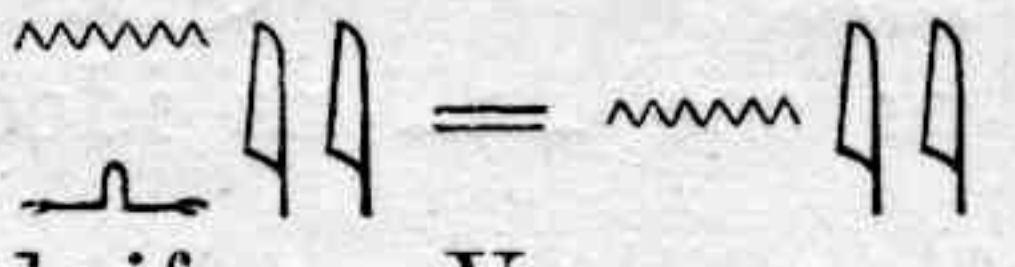
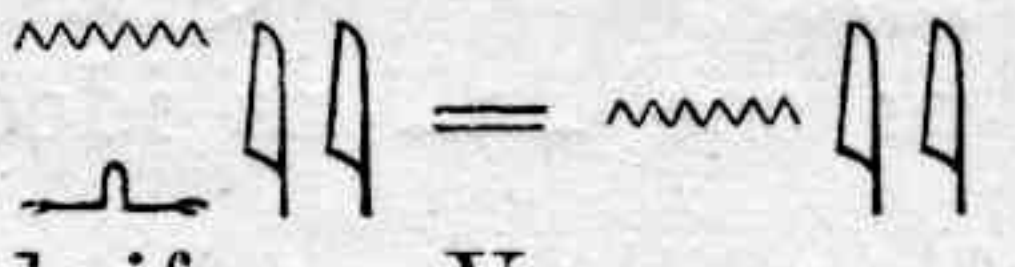
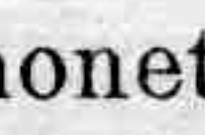
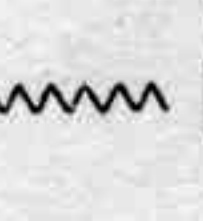

⁵ The same writings occur here and there apparently for ^{II}; see p. 91 below.

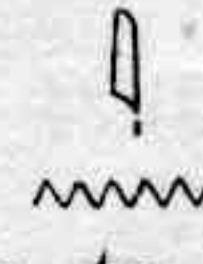
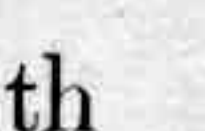
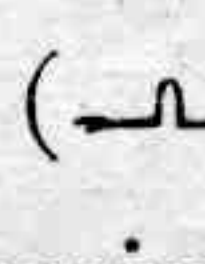


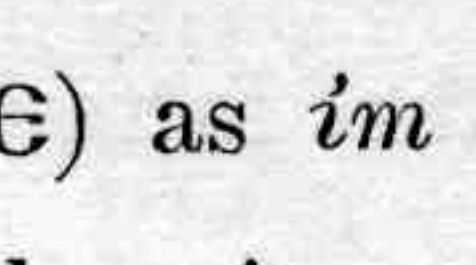

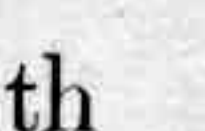

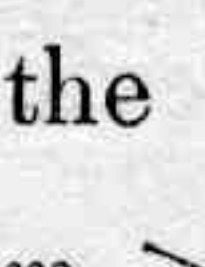
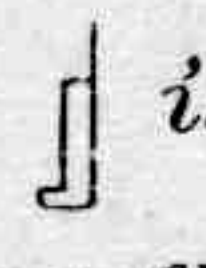
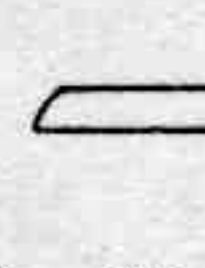
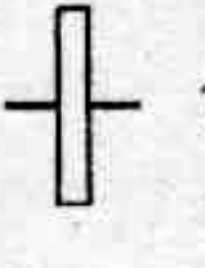

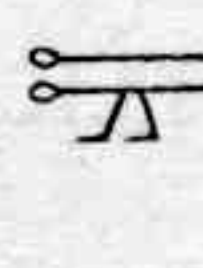
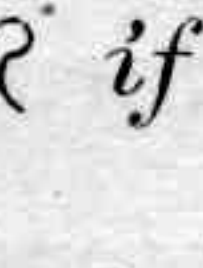
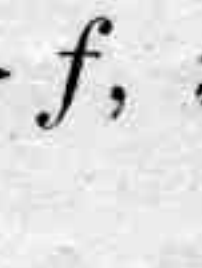
⁶ Cases in which the distinction seems to be really helpful in this way are: *Pyr.*, 638 *b*, 1607 *b*.

⁷ That the Coptic negative \bar{N} (\bar{M}) comes directly from  is anything but likely.

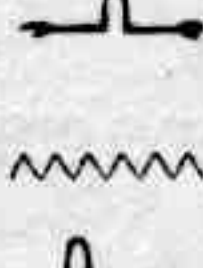
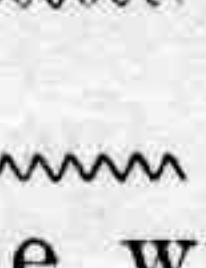
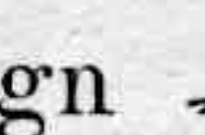
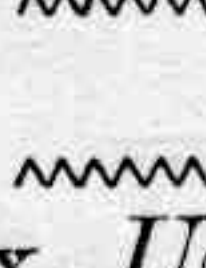

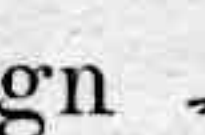
⁸ The use of  for the masc. sing. genitive, which I have found in but two documents (*Mother and Child*, *NAV.*, *Todtb.*, MS. *C a*, see pp. 85, 84 above) may also arise from a change from the older *ni* to *ĕn* (Copt. \bar{N} , \bar{M}), about the Hyksos period.


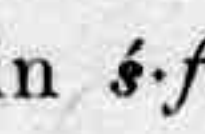

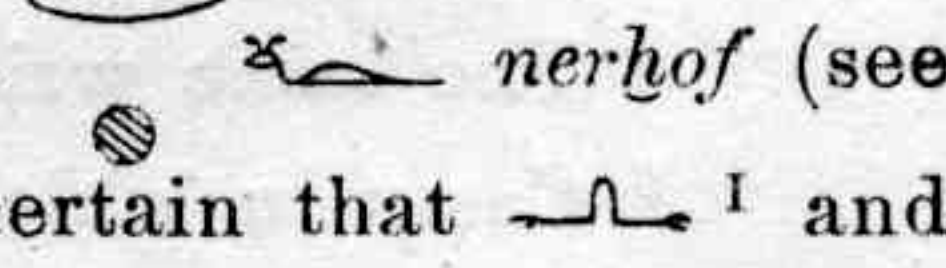
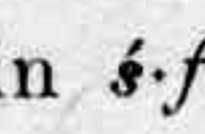

B 1/322 =  B 2/87 ( probably an error for ); *Sinuhe*,  R/20, G/11 =  A (p) (see GARDINER, *Sinuhe*, p. 124;  error for ); cf. also 
 "the Great One has not eaten me; the Great One has not(?) swallowed me", *Nu*, 153 B/11—2, similarly in NAVILLE, *Todtb.*, 153 B/12, but with  *wnm.i... 3hb.i*; further a Bubastite inscription (*Rec. de Trav.*, 16, 57) in the last few lines of which  is repeatedly written for  (pointed out by GARDINER, *Sinuhe*, 153). The interrogative  (with which the emphasizing  is almost certainly identical) is preserved in Coptic as $\epsilon\eta(\epsilon)$.


The phonetic use of  for *n* as a radical (discussed pp. 84, 87 above) teaches us little if anything as to the pronunciation of the word. The Pyr.  =  seems to point to a value *ni*, which  might have originally possessed if, as VOGELSANG suggests, and as seems by no means unlikely, the two negative words are connected with the verb  "to abstain from".  (infinitive) would again lead us to a pronunciation 'en or the like, if we knew that it was vocalised as a 3 rad. state-verb (**endob*); but no evidence as to its pronunciation appears to exist. The other words mentioned on p. 84 above will be discussed below.

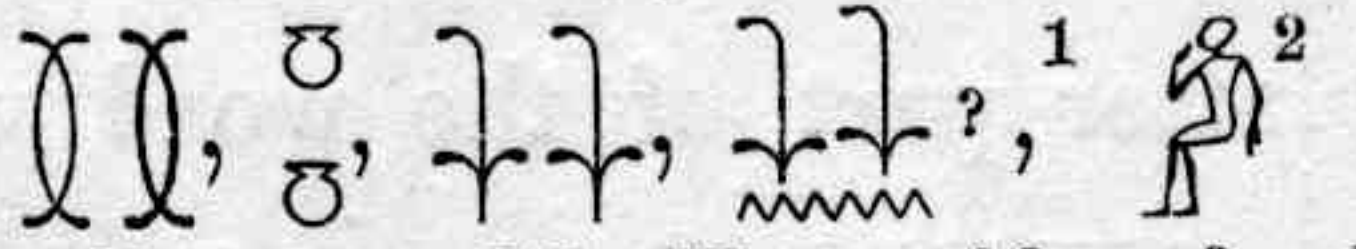
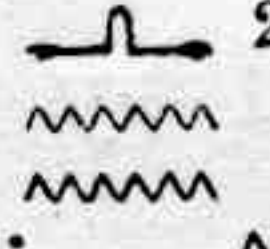
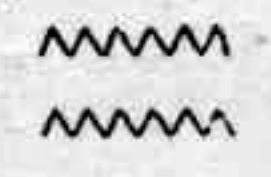
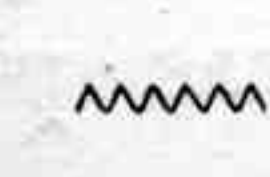
The facts which I have collected above seem all to point (a) to a consonantal value *n* and (b) to a pronunciation with a short vowel in *Anlaut*, 'en or the like.¹ That the erroneous variation with  ( not being intentionally written , it would seem, until quite late) entitles us to assign the value *in* to the word appears to me doubtful, unless we also read the preposition , , (\bar{M} , ϵ) as *im* (cf. ) , *ir* (Old Egn. ). Perhaps the word  had originally the value *in*, and early became *n*, thus accounting for the facts that we do not find the  written out, and that it is often used for a mere *n* (cf.  **id* > *d*,  *is* > *s*,  *im* > *m*, and in late times  *im(i)* > *m*,  *in* > *n*,  *it* > *t*,  *if* > *f*,  *im* > *m*.


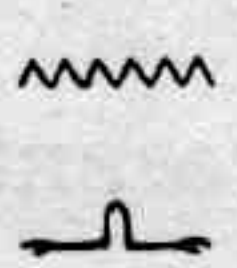
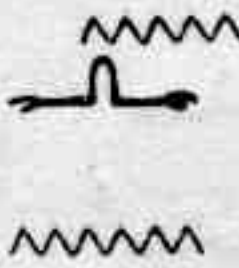

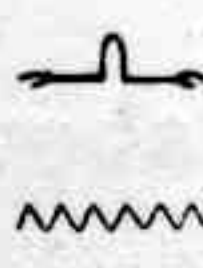

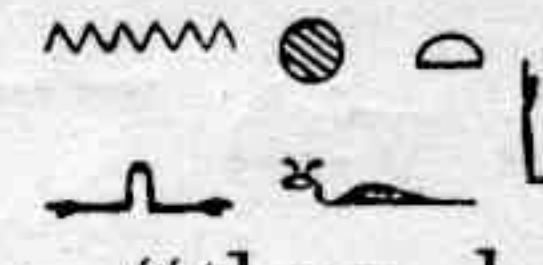
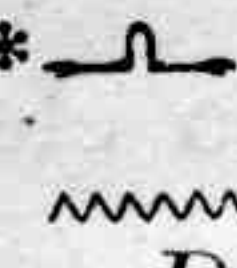



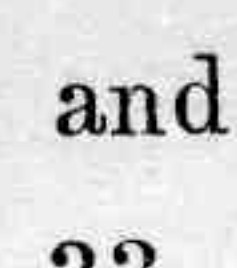
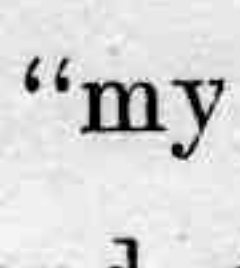
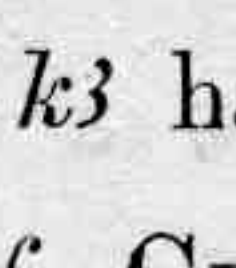
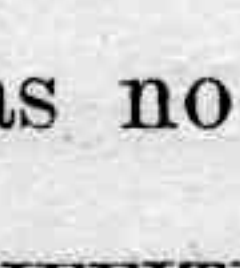
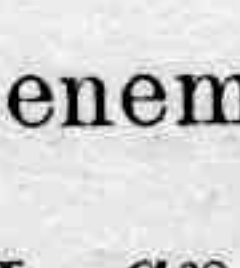
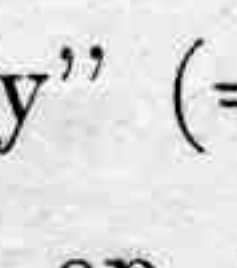
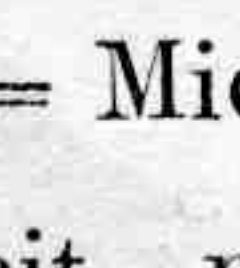
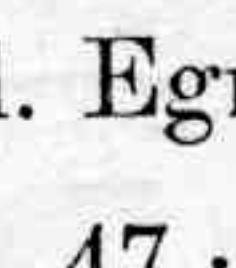
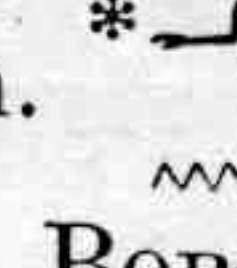
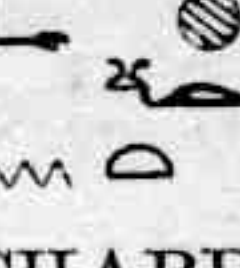

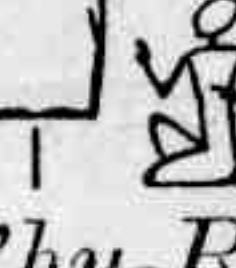





II. The reading of the word .

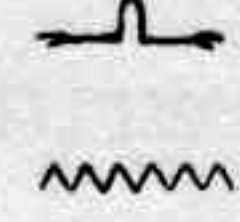

The word  is regularly written  in those MSS. of the *Book of the Dead* which avoid the sign  (see p. 88 above). The writing  also occurs elsewhere, but seems to be very rare compared with  for ; an ex. *Urk.*, IV, 943/4.² In quite late texts

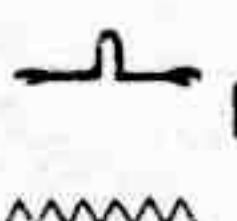
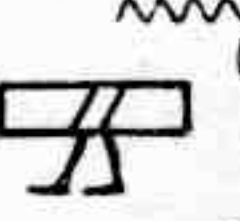

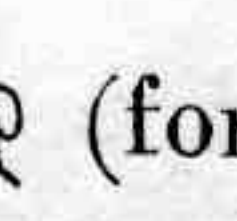




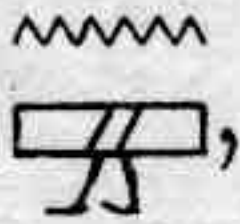

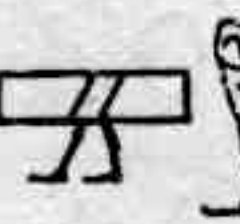

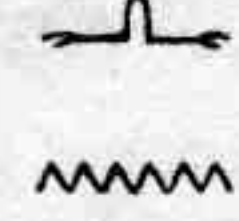

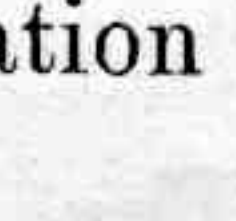

¹ A point which might be invoked against this view, namely that the Pyr. do not write the prosthetic  with verbs in *s-f* after , thus pointing to a vocalic *Auslaut* with , e. g.  *nerhof* (see SETHE, *De Aleph prosthetico*, §§ 14, 27), is not very important, as it is by no means certain that ¹ and verbs usually with prosthetic  came together. See also chap. XXVI *ad fin.*

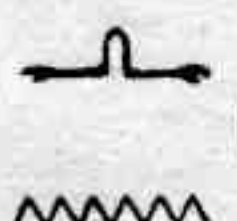
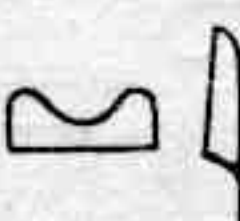

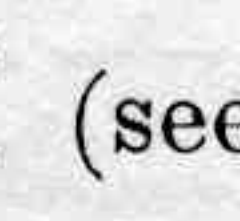
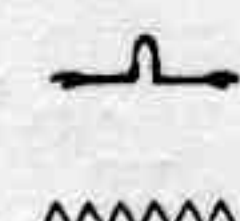
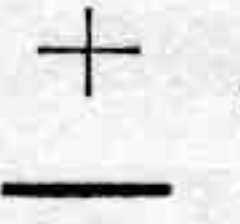
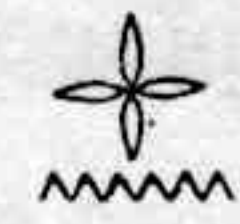
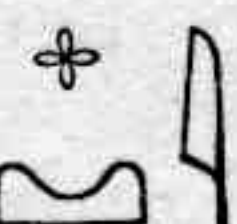

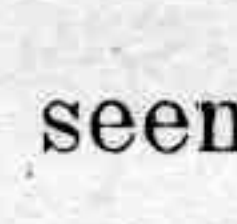
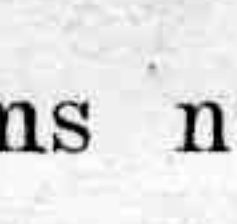
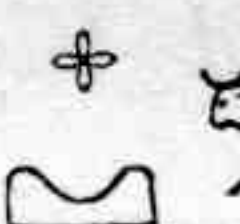

² "Homage to thee unwearyingly, ever so many times  without a fixed period". For this meaning of *wnt* cf. the *wntiw* "temporary priests".

it is also written ¹ and occasionally ²; this last writing is also found occasionally on M. K. coffins,³ these however writing  for  in other words.



The phonetic value  = *nn* seems to be placed beyond doubt by these variants. The writings  and  occasionally occur in Old Egn. for ^{II} = Mid. Egn. . For the first cf. the personal names  and , which are perhaps different names, to be translated "thy enemy is not", i. e., "thou hast no enemy" (= Mid. Egn. *                    

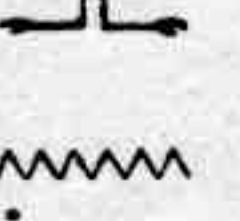
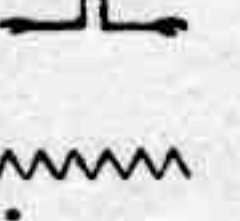
perhaps also motivated by the identity of the latter part of the word with : the verb **GNON** was probably pronounced *gnan* in the XVIIIth Dynasty,¹ which may point to a pronunciation *nan* for .

The word     (for which references and variant writings have been given above, pp. 84, 87), perhaps also contains the negative word , but presents considerable difficulties. The writings with  seem not to occur before the M. K., while in the Pyramids we already find writings with two *n*'s and with one side by side. The regular occurrence of the sign  in the word indicates a compound etymology of two elements, since the writings with two *n*'s exclude the view that we have here a *niph'al* form. It may be conjectured that the word was originally something like **nen-eišam*, contracting, already in Old Egyptian, to **neišam* > **neišam*. A dropping of the *m* of  (perhaps indicated already in the M. K. by the writings , ), just as in  > , must next be postulated, accompanied by a throwing back of the main vowel, as in **ham-nāter* > **hannāte* > **hant* > **ONT**: *naiše* > *naiš* > **NOEIQ**: **NDIQ**. Whether the M. K. (and later) writing with  indicates a secondary etymology "the not-moving", "the inert", or whether this was indeed the original meaning, seems very doubtful; but the use of  in a word sometimes written with  alone may point to a pronunciation something like *ēnn* for  when strongly de-stressed.²



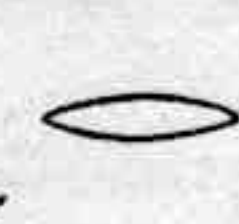


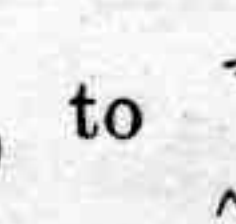
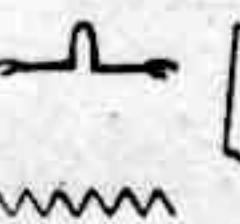
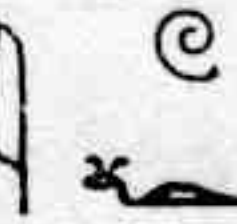

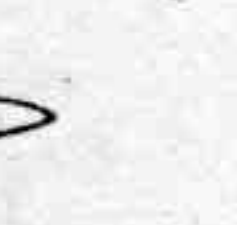
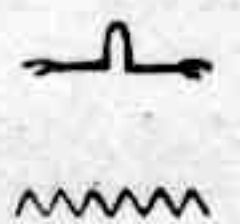
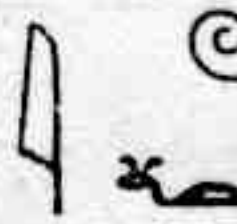

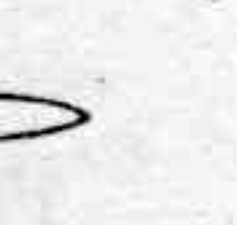
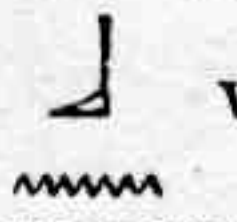
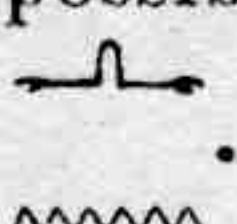
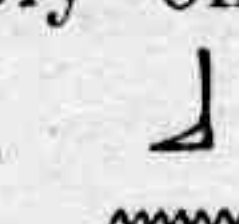
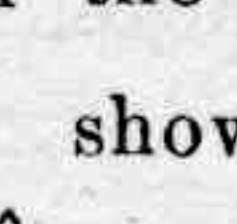
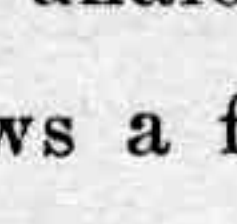

With the word     (see p. 84 above) I can do nothing.  is perhaps here merely the engraver's erroneous transcription of a hieratic  = . A word     seems not to be known, but might be a derivative from the common   "polled ox".³

To sum up the results of this investigation:

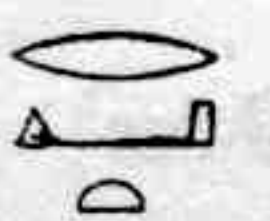
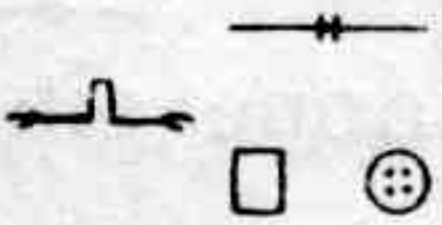
(1) Mid. Egn.  (Old Egn. ^I) has the value *n*, perhaps originally *in*, and was pronounced with a short vowel in *Anlaut*, *ēn* (*'ēn*) or the like.

(2) Mid. Egn.  (Old Egn. ^{II}) has the value *nn*, and was perhaps pronounced something like *nān* in some uses, *ēnn* in others.

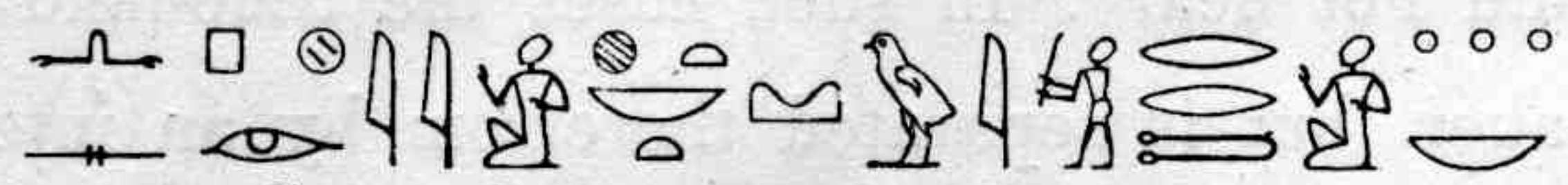
¹ Cf. RANKE, *Keilinschriftliches Material z. altäg. Vokalisation*, pp. 71 foll.

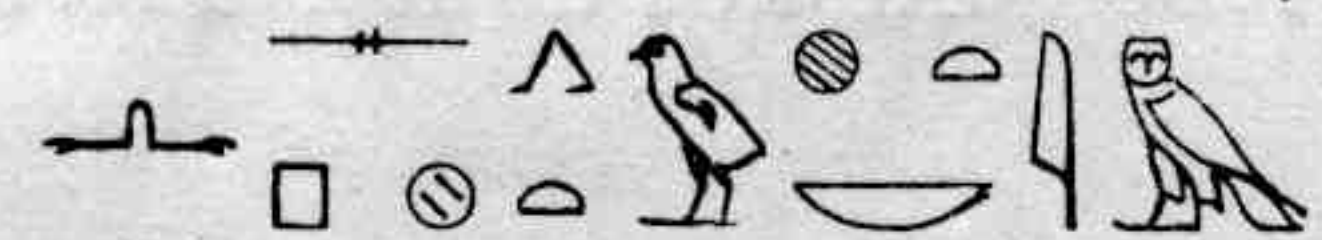
² Since the Coptic $\bar{n}n\epsilon\tau\omega\tau\mu$ goes back, through           to     it is just possible that  was chosen in Late Egn. — possibly on the analogy of some word in which *bn* > *mn* > *nn* — to represent the pronunciation *ēnn* of    .  shows a further shortening to \bar{n} in Coptic. Cf. on all this GARDINER in *Zeitschrift* 41, 134—5.

³ The reading of this word as *wndw*, previously somewhat doubtful, is now assured by the alphabetic demotic writing *wntyw* (plur.) SPIEGELBERG, *Demotische Chronik*, Glossary, No. 68. — An earlier demotic form, less instructive, GRIFFITH, *Rylands Papyri*, 342. The alphabetic writing *wntyw* is itself strong evidence against SPIEGELBERG's suggestion (*loc. cit.*) that *wndw* > **TBNH**, apart from the fact that a two-place metathesis (*bnt* > *ibn*) is hardly demonstrable in Egyptian (*sm-tj* > *smt* > *tms* **TDMC** must certainly be given up: cf. GARDINER, *Egyptian Hieratic Texts*, I, I, 27*, note 22).



object of  "to cause", and in principal sentences to express the optative and indicative future, also in final clauses, etc., and which I have called the Prospective *s:f*:¹ 

 "{he should hear} has not occurred", i. e., "he has not once heard".

 "I have not once done any evil thing to any men", *Cairo Stela 20729, a/3*.

 "Nothing has ever come against me", i. e., "I have never been in fault", *Brit. Mus. Stelae, I, 49/6-7, cf. 10-11, and so often*.


 "I have not once been in the confederacy of Seth", *Nu, 65/4*.


That an event has never occurred up to the present is more expressly stated by using the verb *p3*,² "to have already", in  *s:f*, with the infinitive of the other verb as its object:  "he has never yet heard".

 "The preparations of men have never yet come-to-realization | it is what God commands that is realized", *Ptahhotep, 115*.

 "Fraud (?) has never yet brought its deed to land (i. e., achieved its aim)", *Ptahhotep, 93*.


(b) The backward range of the time-field is of course often characterized or determined by a prepositional addition:


 "Misfortune has not overtaken me since my birth", *Millingen, 2/9*.

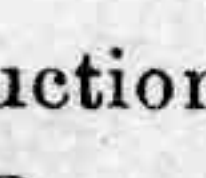
 "A like thing has not yet been done since the beginning", *Zeitschrift, 44, 58*.

 "One has not hungered in my reign, one has not thirsted therein", *Millingen, 2/12-3/1*.

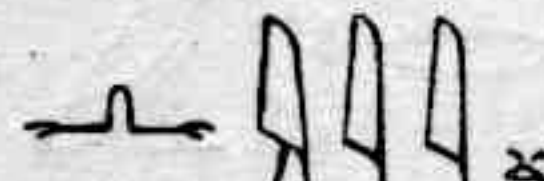



Sp "to occur" is often used as the verb in such sentences:

 "A like thing has not once been done since the primal age of the land", *Urk., IV, 374/15*; similarly 312, 329, 340, 830, 843.

 "A like thing has not once been done for him previous to my Majesty", *Urk., IV, 766/3*.

¹ That *sp* is the verb of the  *s:f* construction in these cases, and not a noun in an absolute adverbial use, is demonstrated by the fact that the Prospective *s:f* is used after it, and not immediately after

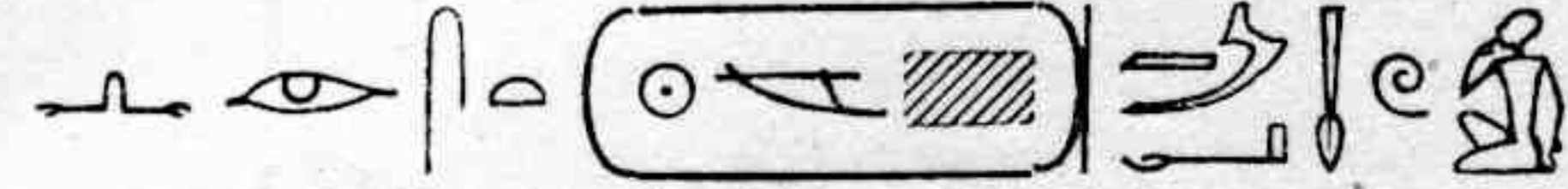
, which is constructed with another *s:f*:  but ; 


 but ;  but  (I hope to deal with this point elsewhere.) *Sp* in this construction can mean only "to occur", cf. *sp* "occurrence". The connection between this meaning and "to remain over, survive" is not very clear; perhaps something like our colloquial "to turn up" (intrans.) is the link between them.

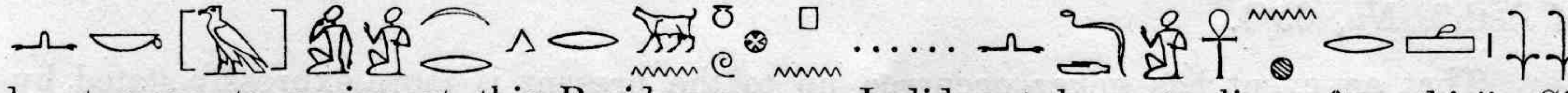
² See GARDINER in *Zeitschrift, 45, 73 foll.*

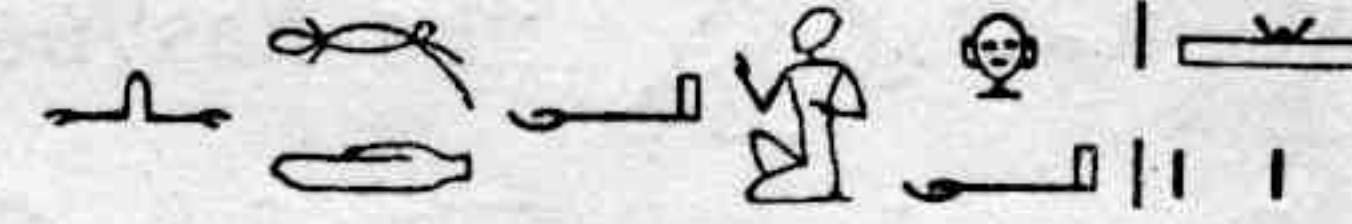
 "It has never yet (*p3.tw*) once been done since the time of the justified King Snofru", *Sinai*, Pl. 51, No. 139/10—1.

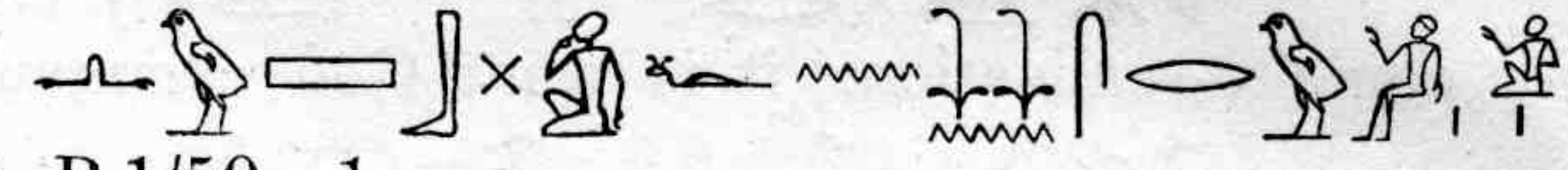
(2) Expressing the **Past Tense**: "he did not hear". In such cases the time-field does not extend down to the moment of the speaker, but is separated therefrom by an interval.

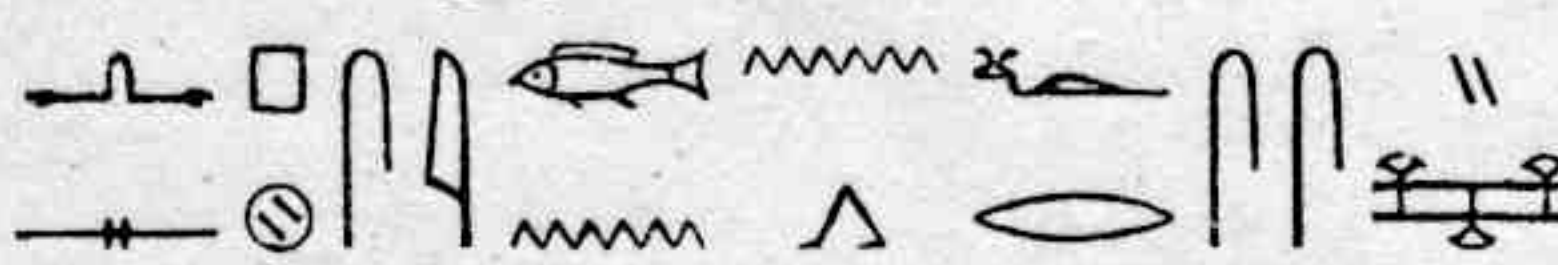
 "The justified Mer....rē' did not do it", *Petrograd Pap.*, 1116 A, recto/73—4.

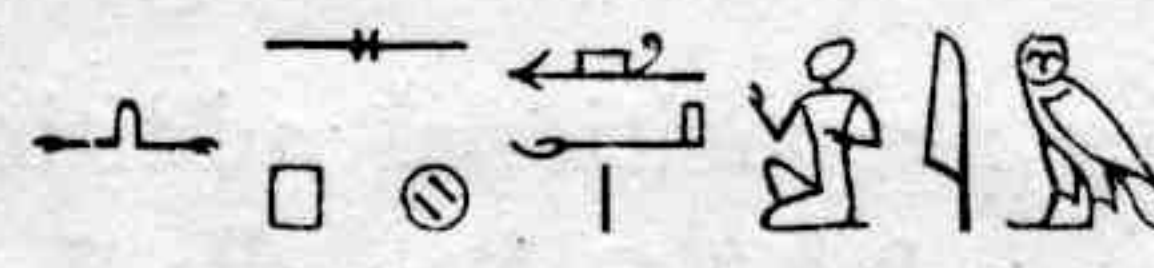
 "He (the deceased nomarch) did not find it done", *Rîfeh*, I/16.

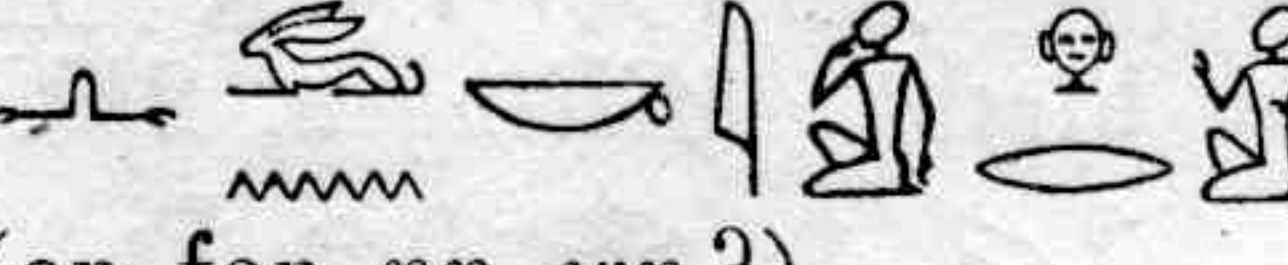
 "I did not mean to arrive at this Residence I did not hope to live after this", *Sinuhe*, R/30—1.

"Then great Niles came about  and I did not exact arrears", *Beni Hasan*, I, Pl. 8/21.

"The High Steward was silent;  he did not reply to these officials", *Peasant*, B 1/50—1.

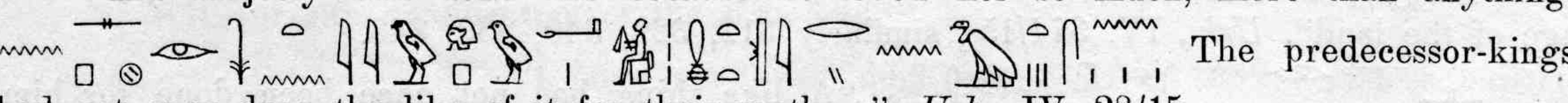
 "He (the Crown Prince) did not once halt at all", *Sinuhe*, R/20—1.

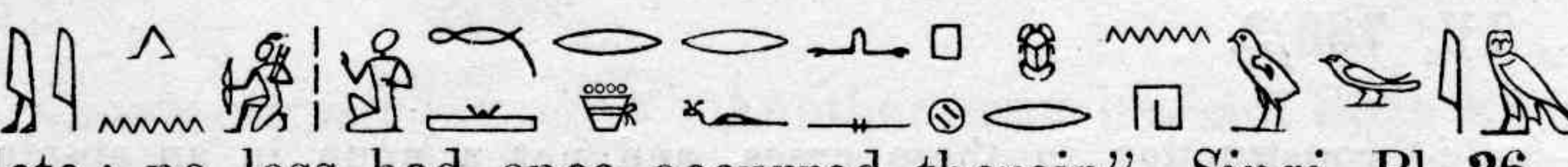
"None escaped of the *Nbdw-ḳd* who came to aid him,  not one of them survived", *Urk.*, IV, 84/5.

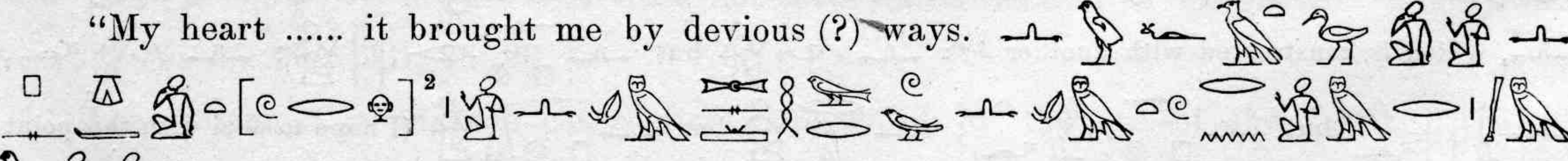
"I have carried out the administration in my town;  there was no other over me", MÖLLER, *Hierat. Lesestücke*, I, 1/3 (or for *nn wn?*).

 *sf* is thus the normal negative construction in past narrative.

(3) Expressing the **Past Perfect Tense** "he had not heard". Here the event seems to be regarded as past not so much from the standpoint of the speaker's present as from another time-standpoint, as it may be called, which is itself past to the speaker.¹

"His Majesty had done this because he loved her so much, more than anything.  The predecessor-kings had not once done the like of it for their mothers", *Urk.*, IV, 28/15.

 "My army returned, entirely complete; no loss had once occurred therein", *Sinai*, Pl. 26, No. 90/14—5.

"My heart it brought me by devious (?) ways.  No one had criticized me, no one had spat at my face, I had heard no insult,

¹ The reason why I make this distinction will emerge later.

² Cf. R/64.

old", "I am aware-of". To express these ideas it uses, not *ś.n.f*, which directs attention to a past event, but the oldest of its finite verbal forms, the Pseudoparticiple, which, while really a perfect, stating a past event, has become specialized to use in connection with events regarded as *chiefly affecting their grammatical subjects* by inducing in these a more or less lasting *change of state*. Thus the ideas expressed by the above sentences are rendered by *mwtw*, *tni.kwi*, *rh.kwi*, which, when so used, strictly mean "he has become and is still dead", "I have become-and-remained old", "I have become-and-remained aware-of". Similarly with verbs of motion; e. g. *iy.kwi* "I have become-and-remained come", expressing the idea that "I" am in a state of "comeness". Contrast these cases, which, in stating the event, imply the resulting state,¹ with *mwt.n.f* "he died", *tni.n.i* "I aged", *rh.n.i* "I perceived", *iy.n.i* "I came", where only the past event is envisaged.

Thus \rightarrow *ś.f* is used as the negative correlative of the pseudoparticiple:

"I know it; ye know it not" ("I have become-and-remained aware of it; ye have not become [and therefore are not now] aware of it"), *Nu*, 112/3. Similarly \rightarrow *Fouilles d'Assiout*, 85, and cf. \rightarrow *Westcar*, 9/1, 3.

"I am versed in his effectual will; I am not unmindful of a detail of what he has ordained", *Urk.*, IV, 363/4—5.

I do not of course mean to imply that \rightarrow *ś.f*, with verbs of this kind, is always used to deny a present state; being also the correlative of *ś.n.f* it is also used with these verbs to deny a past event without regard to the present, whether in the Present Perfect Tense:

"My mouth has not been (become) hot, my voice has not been (become) prolix, my voice has not been (become) high, my possessions have not been (become) excessive", *Nu*, 125 β/25, 32, 36, 40.

Or in the Past Tense:


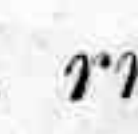
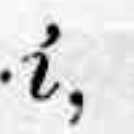

\rightarrow "I was not discouraged (my face did not become faint) at the prospect of the labour", *Sinai*, Pl. 26, No. 90/15—6.

Or in the Past Perfect:


\rightarrow "No ass had died", *Hammamât*, 113/14.


Even when the event expressed by the verb does not chiefly affect the grammatical subject, the same conditions may obtain; thus \rightarrow literally "he


¹ Hence the normal construction of the Pseudoparticiple with *iw* (*iw.f mwtw*, *iw.i rh.kwi*, etc), *iw* in principal sentences generally introducing a statement regarded from the standpoint of the Present — *iw.f ś.f* "he (habitually) hears", *iw ś.n.f* "he has heard", *iw.f r ś.*, "he is going to hear".


verbs, and not only those which refer to a state, have purely inceptive meaning in the finite forms; that *e. g.*, *śdm.f*, *pr.f*, *ir.f* mean not "he hears", "he goes out", "he makes", but "he enters upon the act of hearing, going out, making". With many verbs, apart from having to do with a state, this is demonstrably so; cf. *hms.f* not "he sits" (= is sitting), but "he sits down", *h.f* "he stands up" (not "he stands"), *shj.f*, not "he remembers", in the sense of "he has in his mind", but "he calls to mind", "he mentions", *smh.f* similarly "he puts out of his mind", not "he forgets" in the sense of "he has not in his mind". It would seem that the finite verb in Egn. is dynamic rather than static, concerned with becoming rather than with being, speaks of an event, a change; in a word, that it is inceptive:¹ *wjd.f*, "he becomes green", *ir.f*, "he becomes making". So also when negated;  *rm.i*,  *mdw.k*,  *rdi.i hki.i* in the above exx. will perhaps mean "I have not begun to weep", "thou hast not entered into speech", "I have not become giving my magic". As with a state, so with an action; to deny its previous inception is equivalent to denying its existence at the moment of speaking. Thus we may surmise that Egyptian, from the inceptive nature of its finite verb, was unable alike to produce a finite verbal form to deny a pure state, and a finite form to deny the occurrence of an event at the moment of speaking, and that just as it denies a present state by denying the previous entry into that state, so it denies a present action by denying the inception of that action up to the present moment — the infinitesimal point of time dividing Past and Future. — This use of the perfect  *ś.f*, and the explanation which I have put forward, are paralleled and confirmed by the Old Egn. use of *ś.n.f* to express the Synchronous Present in the affirmative (see ch. VII above).


(5) Expressing **Disability**: "he cannot, must not, hear".

Not the least interesting use of  *ś.f* is that in which it expresses the inability of the grammatical subject to perform the act expressed by the verb. It occurs most frequently in gnomic statements:

 "One cannot obtain comfort from a stranger", *Ptahhotep*, 348, L^{II}.

 "One cannot profit by a (human) helper",² *Ptahhotep*, 231, L^{II}.

 "One who speaks cannot speak the speech of one who is (yet) to speak", *Admonitions Appendix*, recto/5 (doubtful: more than one other translation is possible).

 "The limits of Art cannot be reached" *Ptahhotep*, 55 = 57.

¹ *Wnn* "to be" is an exception, the idea of "becoming" being supplied by the verb *hpr*.

² Cf. *Rec. de Trav.*, 39, 106, where I have, however, rendered this sentence somewhat differently.

But it does not so easily explain the following, in which the time-field is restricted:

"No one is able to sail up to Byblos now", *Admonitions*, 3/6—7.

"Be careful, Peasant! Thou canst not (or, must not) tread upon my clothes!" *Peasant*, B 1/1—2.

"All craftsmen, they are unable to work", *Admonitions*, 9/6; cf. also 2/3 (?), 2/13.

"I will not eat² faeces for you; I will not drink² urine for you; I cannot go head downwards for you. I will not receive² that excrement (?) of Shesmetet for you; what's more,⁴ I will not eat² for you the dung that has come out of the buttocks of Osiris'. 'Eat thou!' say they to me. 'I cannot eat as you wish'. 'Why?' say they to me. 'Because I am shod with the sandals of Socharis.' 'Eat thou!' say they to me. 'I cannot eat as you wish'. 'Why?' say they to me. 'Because that staff which guards heaven and earth is in my hand.' 'Eat thou!' say they to me. 'I cannot eat as you wish'. 'Why?' say they to me. 'Because that support [of]-wood prevents (?) for me eating the dung which has come out of the buttocks of Osiris.'" *Textes Rel.*, 23/9—29, text A.

The first two of these four exx. are not very certain. The first is perhaps to be allocated to section 4*b* above, and to be translated "no one sails to Byblos at present", but against this is the fact that it can hardly be in the Synchronous Present Tense: "no one is sailing to B. at present" (see context).⁶ In the second *hnd.k* may be a mere error for the *hnd.k* "wilt thou tread?" of the two other texts (R/53, Butler/38), yet it may also be a genuine variant. It is not impossible that the gnomic use "one cannot sail", from "one has never sailed", may have been secondarily applied to a restricted time-field: "one cannot sail at present;" and that *hnd.k* "thou canst (or, must) not tread", *wnm.i* "I cannot eat", are to be explained as a further development in the same direction. That such a development is possible in Egn. seems to be clearly shown by the remarkable use of the imperfect participle in: I will do this and that for thee; "I will send thee ships


¹ Restored from R/52—3.

² *s.f.* ³ Parallel text B has NN. NN.

⁴ I can make sense of *hr ntt* here and previously in ll. 9 = 10 only by taking it as coordinating two sentences, "also that" or the like; cf. the use of *hr* in coordinating undetermined nouns.

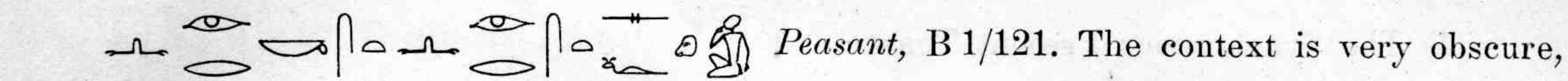
⁵ Parallel text B has *wnm.i* "I will not eat".

⁶ Cf. however the ex. *Suicide*/115—6 on p. 99 above.

 "Mayest thou not deliver me over to that Slaughter; mayest thou not deliver me over to his fingers, may he not get me into his power! I am at thy disposition, O Lord of the Gods!" *Nu*, 154/13—5.

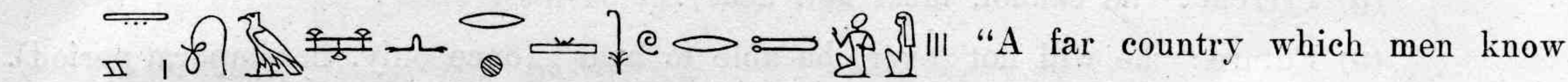
To explain this optative or precative use of a construction with perfect meaning is beyond me, although it has a close analogy in the similar use of the Perfect in Arabic and Assyrian. Cf. also the use of $\overline{\text{MNE}}$ - in prohibitions, MALLON, *Gramm. Copte*, § 244.

(7) A single¹ case is known to me of $\text{—} \dot{s}f$ with the geminated form of a verb IIIae inf.:

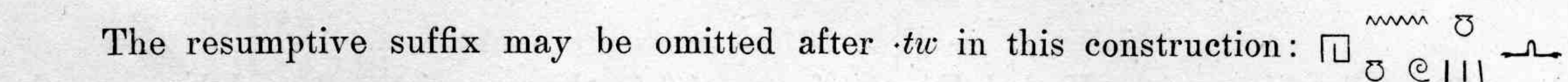

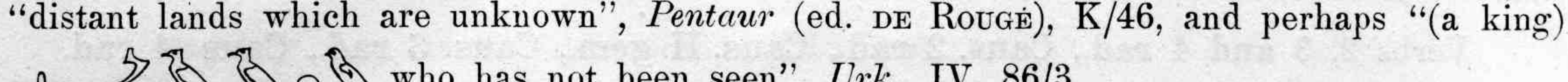
 *Peasant*, B 1/121. The context is very obscure, but these sentences may mean "wert thou not to do it, the kind man would not do it".²

(8) Two syntactic uses of $\text{—} \dot{s}f$ may be pointed out here:

(a) Attributive, after an undetermined noun:

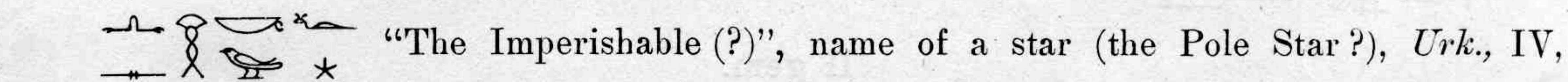
 "A far country which men know not", *Serpent*/148.

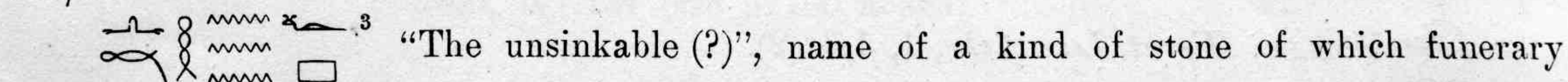
 "It is work which has not been done", *Urk.*, IV, 57/11.

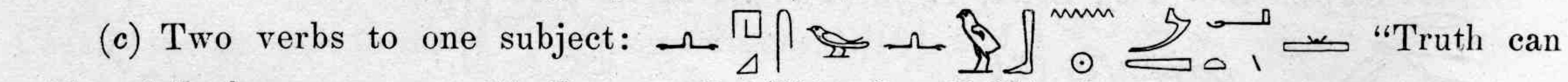
The resumptive suffix may be omitted after $\cdot tw$ in this construction:  "vessels which cannot be used(?)", *Westcar*, 11/21;  "distant lands which are unknown", *Pentaur* (ed. DE ROUGE), K/46, and perhaps "(a king)  who has not been seen", *Urk.*, IV, 86/3.



Attributive to *nti*, cf. *Ebers*, 47/18, 65/14 (p. 97 above), *Urk.*, IV, 330/3, *Admonitions* 6/13.

(b) Nominal:

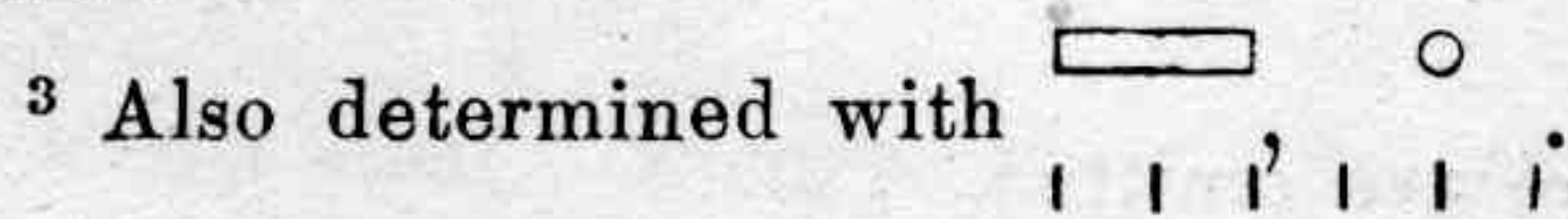
 "The Imperishable (?)", name of a star (the Pole Star?), *Urk.*, IV, 366/11.

 "The unsinkable (?)", name of a kind of stone of which funerary scarabs were made, *Nu*, 64 long/32, 46, short/15, etc.

(c) Two verbs to one subject:  "Truth can neither fall short nor exceed", *Peasant*, B 1/251—2 = B 2/4—5.

¹ The words *Ebers*, 39/19 transcribed  by WRESZINSKI, *Papyrus Ebers, Umschrift*, are to be read  — see facsimile.

² I do not agree with GARDINER'S view, *Proc. Soc. Bibl. Arch.*, 1914, 22, that *sf* belongs to the next sentence, which I would render "(although) the well-to-do man is hard on the beggar(?), theft is natural to the destitute".

³ Also determined with 

(d) \neg $\dot{s}f$ is found with enclitics after \neg : with *ms*, *Kahun*, 36/22, *Admonitions*, 3/6; with *gr*, *Petrogr. Pap.* 1116 A, recto/93.

To recapitulate: \neg $\dot{s}f$ has in the majority of cases past meaning, *i. e.*, it denies that an event has occurred before a given moment, and is thus the normal negative correlative of $\dot{s}nf$, but it also, less frequently, has reference to the present and future. It is used to express:


- (1) The Present Perfect Tense: "he has not heard".
- (2) The Past Tense: "he did not hear".
- (3) The Past Perfect Tense: "he had not heard".
- (4) The Synchronous Present Tense:
 - (a) of States: "I am not dead".
 - (b) of Actions: "he is not hearing".
- (5) Disability:
 - (a) Present: "he cannot, must not, hear".
 - (b) Future: "he will not (ever) be able to hear" (once only, in temporal period).
- (6) Optative: "may he not hear".
- (7) Conditional (?) with gem. IIIae inf.: "should A not hear B would not hear" (?).

The following are the Verbal Forms of \neg $\dot{s}f$ in the material collected by me; the numbers in brackets are those of the above uses:¹

Verbs 2, 3 and 4 rad., Caus. 2 rad., Caus. II gem., Caus. 3 rad., Caus. 4 rad.

The usual forms, with no endings. Exceptions:


 *Admonitions*, 9/6 (5).

 *Admonitions*, 2/3 (5?).


II gem.

(a) Ungeminated:


 MÖLLER, *Hierat. Lesestücke*, I, 1/3 (2).


 *Serpent*/150 (4 a), *Ebers*, 108/8 (4 a?). *Nu*, 125 β/40 (1).

 *Serpent*/73 (4 b).

 *Meir*, III, pl. 23 (1).

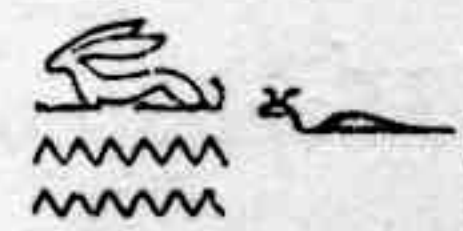

 *Hammamât*, 191/6 (1).



 *Millingen*, 1/10 (1).



 *Nu*, 154/18 (4 a).

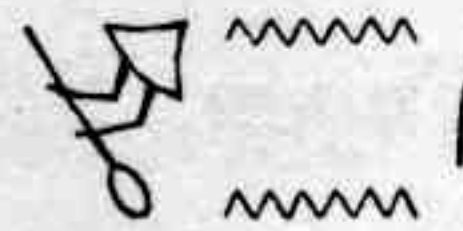
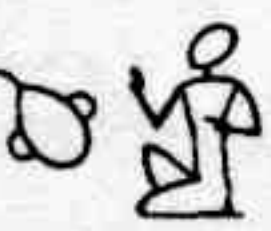
¹ Nominal subjects (and these only, except with *Anomala a, c*) are omitted.

(b) Geminated :


  Beni Hasan, I, pl. 25/98, 99 (6), Kahun, 36/22.

  Mission, I, p. 224/48—9 (1?).

  Urk., IV, 85/12 (1), 86/3 (1), Nu, 101/2 (6).



  Nu, 154/17 (4 a).



III inf.

Usually the shortest forms, ,  , ,   ,   , etc. Exceptions :

(a) With ending *y* or *w* :

  Textes Rel., 25/10 (4 a or 6).

  Urk., IV, 484/6 (1).

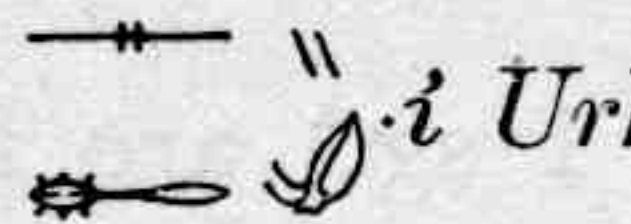
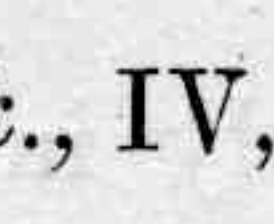
  Fouilles d'Assiout, p. 100/16—7 (6?).

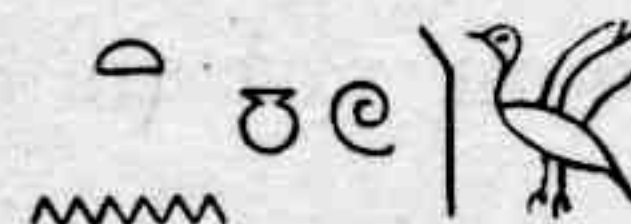

  Textes Rel., 23/11 (5 a).

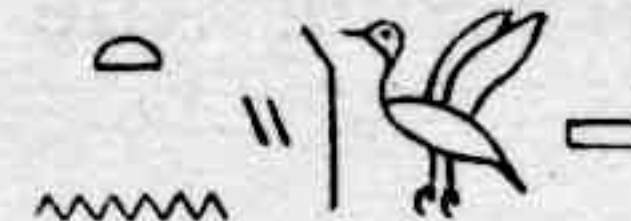
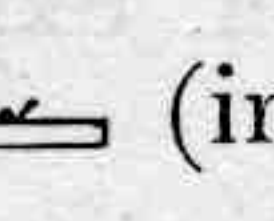
  Textes Rel., 23/12 (5 a).


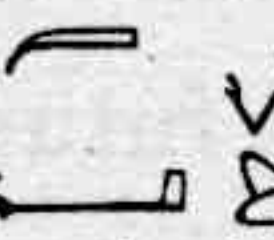
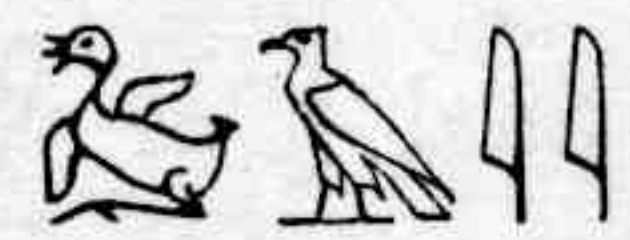


  Textes Rel., 85/129, 131 (6?).

  Fouilles d'Assiout, p. 101 (5?).

  Urk., IV, 118/16 (1), 1079/5 (1).

  (trans.) Admonitions, 2/13 (5 a).




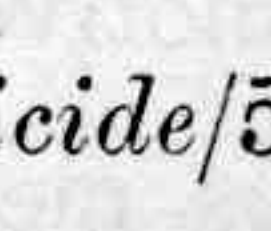
  (intrans.) Admonitions, 11/13 (4 a).

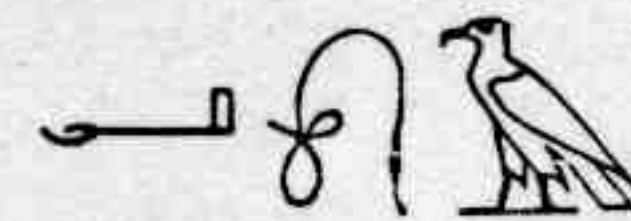
  Nebseni, 125 β/4, 8 =    Yuya, 125 β/4, 8 (1).¹

(b) Geminated :

  Peasant, B 1/121 (see p. 105 above).



IV inf.

Usually the shortest forms   Sinuhe, B/184, 259,   Suicide/5). Exceptions :

  Textes Rel., 12/18 (6).  Univ. Coll. Stela of Mentuhotpe/16 (6).

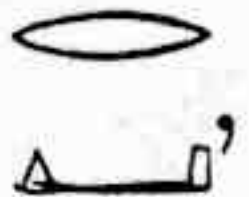
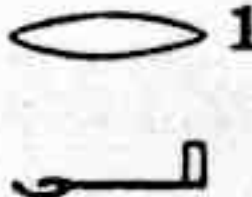
Caus. III inf.

Usually the shortest forms. Exception :



  Nu, 125 α/10 (1).

¹ "To steal", χΙΟΥϵ, not β "to take up" (χι); the *w* or *y* probably second radical.


Anomala.


(a) "To give": always  ¹ :— *Kahun*, 28/30, *Textes Rel.*, 10/11, 86/85, *Harhotep*/252, *Siût*, III/18, *Brit. Mus. Stelae*, V, 1/8, *Berl. Mus. Inscrr.*, I, 237, *Nu*, 96-7/6, 154/13, 15, *Urk.*, IV, 58/1, 1082/13.

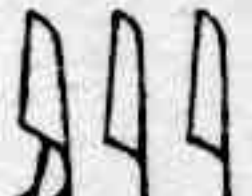

(b) "To come":


  *Cairo Stela* 20001, b/8 (1), *Berl. Mus. Inscrr.*, I, 261 (1), *Millingen*, 2/9 (1), *Nu*, 125 γ /4 (1), *Urk.*, IV, 151/2 (1).

 *Cairo Stela* 20543, a/12² (1).


 *Cairo Stela* 20513, b/3³ (1).

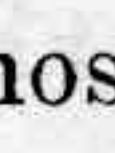


 *Cairo Stela* 20506, b/6³ (1).

  *Ptahhotep*, 181 P (5 a), 261 P (5 a).






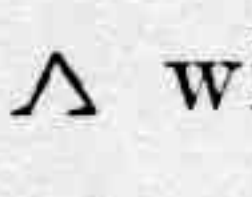
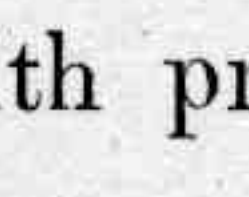

(c) "To bring": always ¹ :— *Ptahhotep*, 55, 231, 348, *Kahun*, 31/12, 15, *Louvre*, C. 41/8, *Cairo Stela* 20667/3, *Millingen*, 2/6, *Petrograd Pap.* 1116 A, recto/111, *Urk.*, IV, 189/11.


Verbs V inf., 5 rad., Compound, Caus. III gem., Caus. IV inf., Caus. 5 rad., Caus. Compound:— no examples.

It would seem that the verbal forms in  *s.f.* sometimes varied according to the meaning.



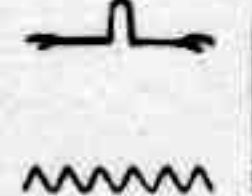
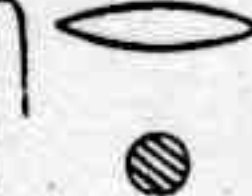

(a) With the verbs III inf., although forms with final  (mostly in 1 sg.) are found with past meaning in the XVIIIth Dyn., forms with final   — which seem not to occur outside the M. K. Coffin Texts — are apparently used only when expressing the present or future.

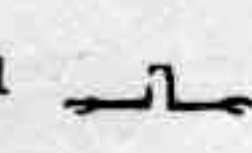

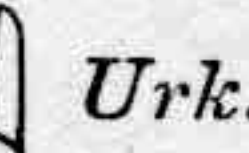



(b) Verbs IV inf. write final  or  only when expressing the future.


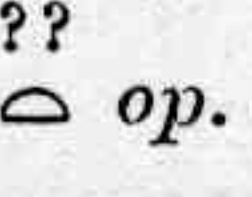
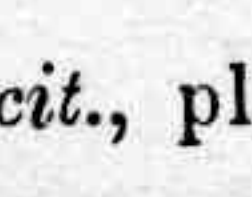
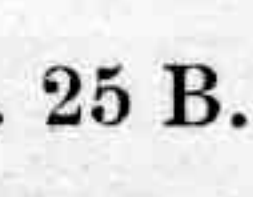
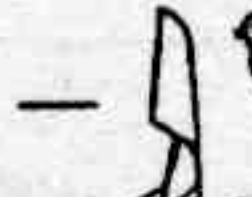









(c) The verb "to come" is written   (in abnormal texts  ) with past meaning,     with present meaning.

(d) The *Admonitions* twice add  to strong verbs with present meaning, but this may be without significance.

(e) The motive for the variation between gemination and non-gemination with verbs II gem. escapes me.

NOTE. Towards the middle of the XVIIIth Dyn. cases begin to creep in, in less correctly written texts, of the writing (later so common) of  as . Thus   

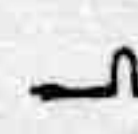
¹     *Urk.*, IV, 139/15, I take to be an error for  . The text is throughout in very abnormal orthography.

² So in PETRIE, *Dendereh*, pl. 15; probably preferable to the readings          *op. cit.*, pl. 25 B. —     

𐀀𐀁, *Urk.*, IV, 511/8, has apparently past meaning: "I have not been complained-about";¹ the same phrase written 𐀀𐀁𐀂𐀃 occurs *Urk.*, IV, 484/9. Similarly with 𐀀𐀁 [𐀂] probably: "My speech was not big in the presence of nobles, I did not quarrel with one who was greater than I", *Urk.*, IV, 1195/1—2,¹ where *Stockholm Stela* 55/9 (PIEHL, *Inscr. Hgl.*, I, 15), *Louvre*, C. 55/12 (*op. cit.*, I, 10) and *Lyons Stela* 88/12 (PRISSE, *Monumens égyptiens*, 17) have the normal 𐀀 in these sentences. Cf. also 𐀀𐀁𐀂 (sic) 𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿𐁀𐁁𐁂𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛𐁜𐁝𐁞𐁟𐁠𐁡𐁢𐁣𐁤𐁥𐁦𐁧𐁨𐁩𐁪𐁫𐁬𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅𐂆𐂇𐂈𐂉𐂊𐂋𐂌𐂍𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝𐂞𐂟𐂠𐂡𐂢𐂣𐂤𐂥𐂦𐂧𐂨𐂩𐂪𐂫𐂬𐂭𐂮𐂯𐂰𐂱𐂲𐂳𐂴𐂵𐂶𐂷𐂸𐂹𐂺𐂻𐂼𐂽𐂾𐂿𐃀𐃁𐃂𐃃𐃄𐃅𐃆𐃇𐃈𐃉𐃊𐃋𐃌𐃍𐃎𐃏𐃐𐃑𐃒𐃓𐃔𐃕𐃖𐃗𐃘𐃙𐃚𐃛𐃜𐃝𐃞𐃟𐃠𐃡𐃢𐃣𐃤𐃥𐃦𐃧𐃨𐃩𐃪𐃫𐃬𐃭𐃮𐃯𐃰𐃱𐃲𐃳𐃴𐃵𐃶𐃷𐃸𐃹𐃺𐃻𐃼𐃽𐃾𐃿𐄀𐄁𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱

CHAPTER XII.

IN MIDDLE EGYPTIAN.

The *ś.n.f* form negatived by  appears to be reserved for references to an Imperfect Tense. By an imperfect tense I understand one the time-field of which (*a*) extends both before and after a moment which the speaker has in mind, whether this moment be present (moment of speaking), past or future, or (*b*) is coextensive with some indicated period: 'I (now) write, am writing', Present Imperfect; 'I was (then) writing', Past Imperfect; 'I shall (then) be writing', Future Imperfect. The 'past imperfect' and 'present imperfect' are of course identical with the 'imperfect' and 'present' of the grammars;¹ the above terms serve, however, to bring out what the three tenses have in common, just as do the terms present perfect, past perfect and future perfect; present future, past future and future future. Within each of these triads of tenses the relation of the time-field to the time-standpoint is constant.

For the purposes of Middle Egyptian grammar it is necessary to distinguish two kinds of Present Imperfect: the Synchronous Present, 'I am (at this moment) writing', and the General Present 'I am writing a book' (not necessarily at this moment), for the former is usually negatived by *n ś.f* (see pp. 99 above), the latter by *n ś.n.f*.

N ś.n.f occasionally means not merely "he does not hear", but "he cannot hear"; so certainly in ex. 37 below, and more or less probably also in exx. 13, 15, 18, 19 and 36.

It is hardly necessary to add that *n ś.n.f* is used as freely in reference to hypothetical events as to actual ones. For the former class cf. exx. 9, 20, 23, 24, 28—30 below.

The following is an analysis of the temporal uses of *n ś.n.f*:

A. Expressing the PRESENT IMPERFECT: "he does not hear".

These cases, in which the time-field extends before and after the moment of speaking, are by far the most common.

(*a*) It is used with virtually unlimited time-field in generalisations of the widest kind, in which the singular subject connotes a whole category:

¹ I am here leaving out of account the Semitic Imperfect.

(1) "One perceives not what may be in the heart", *Peasant*, B 1/256 = B 2/8-9; B 1/273 = B 2/29-30; *Ptahhotep*, 134.

(2) "A well-to-do man does not deal harshly with his household", *Petrograd Pap.* 1116 A, recto/43.

(3) "A heart that is affronted does not keep silence", *Admonitions*, Appendix, verso/6.

(4) "He (the Asiatic as a class) does not conquer, and he cannot¹ be conquered", *Petrograd. Pap.* 1116 A, recto/93.

Equally common is its use in the narrower form of generalisation in which the subject is a particular individual, and in which there is again no express restriction of the time-field:

(5) "I do not pursue (?) evil, I do not set one thing in place of another",² *Brit. Mus. Stela of Tti* (No. 614)/7-8, 9.

(6) "I do not go back upon what I have said", *Urk.*, IV, 367/12.

(7) "He (Sesostris) shows not his back", *Sinuhe* R/83 = B/58.

Such statements may of course be expressly qualified:

(8) "But the *lesōnis* (in question) does not try a thief unless he is forced to (?)", *Kahun*, 30/11-13.

In statements of the kinds exemplified above, the denial is temporally absolute, and might in every case be translated with "never" without altering the sense. But *n s-n-f* is often used with an implicit restriction of the time-field, which is determined closely enough for the speaker's purpose by either the nature of the statement or the general situation:

(9) "A man who does not defaecate" (that is, who is merely temporarily, not permanently, constipated), *Ebers*, 12/16.

(10) "One does not write to me (these days) about any of the Master's plans", *Kahun*, 33/8-9.

(11) "The heart does not accept the truth (in these evil days)", *Admonitions*, Appendix, verso/5.

An interesting case of explicit restriction is the following, said by Rē to the other gods regarding men:


(12) "I am not killing them until I have heard what ye may say about it", *Destruction*, Sethos I/9-10 = Ram. III/11.

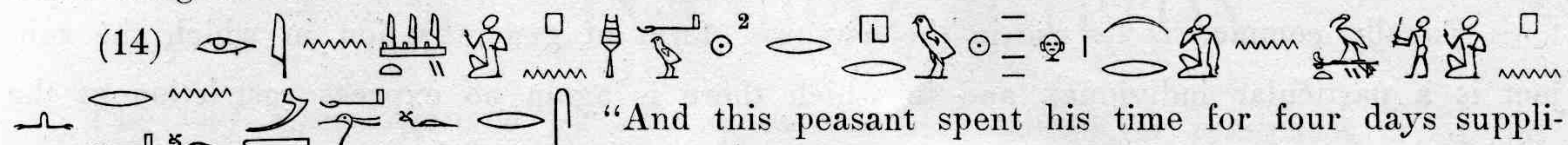
¹ Cf. p. 101 above.

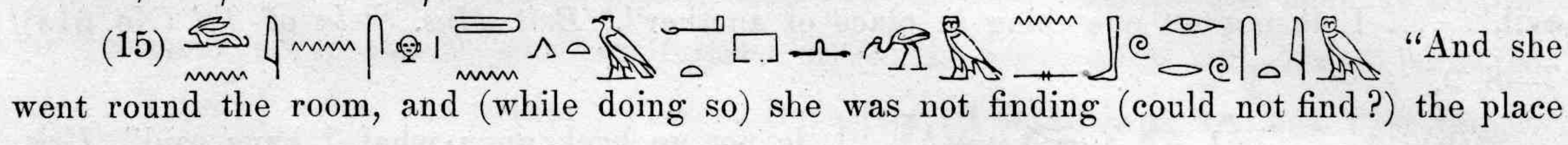

² For this idiom cf. *Peasant*, B 1/152; *Ptahhotep*, 609.

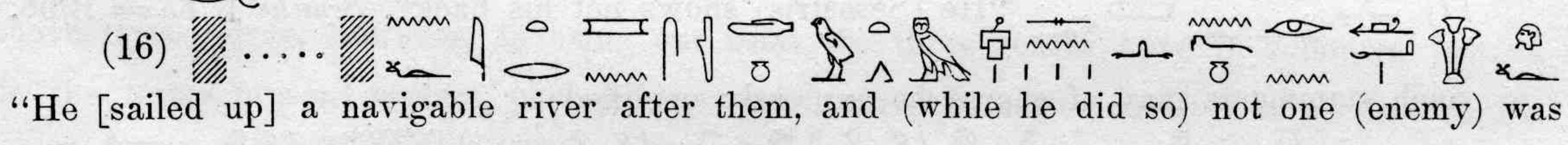
B. Expressing the PAST IMPERFECT: "he was not hearing".

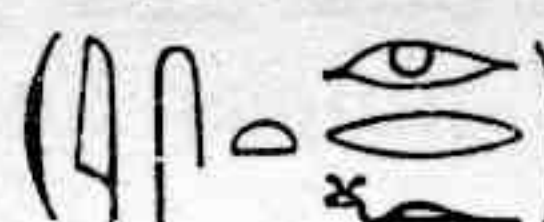
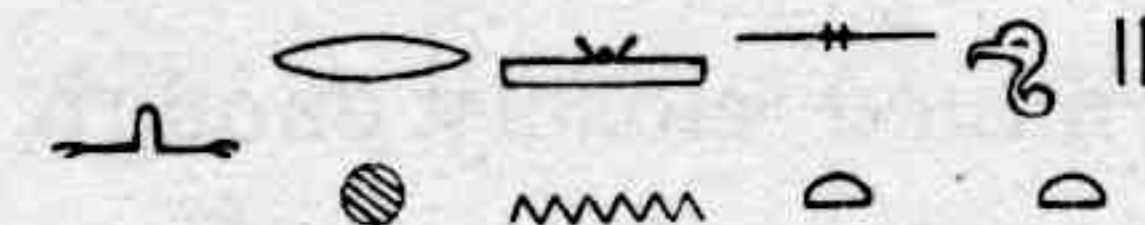
In most cases known to me the time-field seems to be coextensive with a past period, previously indicated:


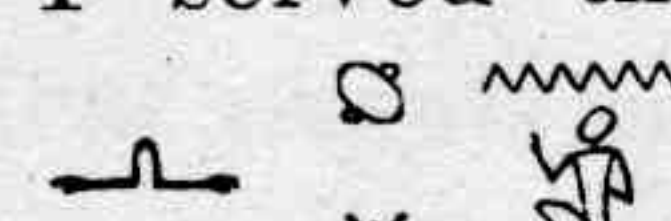
(13)  "His Majesty commanded the digging of this canal after he found that it was blocked with stones and no ship was sailing (could sail?) over it",¹ *Urk.*, IV, 814/11—3. Here the time-field of *n škd.n dpt* is coextensive with the vague period of the canal being blocked.

(14)  "And this peasant spent his time for four days supplicating this Dḥutinakht; and he (D.) was not (during that time) inclining his ear to it", *Peasant*, B 1/31—2 = R/80—1.



(15)  "And she went round the room, and (while doing so) she was not finding (could not find?) the place wherein it was being done", *Westcar*, 12/3. Note here the correlation of *n gm.n-š* with the participle  which is here also used in the past imperfect tense.³

(16)  "He [sailed up] a navigable river after them, and (while he did so) not one (enemy) was looking behind himself", *Urk.*, IV, 697/12—13.

(17) "Now he used to practise () sports upon the desert of Memphis on its northern and southern sides, shooting at butts with spears, hunting desert animals, riding about in his chariot, his horses swifter than the wind, with one or another of his suite,  and no man knew of it (the while)", *Sphinx Stela*/5—6. A late example.

(18) "I served the king, and I captured for him in Cush 2 living men, besides the living captives which I brought from Cush —  I could not count them. I served the king; what I brought from Cush was very numerous living captives —  I could not count them", *Urk.*, IV, 36/8, 14. The determination of the time-field is here very vague.

The preceding context is lost in the following ex., which I include for the sake of completeness:

(19) "Thereupon his Majesty enclosed them within a wall  they were not breathing (could not )


¹ The next sentence, *hd.n.f hr.f*, "he fared northwards over it" (when it had been dug) shows all this to lie in the past. ² So R.

³ Cf. "And Rē' said to those gods who were placing () him upon his bed", *Nu*, 112/7.

breathe?) the breath of life, being surrounded in a prison of their own building", *Urk.*, IV, 758/15—6.¹

C. Expressing the FUTURE IMPERFECT: "he will not be hearing".

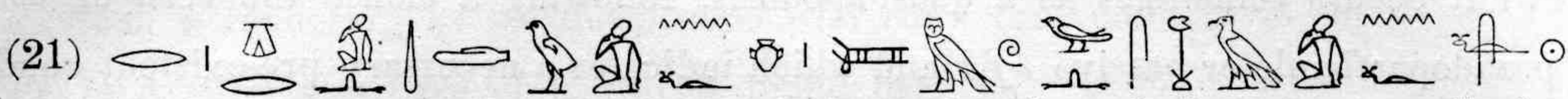
Of this use I can point to but one ex., and that not a very good one:


(20)  "It will turn bad in his belly, and will not (be) get(ting) out", *Ebers*, 25/5 = 52/4.

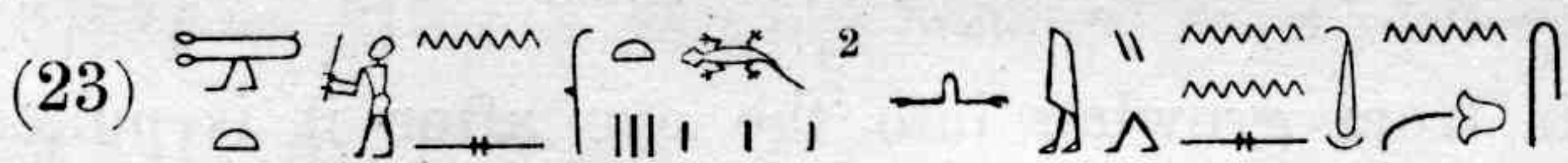
Notes on the Syntax of *n s·n·f*.


(I) It frequently occurs in a quite independent use; cf. exx. 1—6, 8, 10—12 above.

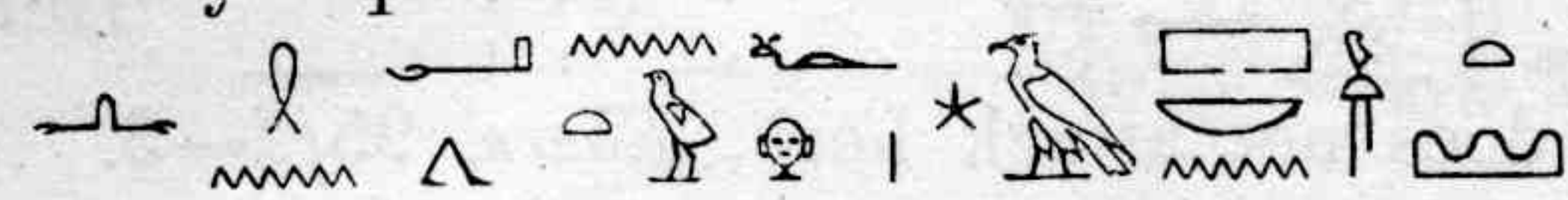
(II) It is found almost equally frequently in a conjunctive use, where it is necessary in translation to link it with what precedes by "and": cf. exx. 13—17, 20 above, and also:

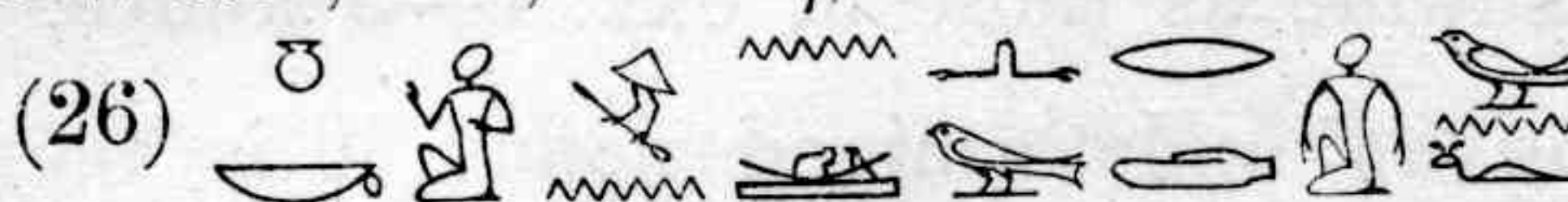
(21)  "The mouth is silent, and does not speak: the mind is closed, and does not recall the past", *Ptahhotep*, 13, 16; cf. 22.

(22) "The [rearguard] are halted here in 'Alen  and do not fight", *Urk.*, 650/7.

(23)  "She (a hypothetical woman patient) has lived a number of years and her periods do not come to her", *Ebers*, 97/2.

(24)  "If thou examinest him, and dost not find undigested food in the belly", *Ebers*, 39/8—9.


(25) "Every 'spiritual one' for whom this is done, he is a holy god who is in the Necropolis  and is not turned back from any door of the West", *Nu*, 137 a/54.

(26)  "I am he who rows and grows not weary", *Nu*, 149/8; cf. *ibid.*, 109/4, 130/28—9.

(27)  "He who inflicts a bruise and is not seen", *Urk.*, V, 67/17; cf. *ibid.*, 61/17, 62/2, 86/16.

It is tempting to render *n s·n·f* by "without his hearing" in cases where the connection with what precedes is felt by us to be specially close, and thus to translate e. g. ex. 15, "she went round the room without finding the place..."; ex. 17, "without any man knowing of it"; ex. 26, "he who rows without growing weary"; ex. 27, "he who inflicts bruises without

¹ Two later exx. of this use, which I give for what they may be worth, are: (a) *n ln·n·s n gmt·s sw* "she (Isis) was not alighting until she found him", *Bibliothèque Nat. Hymn to Osiris*/15, and (b) "the book was worm-eaten, *nn* (for *n*?) *rh·n·tw·f m hst r ph*, and it was not being known from beginning to end", *Denkmal memphitischer Theologie*/2.

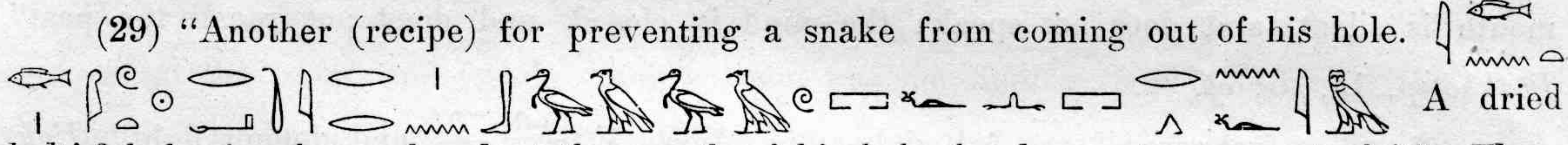
² Perhaps to be read *cs̄3 ni rnpwt* (cf. *cs̄3 ni ipwt*, "a number of missions", *Berl. Mus. Inscr.*, I, 261), with the noun of number written after the other noun, as with numerals. Cf.  *Sinuhe*, B/100, against *rnpwt cs̄3t*, "many years", *Sinuhe*, B/92 and *Suicide*/141.

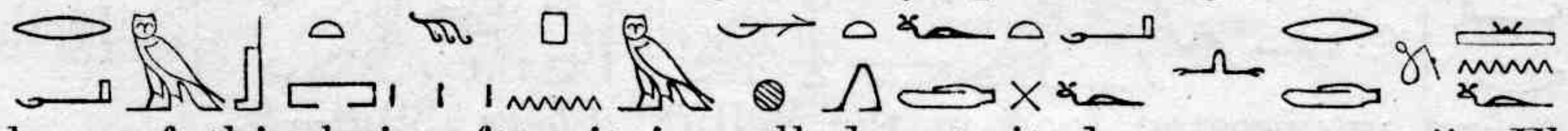
being seen", or even "he who inflicts bruises unseen". If these translations were correct, *n gm·n·ś* and *n wrd·n·f* in exx. 15 and 26 would be synonymous with *nn gmt*, "without finding", and *nn wrd*, "without growing weary",¹ and it would be difficult to see why the latter very common construction should be avoided. In ex. 17 and 27, however, it would probably be difficult if not impossible to use *nn* with the infinitive, and it may be that in such cases *nn śdm* and *n ś·n·f* do sometimes form paradigm together as circumstantial clauses, the latter being used when the subject of the negated verb (in the imperfect) is not identical with the subject of what precedes.

(III) It is found as the apodosis of a conditional sentence introduced by *ir*:²

(28)  "If a man's son accepts his father's sayings, no plan of his goes wrong", *Ptahhotep*, 564—5.

(IV) It occurs sometimes as a quasi-apodosis, following a clause the verb of which is in the pseudoparticiple or passive *ś·f*,³ and which indicates a necessary pre-existent condition:

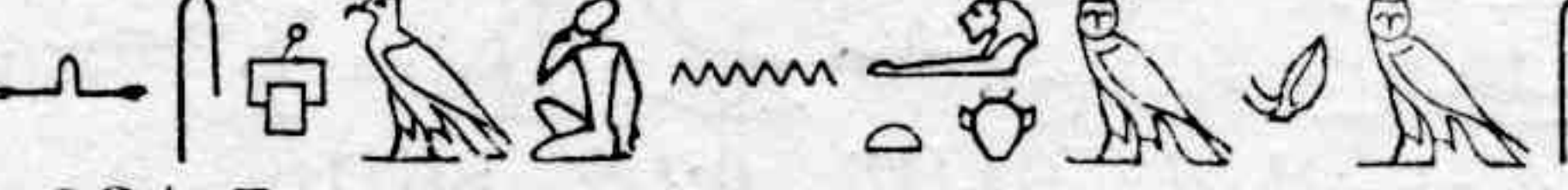
(29) "Another (recipe) for preventing a snake from coming out of his hole.  A dried *bulti*-fish having been placed at the mouth of his hole, he does not come out of it", *Ebers*, 97/18—9; cf. 97/19.

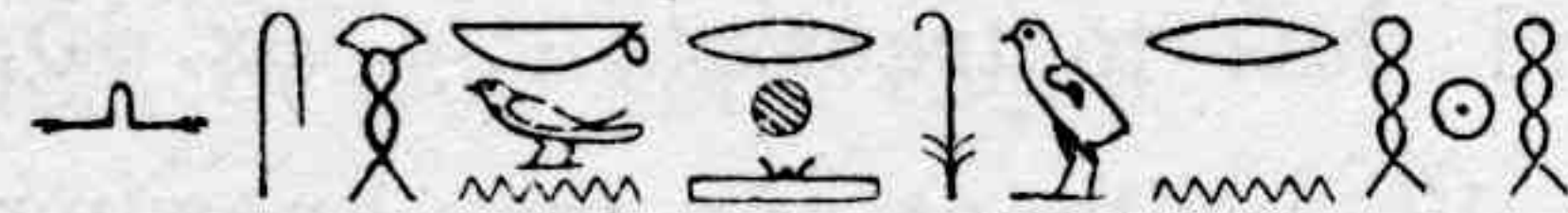
(30) "Another for preventing hair from growing into the eye after it is pulled out. The blood of various animals; *kohl* 1, green eye-paint 1, ground into one substance with these bloods  and having been put on the place of this hair after it is pulled out, it does not grow", *Ebers*, 63/17—8.

(31)  "Her belly and thighs having been rubbed with it, *gsw* does not attack her", *Ebers*, 95/2—3.

The time-field of *n ś·n·f* in these cases is as wide as those of exx. 1—3 above.


(V) It is often used attributively, qualifying an undetermined noun; it is then best translated by a relative clause.

(32) "Pleasant, entertaining speech  with hearing which the heart is not sated", *Urk.*, IV, 122/17.

(33) "A spell for taking the form of a living soul and not entering the torture-chamber,  he who knows which does not perish for ever", *Nu*, 85/1.

(34)  "Affront not one who does not affront", *Peasant*, B 1/316.

¹ Cf. also exx. 160—3 of chap. XVII below.

² The similarity of this construction with that of such a sentence as  "As to him who sails with a cargo of it (falsehood) he does not reach land", *Peasant*, B 2/101—2, hardly needs pointing out.

³ Neither of which forms can be directly introduced by *ir* with meaning "if".

Dw3-tw r-s *n win-n st ibw* "When people arise to it hearts do not reject it", *Admonitions*, Appendix, verso/3.

Hdd-i *pr-r-i* *n gm-n-tw d3t-i*, "I sail up I come out deficits of mine are not found", *Urk.*, IV, 77/5—7.

II. With *ir s-f*.

Ir id-f, *n wn-n ri-f*, "If he is deaf, and his mouth does not open", *Ebers*, 99/20; cf. ex. 24 above.

III. With *iw-f s-f*.¹

Iw krs-tw-f *n sin-n-tw rn-f* *iw sh3-tw-f*, "He is buried his name is not effaced he is remembered", *Peasant*, B 2/74—5.

Iw-f tm-f, *n d3-n-f*, "He goes astray, he does not cross over", *Peasant*, B 2/98—9.

N in n-s smn-s, *iw-s bs-s*, "Her periods do not come to her, she vomits", *Ebers*, 97/2.

Iw-f pr-f *n sk-n-f*, "He goes out he does not perish", *Nu*, 68/16.

Iw di-tw n-f sn-s *n sn-n-tw-f* *iw st3-tw-f*, "A cake is given to him he is not turned back he is brought in", *Nu*, 125γ/51—3.

N mwt-n-f *iw-f wnm-f swri-f* *iw st3-tw-f*, "He does not die he eats and drinks he is brought in", *Nu*, 136 a/23.

IV. With Imperfect Participle.

Ir ir(r)w n-f nn, *n sk-n-f*, "As to one for whom this is done, he does not perish", *Nu*, 136 a/22; cf. 137 a/29—30, 130/40—1, 137 a/54, also exx. 26—7 above with the supplementary references.

V. With Pseudoparticiples.

The pseudoparticiple in correlation with *n s-n-f* expresses the existence of a lasting state (here in the present), with the vague time-field of which that of *n s-n-f* is coextensive. Note that in this correlation intransitive verbs in *n s-n-f* do not express the existence of a mere unchanging state, in contrast with those in *n s-f*, correlated with the pseudoparticiple, which have been discussed on pp. 97—8 above:

Iw-s iwdti , *n wr-n-s*, *n rdi-n-s hr-s*, "It (a swelling) is separate , and does not grow larger, and does not spread (?)", *Ebers*, 108/5—6.

Iw ms himwt wsr; *n iwr-n-tw*, *n kd-n Hnmw*, "Why, women are lacking; no one conceives, Chnum does not build (?)", *Admonitions*, 2/4.

Cf. also exx. 21—2 above.

¹ I point out elsewhere that in this construction when *tw* is the subject it is normally omitted after *iw*, giving the paradigm *iw-f s-f*: *iw s-tw-f*.

B. AS PAST IMPERFECT.

I. With *ś·in·f*.

See exx. 14 (where the time-field is 4 days) and 15 above.

II. With Imperfect Participle.

See ex. 15 above ("she was not finding the place in which it was being done").

III. With Pseudoparticiple.

See ex. 13 above.

C. AS FUTURE IMPERFECT.

With *ś·hr·f*.

See ex. 20 above.

The following are the Verbal Forms of *n ś·n·f*, as known to me:

2 rad., 3 rad., 4 rad., Caus. 2 rad.

The usual forms, with no endings. An exception *Harhotep*/572.

II gem.

(a) Ungeminated:

Ebers, 108/6.

Urk., V, 61/17, 62/2, 67/17, 86/16, *Yuya*, 1 b/9 (but *Admonitions*, 12/6).

(b) Geminated:

Urk., IV, 367/12.

Petrograd Pap. 1116 A, recto/68.

Petrograd Pap. 1116 A, recto/33.


III inf.

The shortest forms, without ending. Exceptions:

Westcar, 5/19.

ERMAN, *Hymnen an das Diadem*, 13/5.

 Δ *Petrograd Pap.* 1116 A, recto/52, 72.

 Δ *Urk.*, IV, 98/9.

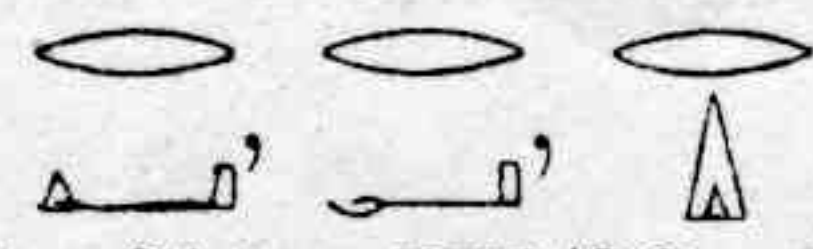
IV inf.

The shortest form, without ending ( *Ptahhotep*, 13, *Admonitions*, App., recto/5).

Caus. III inf.

The shortest form, without ending.

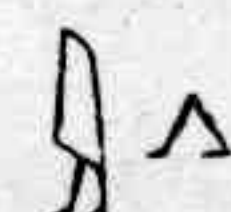
Anomala.

(a) "To give": always  :- *Sinuhe*, B1/58, 59, *Peasant*, B1/32, 174, 298, 313, 318, *Harhotep*/193, *Siût*, III/39, *Ebers*, 108/6, *Nu*, 11/3, *Urk.*, V, 43/8.

(b) "To come":

 Δ *Ptahhotep*, 181, 261, *Petrograd Pap.* 1116 A, recto/32, *Admonitions*, 3/8.

 Δ *Ebers*, 97/2.

 Δ *Kahun*, 30/19, *Urk.*, IV, 507/16.


(c) "To bring" — no ex. known to me.

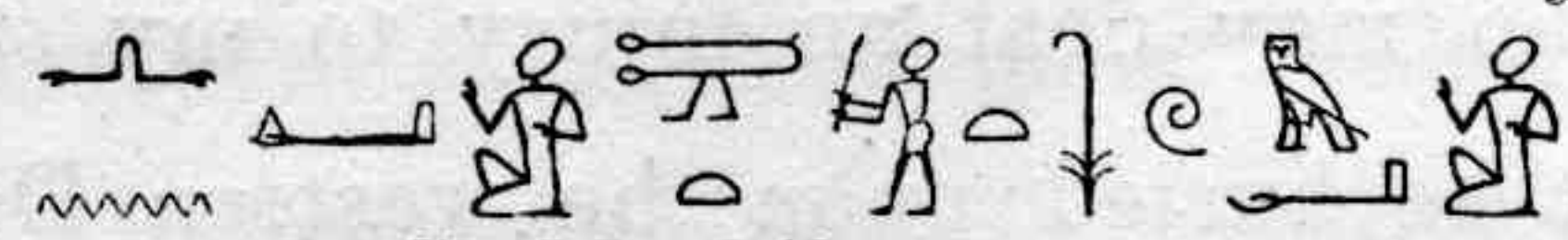
CHAPTER XIII.


IN MIDDLE EGYPTIAN.


Except when the verb is *wm* "to exist", this construction expresses the Future Tense; that is to say, it denies the occurrence of an event after a given point of time, which may be present, future or past. It is often a mere statement, but quite as often it implies the speaker's will that the event shall not occur; thus it may be translated either "he will not hear" or "he shall not hear". Its normal affirmative correlative is *ś:f* with future meaning; it is also correlated with *iw:f r śdm* and with *ś:kj:f*.

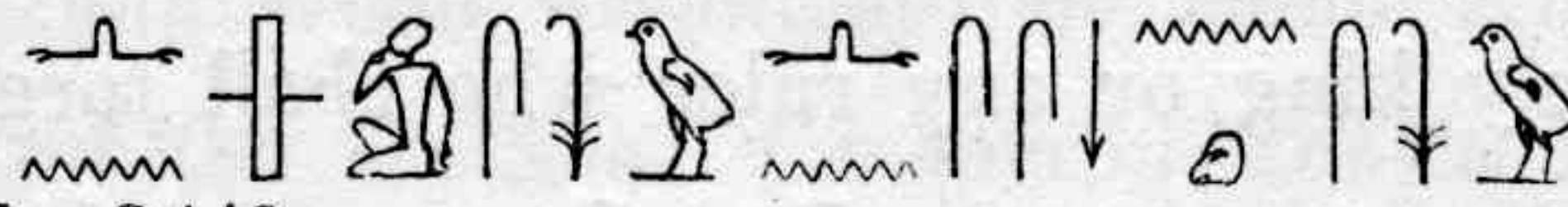
The following is an analysis of its uses :

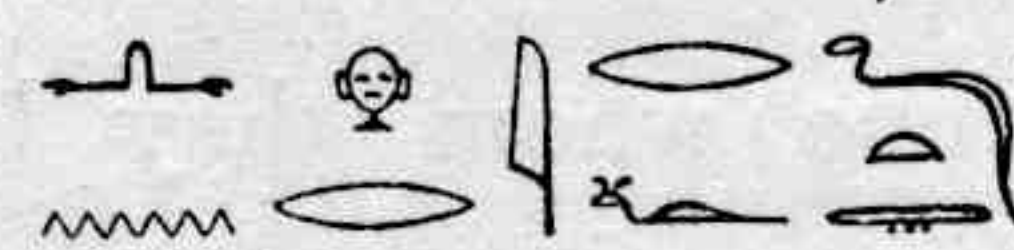
(1) Expressing the Present Future: "he will (shall) not (hereafter) hear" (corresponding to the Present Perfect of  *ś:f*). This is its commonest use.¹


 "I will not suffer thee to take him away from me", *Mother and Child*, 2/3.

 "Thou shalt not be placed in a sheepskin", *Sinuhe*, B/197-8.

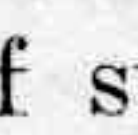
 "I shall not die over again", *Nu*, 42/20.

"Her abomination is dung;  she will not eat it, she will not smell it", *Textes Rel.*, 24/6.


 "I will not go away from him for ever", *Berl. Mus. Inscr.*, I, 214, 229.²

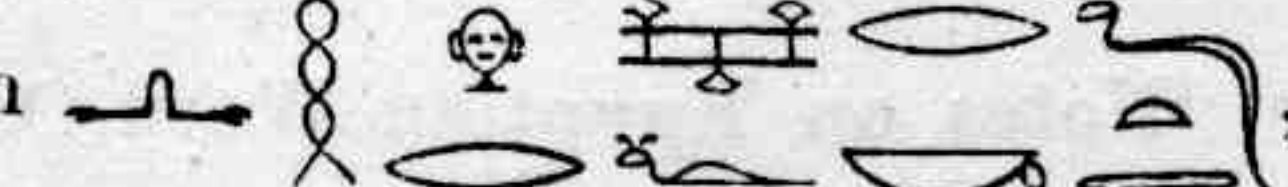
As with  *ś:f* (see p. 94 above) the denial may be emphasized by employing the verb *sp* "to occur":

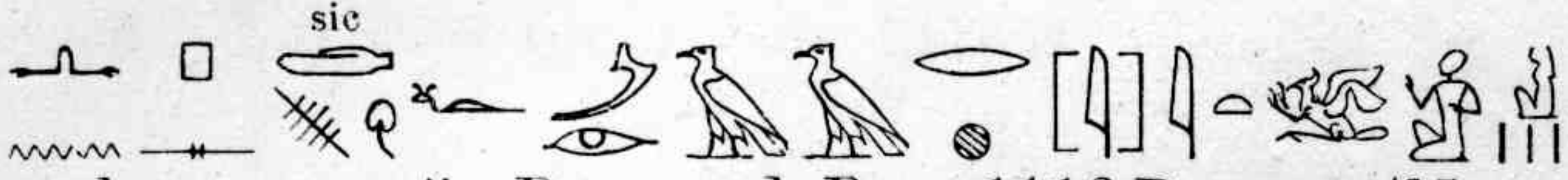
 "I will never do what she told me", *Herdsmen*/6.


(2) In other cases the time-field of the denial is separated by an interval from the moment of speaking (corresponding to the Past Tense with  *ś:f*). This occurs:



(a) When the interval is indicated by the context. Thus, in the *Prophecies of Neferrehu*, dealing with a period remote from the speaker:

¹ SETHE points out, *Verbum*, 145, that *ś:f* with future meaning is negated by .



² Contrast this ex. in the 1st pers. with , optative, in the 3rd pers., p.104 above.

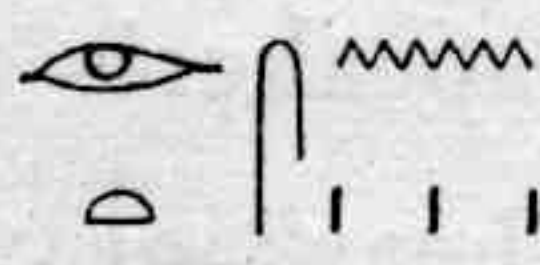
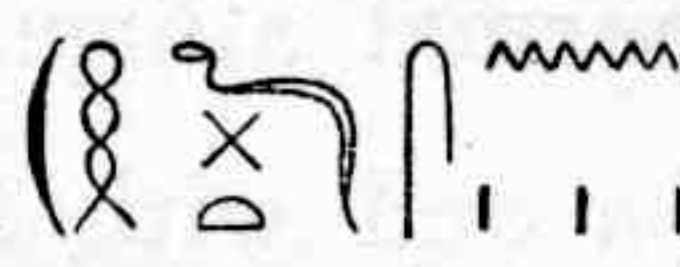
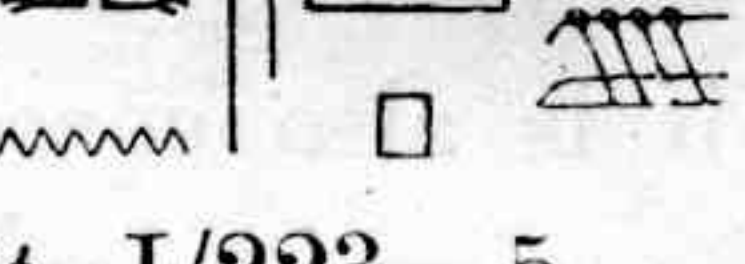
 "He (the sun) will not shine that the people may see", *Petrograd Pap.* 1116 B, recto/25.

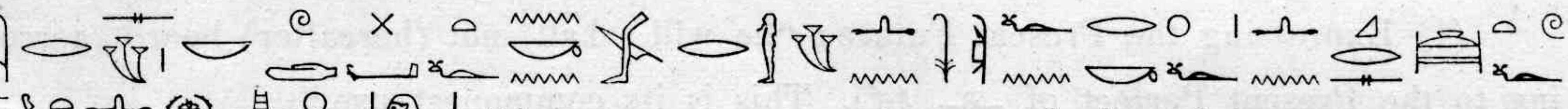
 "No one will weep for death", *Ibid.*/41 = *Cairo Ostrakon* 25224, B/13-4.


 "No one will distinguish his (own) shadow", *Ibid.*/52 = *Cairo Ostrakon*, A/9. A frequent correlative of  *s·f* in this text is *tw r sdm* "one will hear" : cf. lines 27, 34 (three times), 39, also *iw·f r sdm*, lines 28, 29, 40, 55-6.

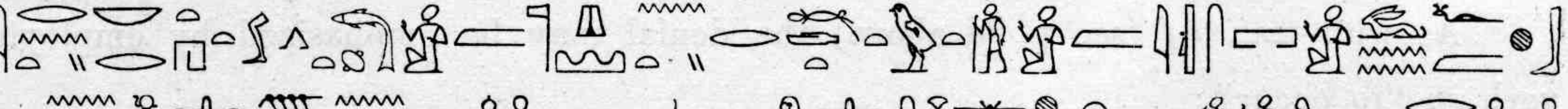
(b) When the subject, real or virtual, of the verb is described as being in the future. The subject may be the actual grammatical subject of the verb :

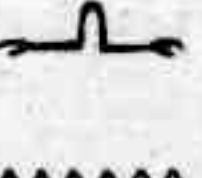
 "He who shall hear this shall not say (that) what I have said is a boast", *Urk.*, IV, 368/3; similarly with  "others who shall hear", *Urk.*, IV, 1199/15; or it may be anticipated with *ir*¹ and resumed by a suffix :

"As to (*ir*) any people — any scribe, etc., who may make a noise (? —  in this tomb, who may damage () its writing  their gods will not accept their white-loaves", *Siût*, I/223-5.

 "As to any person who may deal an injury to my statue, he shall not serve the king of his time, he shall not be buried upon the western Desert, his (natural) span of life shall not be realized upon earth", *Urk.*, IV, 401-2.


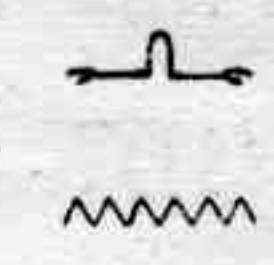
 "As to any king or any ruler who shall forgive him, he shall not receive the White Crown, he shall not wear the Red Crown, he shall not sit upon the Horus-Seat of the Living, nor the Two Goddesses be gracious to him (as (to) one whom they love", *PETRIE*, *Koptos*, Pl. 8/7-9.

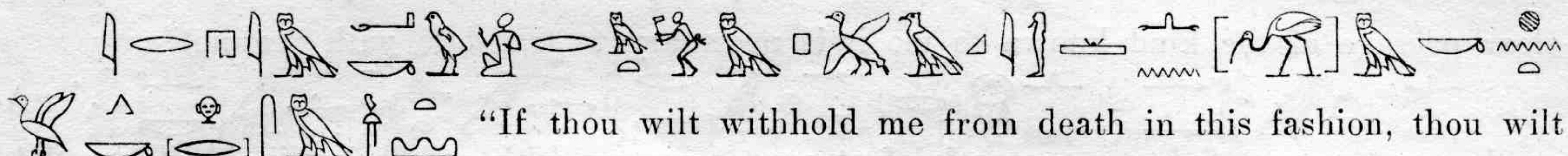
 "As to anyone who shall desecrate my corpse in the Necropolis, or who shall draw my statue out of my tomb, he shall be in the disfavour of Rē^c, he shall not receive water off the libation-table of Osiris, he shall not pass on his property to his children, for ever", *Journ. Egn. Arch.*, 2, Pl. 2 with p. 6, note 1.

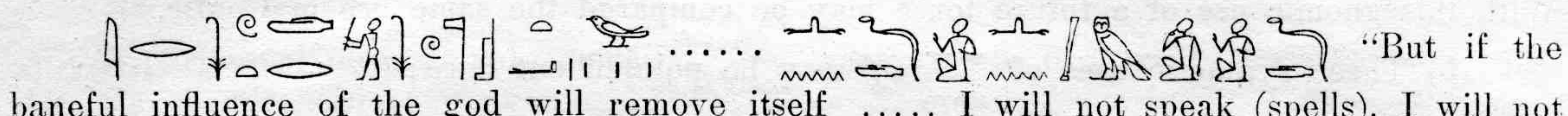
(c) Closely related to this construction is that in which  *s·f* is the apodosis to a protasis in the future tense introduced by *ir*, the grammatical subject of the protasis being

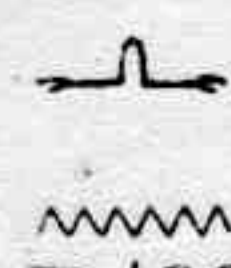
¹ For the reason see my article "Notes on Egyptian Word-Order".

an actually existent individual, and the verb of the protasis being definitely in the future tense:¹



 "If thou goest down to the Lake of Truth, the squall shall not strip off thy sail, thy boat shall not dawdle, no misfortune shall befall thy mast" (followed by five other sentences in  *s.f.*), *Peasant*, B 1/54 foll. = R/98 foll.

 "If thou wilt withhold me from death in this fashion, thou wilt not find whereupon thou mayest alight in the West", *Suicide*/49—51.

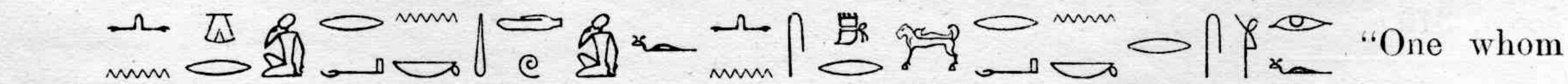
 "But if the baneful influence of the god will remove itself I will not speak (spells), I will not speak again", *Ebers*, 30/12—6.


Cf. also *Kahun*, 6/24, *Nu*, 65/10—2, *Textes Rel.*, 2, A/26—7 = B/64; in the latter  *s.f.*, expressing threats, is correlated with *s.k3.f* (A/25—6 = B/63, cf. also A/30—1 = B/68—9).²

(3) Of special interest is its employment in the Past Future Tense; *i. e.*, future, but relatively to a time-standpoint which is past to the speaker:


"I dispatched (*sb.n.i*) a powerful troop of Mezaÿ, I being on the watch to coop up (?) Teti, that son of Piopi, within Nefrusi;  I was not going to let him slip away. When I turned back the 'A'mu who had encroached (?) upon Egypt he acted like one who I spent the night in my boat, at ease. The next morning I was on him as it had been a falcon, and when breakfast-time came I overthrew him." From the narrative of Kamōse's defeat of the Hyksos: *Carnarvon Tablet*, No. 1, recto/12—4 (see *Journ. Egn. Arch.*, 3, 105). The only other interpretation of this sentence that I can suggest is "without my allowing him to slip away", *i. e.*, a construction similar to  but with insertion of the subject: for this construction, which would hardly be necessary here, see chap. XVII below, *ad fin.*



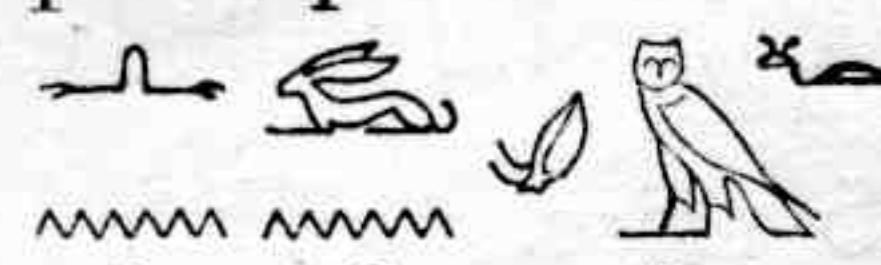



(4) It is used in gnomic statements when the non-occurrence of the event is the consequence of something which is contained in the sentence:


 "One whom thou hast made speak will (thenceforth) not be silent; one whom thou hast made to wake

¹ To be contrasted with ex. 28 on p. 114 above, in which the apodosis is  *s.n.f.*


² It may be noted here that case 2 *a* corresponds, in a strict analysis, to the Past Tense, and cases 2 *b*, *c* correspond to the Past Perfect. These distinctions are, however, hardly felt, if at all, with the future tenses in English.

oil.  Everybody says 'there is none'. | The storehouse is bare, etc.", *Admonitions*, 6/3—4.¹

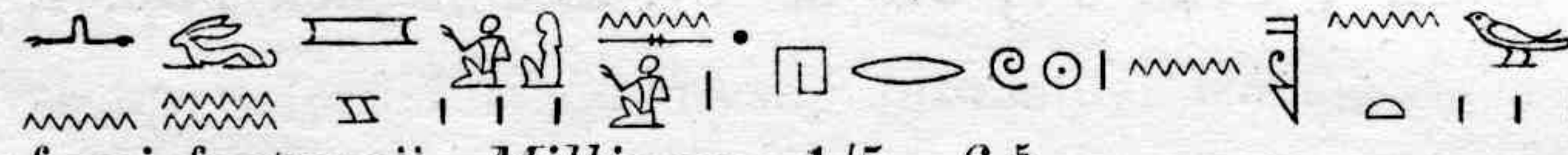
Nn wn is also found with *ś:f* as subject:² , a construction analogous to . The *ś:f* seems to have prospective meaning in the two or three examples known to me: "(that) he should hear exists not", "it is not that he should hear". It is perhaps used merely to express emphasis: "he shall certainly not hear" or the like, and  may bear the same relation to  as  to .

 "That thou shouldst die abroad is out of the question", *Sinuhe*, B/197.

 "I shall certainly not cease from bewailing thee until one reaches" *Zeitschrift*, 33, 20 (speech of a mourner at a funeral).³

 "I shall certainly not move away (?)⁴ from this marsh (in) a year of a Great Nile", *Herdsmen*/15—6.

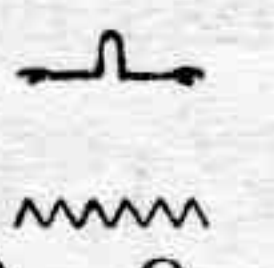

Wnn is also used in  *ś:f* meaning not "to exist" but "to be" with preposition:

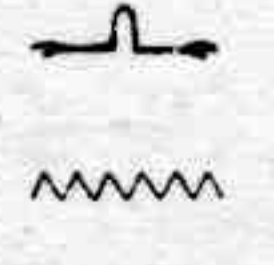
 "A man has no friends on the day of misfortune". *Millingen*, 1/5—6.⁵

 "The Heliopolitan Nome is not to be the land of the birthplace of every god", *Petrograd Pap.* 1116 B, recto/57.⁶

On *nn wn* see also the Appendix to chap. XVII below.

(7)  *ś:f* is found with enclitics after *nn*; cf. *Admonitions*, 2/8, 3/2.

(8) On some apparent cases of  *ś:f* with past meaning, which however are probably errors for  *ś:f*, see pp. 108—9 above.



The following are the verbal forms of  *ś:f* according to my material.⁷

¹ A Late Egn. parallel to this use is:  "Didst thou not say to him 'there is none', so that he went away?" *Anast.* V, 11/6.

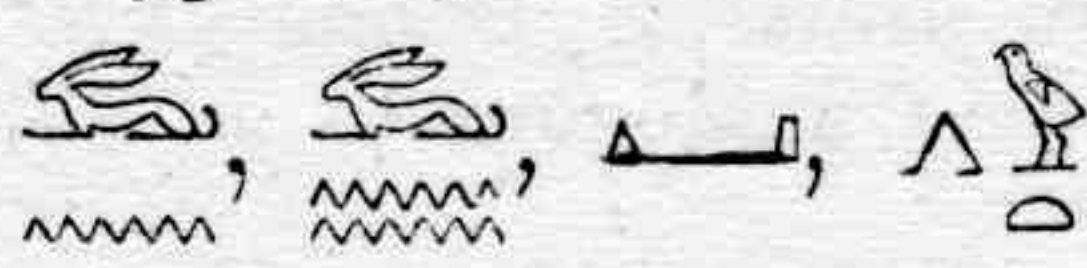
² For Late Egn. examples of this construction cf. *Wenamūn*, 1/x + 23, 2/11.

³ Erman's rendering (*loc. cit.*): "Keiner schweigt bei deinem Beweinen bis man kommt zu", is of course also possible.

⁴ *Śrwi* has elsewhere (e. g., *Ebers*, 45/18, 52/18) transitive force; possibly passive here?

⁵  also *Nu*, 8/3, 130/10 (1899 edn.) as variant of  (see p. 104 above): it perhaps has future, not optative, meaning in both places. Cf. the similar variation *Textes Rel.*, 23/21, 22, 25, 26 (noted p. 102 above) 85/129, 130, 87/98, 99, and often in the N. K. *Book of the Dead*.

⁶ An alternative is "the H. N. — the birthplace of every god — will not be on earth", but this is less probable. Have we here the negative form of sentences of the type *iw-f r śmr* "he shall be a Companion"?


⁷ Nominal subjects omitted, and these only, except with .


2 rad., 3 rad.,¹ 4 rad., Caus. 2 rad., Caus., 3 rad.


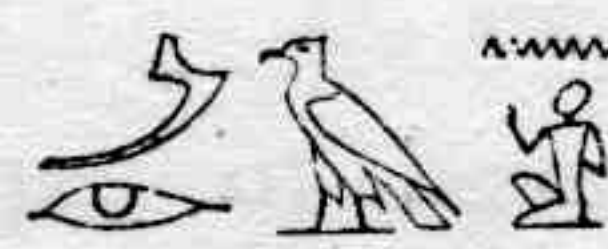
The usual forms, without endings.

II gem.

(a) Ungeminated :

 See pp. 122—4 above.

 *Peasant*, B 1/60.


 *Peasant*, R/103,  *Nu*, 85/3.


 *Ptahhotep*, 640.  *Petrograd Pap.* 1116 A, recto/107.


 *Nu*, 7/3.

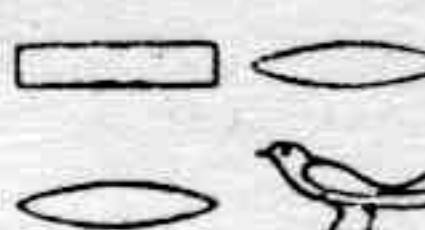
(b) Geminated :

 *Nu*, 42/11.


 *Nu*, 153 A/4.

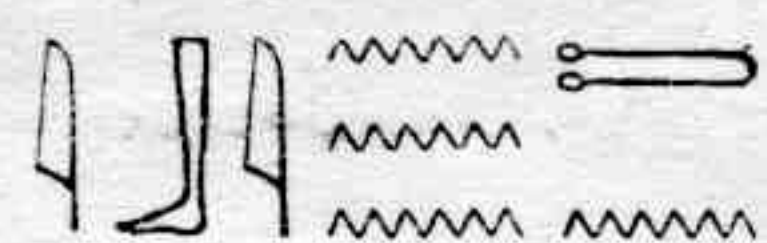
 See p. 124 above.

 *Nu*, 85/17.

 *Sinuhe*, B/258, *Siût*, I/295.


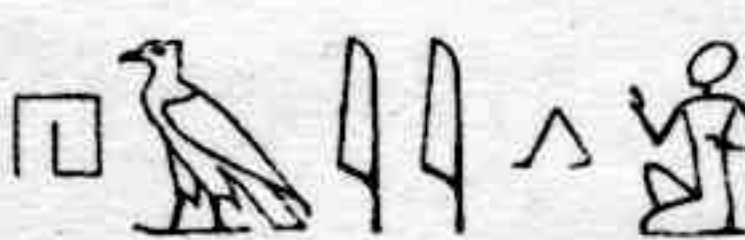
III inf.

Usually the shortest forms; no gemination before  late XVIII Dyn. Cases with final *y* or *w* :

 *Brit. Mus. Stelae*, II, 2 (uncollated).

 *Nu*, 42/11.

 *Petrograd Pap.* 1116 B, recto/41.

 *Harhotep*/537, 557.²  *Nu*, 17/79, 101.

IV inf.

Most often without ending. Cases with ending :

 *Urk.*, IV, 386/17.³




 *Nu*, 7/2—3.


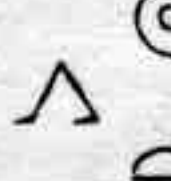
¹ Note  *Siût*, I/282, 311.

² With LACAU's collation (*Sarc.*, I, 52).


³ Cf. also  *Cairo Ostrakon* 25224, A/10 (= *Petrograd Pap.* 1116 B, recto/52).

Anomala.

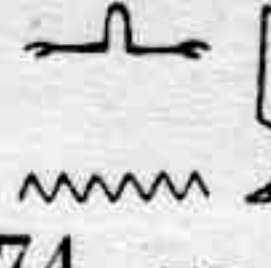

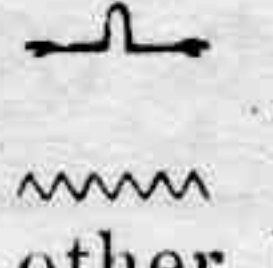

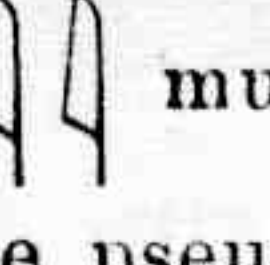


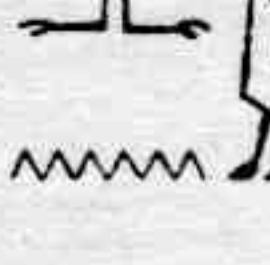
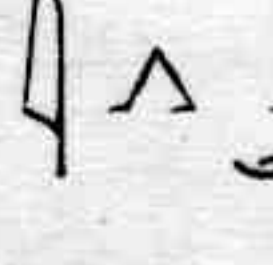

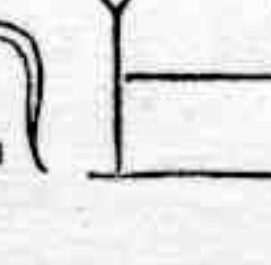

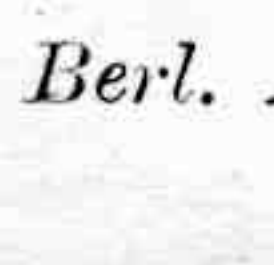
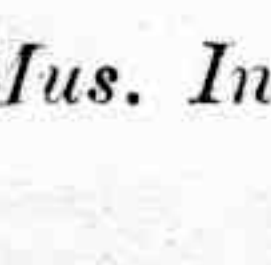
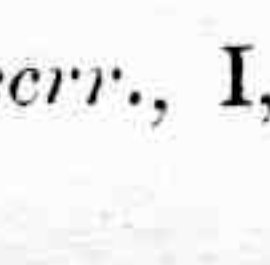
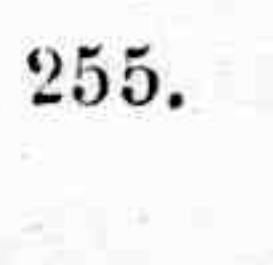





(a) "To give": always , , :— *Sinuhe*, B/198, *Peasant*, B 1/8, *Mother and Child*, 2/1, 2, 3 (twice), 12/1 (twice), 12/5 (twice), 13/1, 13/5 (twice), *Carnarvon Tablet I*, recto/13, *Nu*, 125 γ/27, 28, 29, 31, 32, 33, 137 A/50 (twice),¹ *NΔV.*, *Totb.*, I, 169/11, 12, 180/22, *Urk.*, IV, 1077/9.



(b) "To come": , : *Peasant*, B 1/57, *Nu*, 125 γ/3, 149 VI/5 (twice), VII/5.²

(c) "To bring": no example.

NOTE. For a construction  *ś·f* used to express not the future indicative but an adverbial clause: "without his hearing", see chap. XVII below *ad fin.*

¹ Actually Spell 151 *e, g, f, d*, but printed by BUDGE as part of the rubric of Spell 137 A, which ends in l. 39.

² A recurrent sentence in the Coffin Texts  (var. ) *hśf* (var. *hs*) *im·i* — *Textes Rel.*, 19/47, 80/24—5, 83/15, *Fouilles d'Assiout*, pp. 91/68, 92/74 — may contain  *ś·f* "he who (would) oppose me shall not come", in which case ,  must be added here. On the other hand ,  may be non-compounded participles and *hśf, hs* may be pseudop.: "there is no one who comes opposed to me". Cf. also the (to me) obscure               *Berl. Mus. Inscr.*, I, 255.


exx. 12 and 13. On the other hand an association with *n š:f* occurs in 16, and a possible variation therewith in sentences otherwise identical is indicated in 2; while in 18, 19 it may replace *nn š:f*. Turning to affirmative forms, *nn ir·n·f* is correlated with   in 3 and with *ir·n·i* in 16.

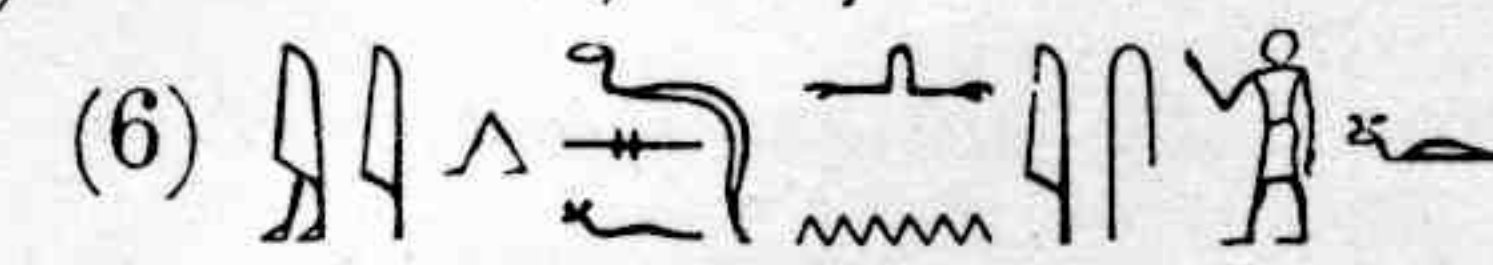
It is quite possible that some modal nuance distinguished it from its companions *n š:f*, *n š·n·f* and *nn š:f*, but what this may be is not obvious. The meaning "cannot" goes more or less well with 1—15, 18—20, but not with 16, 17; an "unreal" meaning "would not" suits 4, 5, 6, 7, 9, 12. A temporal interpretation as future-perfect is possible with 2, 6, 7, 13.

The material that I have brought together, although it is somewhat unequal in evidential value, seems to demonstrate clearly that *nn š·n·f* is an authentic finite construction; I regret that I have been able to do no more than point this out. It is tempting to fall back on the explanation that we have here an "emphatic form", that ready stand-by of the Egn. philologist in difficulties; provisionally, however, this temptation may perhaps be resisted.

The following are the Verbal Forms displayed:

2 rad., normal (9—12).	3 rad., normal (7, 13, 14, 15, 19, 20).
II gem., short form (8).	IV inf., short form (4, 18).
III inf., short form (1, 2, 3, 5, 6, 16, 17).	

 "He (my enemy) is yielded up to me, not being taken away from me¹ he is yielded up to me and has not been taken away from me he is yielded up to me, and shall not be taken away from me", *Nu*, 11.

(6)  "He who has come of his own accord, and has not been summoned", *Nu*, 40/2.

(7) = Ex. 44, p. 78 above.

(10) = Ex. 47, *loc. cit.*


(8) = Ex. 45, p. 79 above.

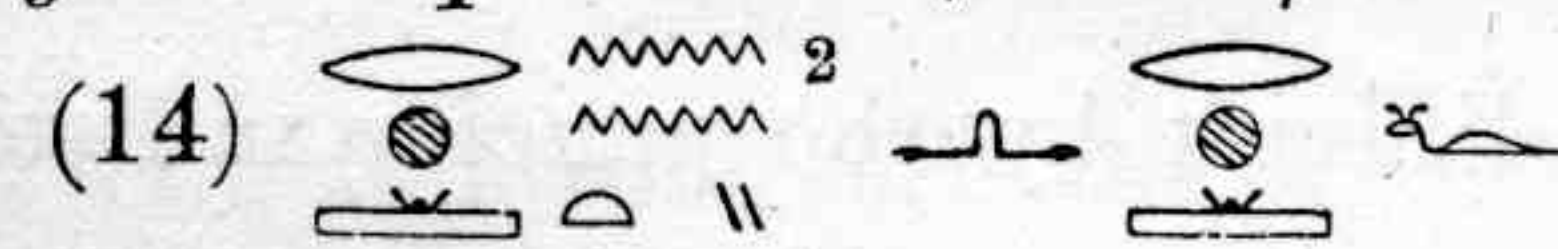
(11) = Ex. 48, *loc. cit.*

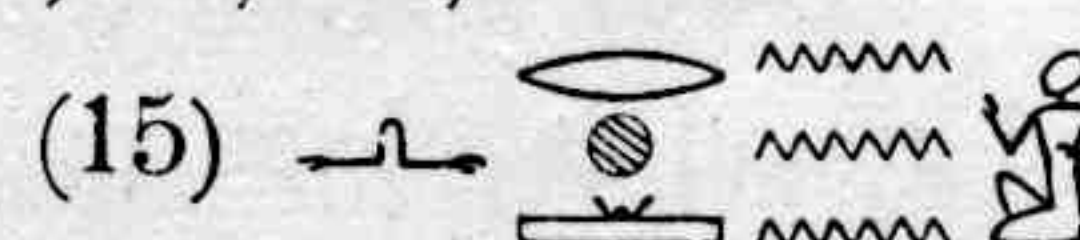
(9) = Ex. 46, *loc. cit.*

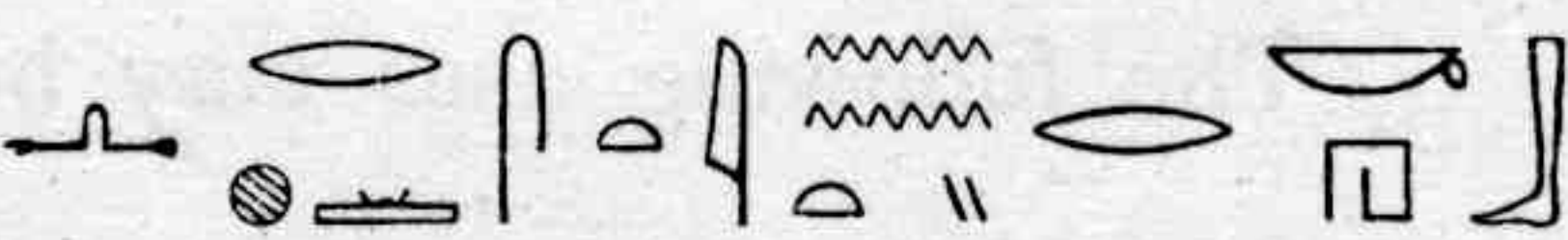
(12) = Ex. 50, *loc. cit.*

Here must be taken the comparatively numerous exx. with *rh*, in which, as often with this verb in other constructions, a past form is used, to be translated by us with the present tense ("he has not been known" = "he is not known, is unknown").

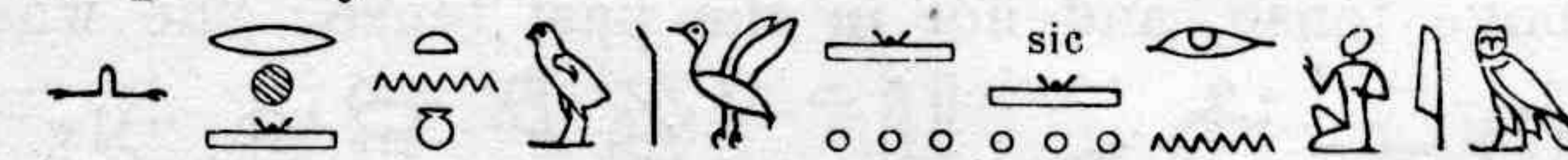
(13)  "The result which will come about is unknown", *Petrograd Pap.* 1116 B, recto/37.

(14)  "He who knows him who is unknown", *Brit. Mus. Stelae*, II, 23,


(15)  "My jurisdiction is unknown", *Beni Hasan*, I, pl. 26/148.

(16) "I know them (*st*), and so I know their names;  they³ are not known by him who would threaten (?) this child", *Mother and Child*, 15/5.

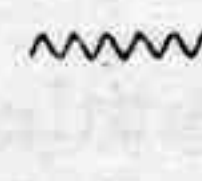
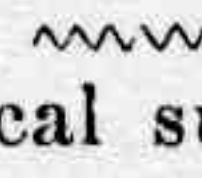
Not infrequently with *tw*, "number, quantity:

(17) "Barley and spelt are there;  the quantity that has been obtained (?) for me there | for my food by my own son | is unknown", *NAVILLE, Todtb.*, C a, 72/9—10.

(18) "There is a serpent over it;  how many have been born previously is unknown", *Nu*, 146⁴/24—5.

(19)  "The number is unknown", *Urk.*, IV, 795/10; cf. *LACAU, Sarcophages*, I, 220.

The use in exx. 1—12 corresponds to use 1 of the active *n s.f*, discussed pp. 94—6 above;⁵ that in exx. 13—9 to use 4 a of the same construction (pp. 97—8). I can see no difference between the uses, with past meaning, of *n s.f* passive and *n s.tw.f*, except that the former seems to be limited to the pres. perf. tense. In this tense they are interchange-

¹ See chap. XVII, ex. 140. ²  for , as elsewhere in this inscription.


³ The use of *st* here as grammatical subject is difficult to explain.


⁴ 145 in the original edition.

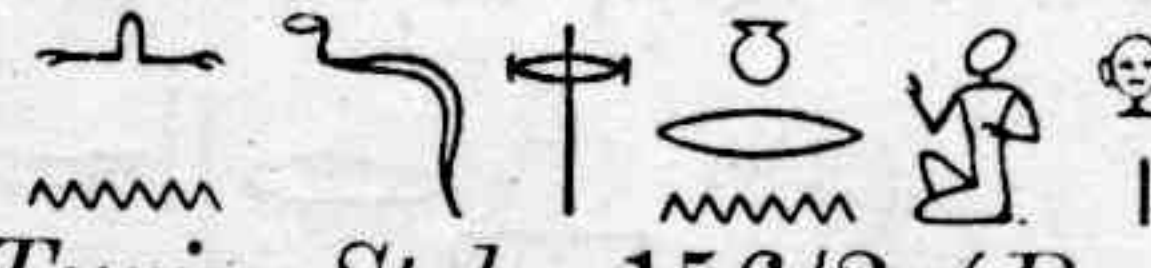
⁵ It so happens that only one ex. of *n s.tw.f* has been there given; cases are however common enough, cf. *Louvre*, C. 41/8, *Millingen* 1/9—10, *Urk.*, IV, 57/11, 58/1, 330/3, 484/9, besides those in this paragraph.

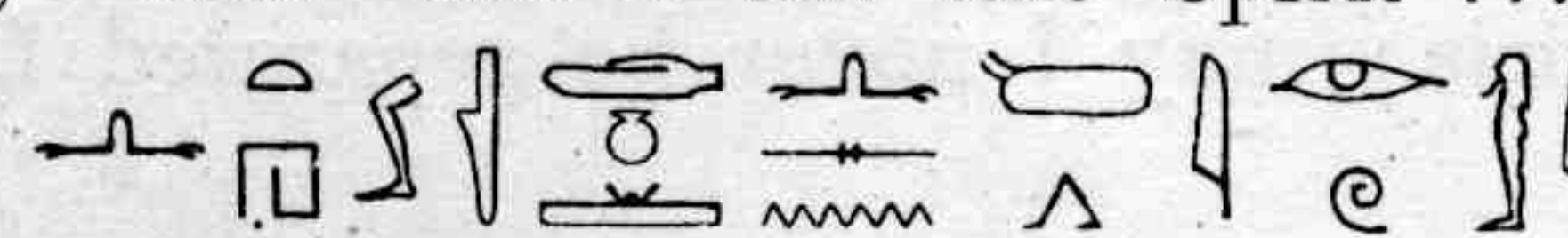
able; with ex. 2 (*n gm wn-i*) cf. *n gm-tw wn-i*, Urk., IV, 133/3, 151/3, and *n gm-tw sp-i*, ibid., 77/2, *n gm-tw sp nb hr-f*, ibid., 1024/9; with ex. 3 (*n wd ir-sn isft*) cf. *n wd-tw irt mnt iri*, Westcar, 8/17; ex. 9 (*n ity-f*) has variants *n it-tw-f* (loc. cit.); with exx. 13—9 cf. *n rh-tw bw sm-n-f im*, Westcar, 4/7; ex. 17 (*n rh tnw*) has the variant *n rh-tw tnw* NAVILLE, *Todtb.*, L c, 146/15—6.

B. Expressing the PRESENT Tense: "he is not heard", etc.

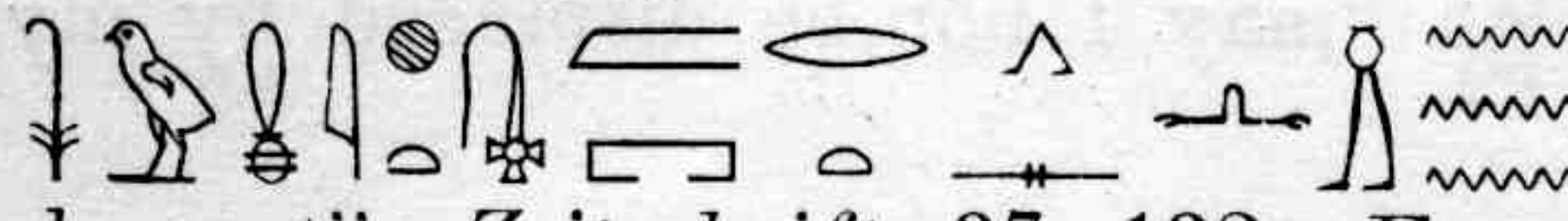
(20)  "A child is not struck when with its mother, or a humble man when with his wife", *Siût*, IV/33. The peaceful condition of the region is being described.


(21)  "His (the King's) messenger is not impeded throughout the lands", *Urk.*, IV, 138/10,

(22) "I have done good upon earth; I have no fault;  my name is not discussed (?) regarding any evil deed", *Turin Stela 156/2 (Rec. Travaux*, 4, 131). The text continues: "I rejoice (*h^c.i*) in speaking truth, I know (*rh-kwi*) how excellent it is", etc., which speaks for the intention of the present tense in this example.


(23, 24) "Now that I am this Spirit I am 'equipped' (*cpr*) as though I were upon earth;  my character is not impugned, my nature is unsurpassed (?)", *Urk.*, IV, 547/11—2.


In the two following exx. "cannot" seems to be intended:

(25)  "He is like fire when it breaks out and no water can be got", *Zeitschrift*, 37, 132. From a rather late (Ramesses II) Mid. Egn. text coloured with Late Egn.

(26) "Wind and water report all that he does;  so see, his deeds cannot be unknown", SETHE, *Einsetzung*, 6. Cf. *hr n hm-n-tw irt-f* "for his deeds are not unknown", *ibid.*, 7.

The next two are obscure but interesting cases:

(27)  "I am the joyful one; no time is found having its action against me (?)", NAVILLE, *Todtb.*, C a, 42/22.

(28) "Thou art not afraid of him who solicits it of thee;  his brother cannot be (?) brought against thee (as witness?) in the middle of the street", *Peasant*, B 2/64.

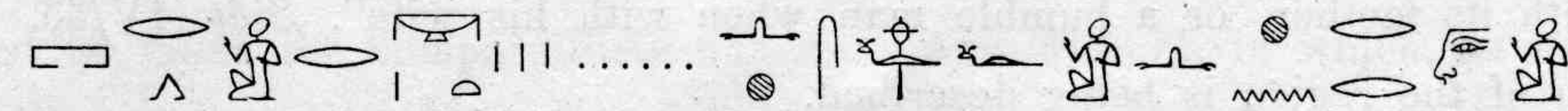
Exx. 20—4 seem to correspond to use A of *n s-n-f* discussed pp. 110 foll. above; exx. 25—6 to use 5 of *n s-f* active, pp. 100—3 above. In no case known to me is the time-field clearly that of the Synchronous Present (cf. use 4 b of *n s-f* active, p. 99 above).

C. Expressing the FUTURE (Optative?): "may (?) he not be heard".

All the cases of this use that are known to me are from the religious texts. It seems probable that an optative meaning is intended, and the following exx. are therefore translated accordingly.


In the M. K. Coffin Texts the Old Egn. gemination of *śf* passive sometimes survives in this use:

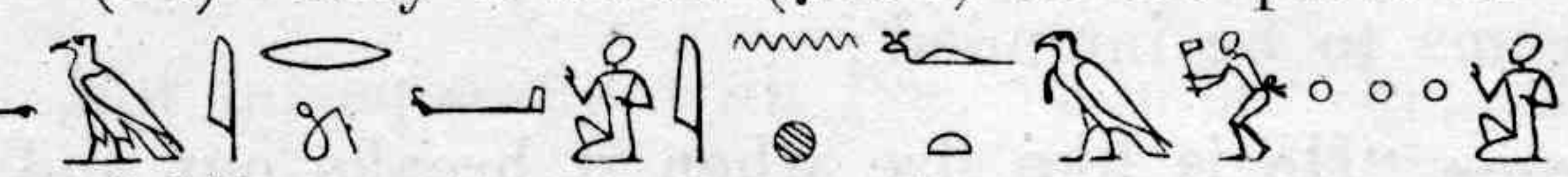
(29)  "May my head not be taken away from me after it is cut off", *Harhotep*/371, cf. 368.


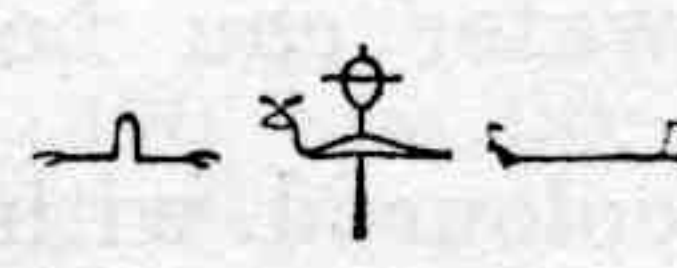
(30, 31)  *m irw-i ni Hp, m irw-i ni šh 'pr*, "I will go up to the,, may I not be turned away, may I not be refrained in my attributes of Nile, in my attributes of an 'equipped Spirit'", *Textes Rel.*, 19/26—8.¹

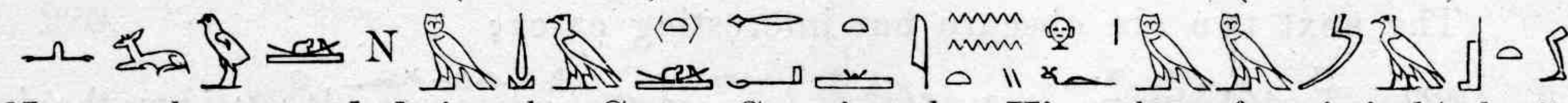
(32)  "I am a knife (?), may my speech not be frustrated, may I remove the impediment", *Textes Rel.*, 49/12—3.

Exx. without gemination, later than the M. K., are:

(33) *Htm-kwi m rdw pr m Wširi*;  "I am provided with the flux which has come forth from Osiris; may I never be separated from it!" *Nu*, 149, XIV/11.²


(34) "May I dwell (*hms-i*) in the place in which I may desire to be as a living soul;  "may I not be displaced by my enemies", *Nu*, 52 b/9.

(35, 36) "Nu's abomination is strife, there is no  with him;  may N. not be turned away from Re', may he not be driven back by Him-who-is-active with-his-hands; | N. shall not go (*nn šm N.*) into the Valley of Darkness", *Nu*, 130/8.

(37) "I shall not be stranded (*nn iw.tw-i*) I shall not be driven back (*nn šn'.tw-i*) from the Horizon;  may N. not be stranded in the Great Crossing by Him-whose-face-is-in-his-lap", *Nu*, 130/18—9.

In so far as this use is really optative, it corresponds to use 6 of *n śf* active, discussed pp. 103—5 above.

Other occurrences of *n śf* passive will be found *Textes Rel.*, 19/18, 59/3—4, PETRIE,

¹ The parallel passage *Fouilles d'Assiout*, pp. 69—70, has however  The geminated passive *śf* was evidently obsolescent at this time.

² Parallel texts *NAV.*, *Todib.*, have however *nn śfh-i*, "I not being separated" (cf. chap. XVII, ex. 140).

Denderah, 37*b*/392, 395, 37*c*/418, *Zweiwegebuch*, 15/8, 16, *Nu*, 144 VII/9, 154/19 (?) and perhaps *Admonitions*, 7/14.¹

There can be little doubt that *n š:f* passive is an obsolescent construction in Mid. Egn. Although common in Old Egn.,² it is comparatively rare later, and of the Mid. Egn. occurrences known to me, two-thirds are from religious texts. *N š·tw·f* and *n š·n·tw·f*, which are as good as non-existent in Old Egn.,³ have taken over most, if not all, of its functions.


Some possible cases of a subjectless use of this construction are discussed in chap. XXIV.

The following are the Verbal Forms occurring in *n š:f* passive, in my material:⁴

2 rad.

The usual forms, without ending or gemination: 3, 13—19, 22, 26, 34.

II gem.

 *Textes Rel.*, 59/3.

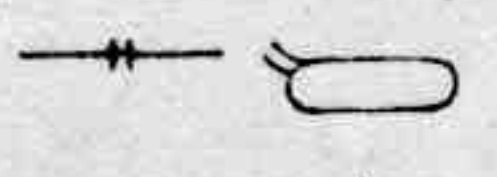
III inf.⁵

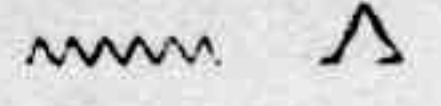
 37.

 4,  7,  8,  9,  7.



 1.

 12.

 24.

 20.

 20.

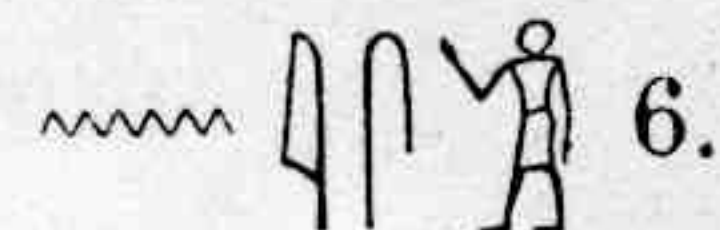
 27,  2,

 23.

3 rad.

(a) Ungeminated:

 *Textes Rel.*, 59/4.

 6.

¹ An apparent occurrence of an abnormal *n š:f* passive, namely  , *Ptahhotep*, 231 (Prisse), is almost certainly to be emended to .

² There are about as many occurrences in the *Pyramids* and *Urk.*, I, as in the whole of the Mid. Egn. texts drawn on in these *Studies*.

³ *N š·t(i)·f*, *Pyr.*, 2205; *n š·n·t(i)·f*, *Pyr.*, 462*b*; I know no other certain examples.

⁴ The numbers after the forms refer to the exx. above.

⁵ Forms of this class are here given with their pronominal suffixes where they have these.

5.

Textes Rel., 59/3.

PETRIE, *Denderah*, pl. 37b/392; 30, 31, footnote.

Zweiwegebuch, 15/8; PETRIE, *Denderah*, 37b/395; 30, 31, footnote; 35, 21; *Nu*, 144 VII/9.

36.

(b) Geminated:

29, PETRIE, *Denderah*, 37c/418.

31.

30, ^{sic} *Textes Rel.*, 19/18, 32.

IV inf.

Zweiwegebuch, 15/16.

Nu, 144 VII/9.

Caus. III inf.

33.

Anomala.


(a) "To give": 10, 11.



(c) "To bring": 28, 25.

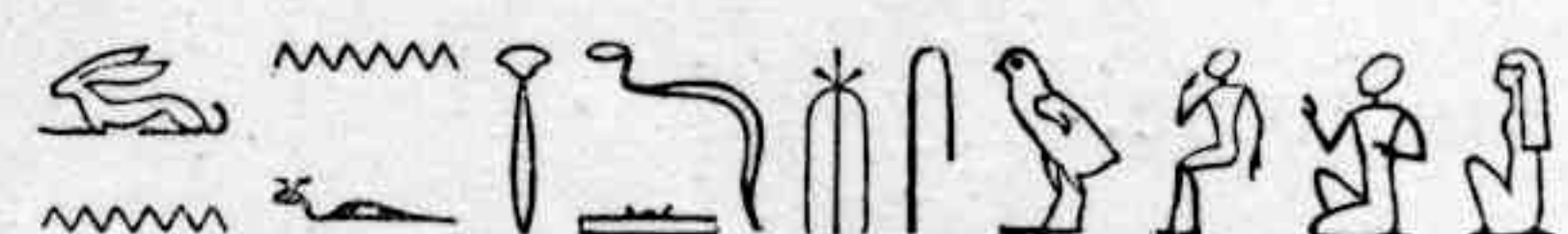
CHAPTER XVI.

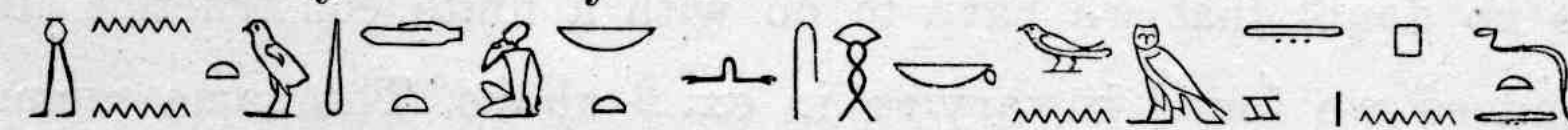
IN MIDDLE EGYPTIAN.


Some occurrences of this construction have been discussed by ERMAN in *Zeitschrift*, 46, 104 foll.¹ I venture on a fresh treatment of it here, as I take a somewhat different view of its nature, in the light of some new examples.


ERMAN (*loc. cit.*) takes the view that in *šdm·n* and its correlative  *šdm·n* we have to do with participial forms used adjectivally: "which can be heard", "which cannot be heard". Certain cases of the negative construction occur, however, which he overlooked, and in which it is impossible to deal with it as anything but a finite form, *e. g.*:

(1)  "If (things) come out of the storechamber, they do not (cannot?) go back", *Ptahhotep*, 482, Prisse; L¹ has the variant writing . Here *n* 'k·n must be an apodosis; the text continues with a new sentence: "it is about divided food that one is covetous".

(2) "As to him on whose behalf this book is made,  he is flourishing, and his children are flourishing; he does not become needy(?)", *Nu*, 125 γ/50—1. The NAVILLE, *Todtb.* texts (*Nachschrift*/7) show the following variants: *n ht3·n*: *n hkr·n*: *n hnt3·n·f* (twice): *n ht3·n·f*: *n hnt3·f*: *n sk rn·f*: omission of the phrase. In all cases the text continues *wnn·f m mh·ib* etc., "he is a confidant of the King". We thus see the occurrence of *n š·n* supported by some texts, varying in others with *n š·n·f* and *n š·f*.


(3)  "If one practises every word (of the Ancestors) it does not perish from this land for ever", *Ptahhotep*, 512—4 (Prisse).

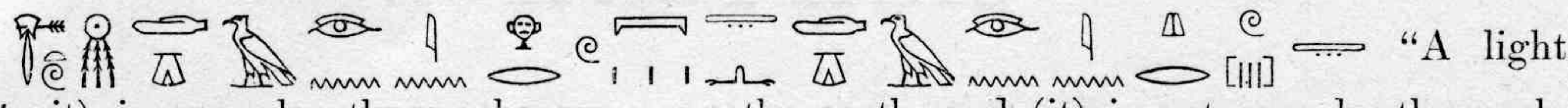
(4)  "It is the ʕ that creates them (the worms); they do not die by any remedy", *Ebers*, 19/17—9. To take *n mwt·n* as attributive to ʕ, separated as it is by *kmy* (*kmy?*) *št*, is difficult.

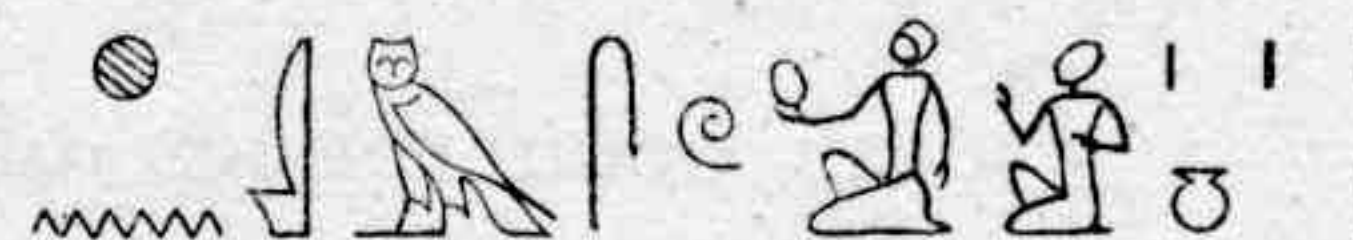
Turning now to ERMAN's examples of  *š·n*, we shall find that to take them also as finite is quite possible — indeed necessary, when we recall (what was not clearly

¹"Ein altes Verbaladjektiv"; cf. also *Gramm.* (1911), 397.
Gunn, *Studies in Egyptian Syntax.*



understood when ERMAN wrote) that where *we* use a relative construction to qualify an undetermined noun, Egn. uses a finite one: *w^cb sdm.f* "a priest who hears".

(5) "I know how to make *imyt*:  things, which are (*lit.*, they are) inlaid(?)¹ without letting fire melt them, and which (*lit.*, they) do not wash away through water either", *Louvre*, C. 14/11—2. Some sort of mineral inlay seems to be in question. *I^c* here may be passive, as in exx. 6, 9 below, or possibly intransitively used: "wash away".

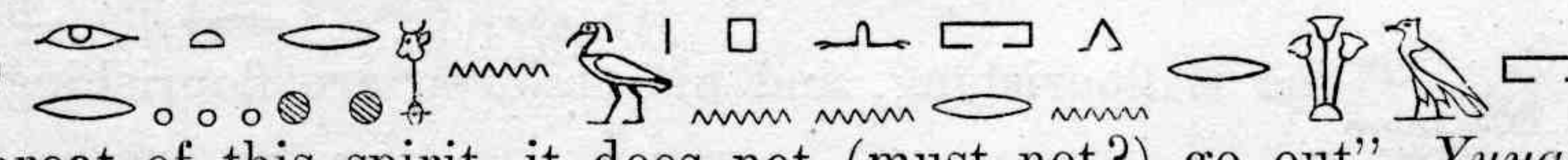
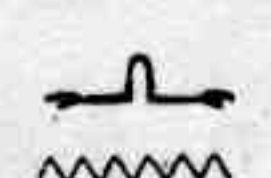

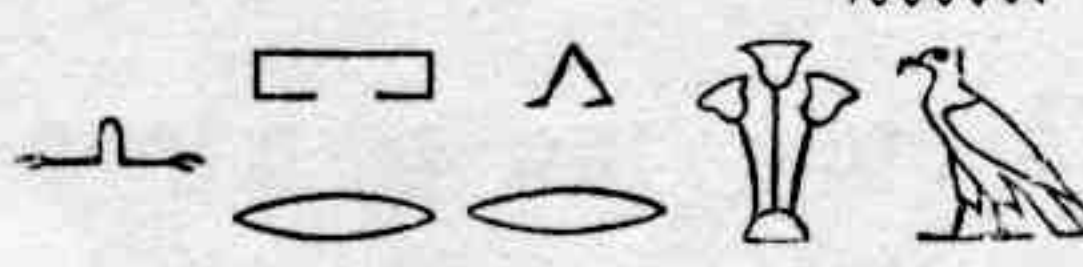
(6)  "A light, which (*lit.*, it) is seen by those who are over the earth, and (it) is not seen by those who are under the earth", Tomb of Zanofer at Thebes (SETHE's copy), ap. ERMAN, *loc. cit.*

(7) "To whom shall I speak now? One's fellows are evil;  the friends of the present, they do not love (one)" or, "they are not loveable". *Suicide/104*.

The same view holds good of the following new exx.

(8) "If thou examinest a man suffering from such-and-such symptoms, then say regarding him:  it is the *shw^s* of his *stt*; it does not go down to his *bas-ventre* (?) from his *stt*." *Ebers*, 37/19—20. The parallel text 38/19—20 has  *nphw.f* (see chap. XXIV, ex. 27, below).

(9)  "Repeat (only) a matter that has been seen, and is not (merely) heard", *Ptahhotep*, 353. Obscure context; rumour seems to be the topic.

(10)  "That which is made for the throat of this spirit, it does not (must not?) go out", *Yuya*, 101/1, with characteristic writing of  for . Somewhat obscure; an amulet is in question. *Nu* has here  exactly the same variation as in ex. 8 above (see chap. XXIV, ex. 28, below). The construction of the sentence resembles that of ex. 7.

There can thus be no doubt that we have to do with a finite construction like *n s.n.f* and *n s.f*, with which indeed we found it varying in ex. 2 above. The same seems to hold good of the correlative *s.n.*²

The following features of *n s.n* emerge from these exx.:

1. Like *n s.n.f* it expresses the Imperfect Tense; all the above instances are in the present.

2. It is used both in the Active-Intransitive (1, 2, 3, 4, 8, 10) and in the Passive (5?, 6,

¹ Read *h33.tw.ni*? *H3* seems to be used here transitively, as frequently.

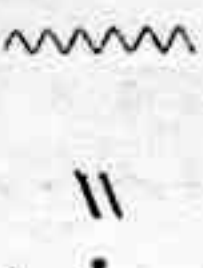
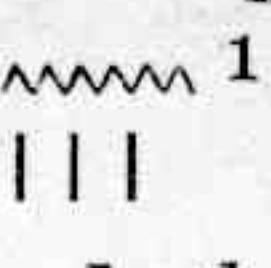
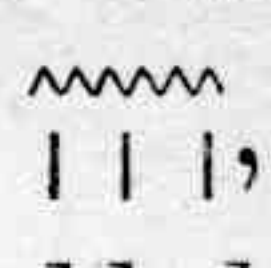
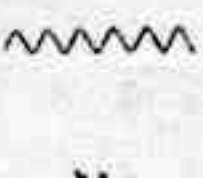
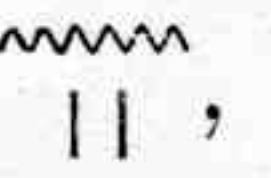
² It is quite possible to divide *Serpent/130—1* thus: *hpr-n r-s nn wi hn^c; im-ni, nn wi m hr-ib-sn*, "it befell that I was not with (them; *hn^c* used adverbially); they were burning, and I was not in their midst".



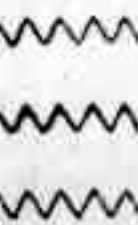
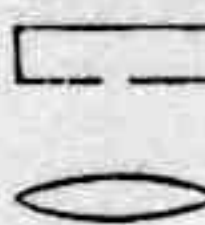





7?, 9) voices. Whether this double use is marked by a distinction of forms cannot at present be said; but it shows that we have not to do merely with a subjectless use of *n s·n·f*.

3. In all cases it refers back to an antecedent, though the latter may be only implied (1); it thus seems, like the pseudoparticiple 3 pers., to be a “pronominal” verbal form.

4. It is used only in the third person.

5. It is used without distinction of gender or number, the antecedent may be masc. sg. (2, 4, 9), fem. sing. (3; 6—*stwt*), masc. pl. (7, 8), fem. pl. (5; 10?).

Finally, it is quite possible that we should call it, not the *n s·n*, but the *n s·ni* construction. It is written with  in ex. 7 (and also in the affirmative *Im·ni*, Serpent/131), and it is a curious point that in ex. 5 the final element is both times written ¹ not , with two strokes centred under ; the sculptor evidently first put , and then added another stroke, giving a writing with three strokes (plural determinative) like the L^I variant of ex. 1.

As to the Verbal Forms: the verbs III inf. show the shortest form,    5;   10;   7;   8; the other verbs show nothing noteworthy.

¹ From personal inspection of the stone; correctly copied in LEPSIUS, *Auswahl*, Pl. 9.

CHAPTER XVII.

THE USE OF THE PREDICATIVE $\overline{\text{nn}}$ IN MIDDLE EGYPTIAN.

By the Predicative *nn* I mean the word *nn*, meaning "not" in the pregnant sense, i. e., "non-existent", used:

(a) As Predicate in a Negative Non-verbal Sentence: *nn hrd.f* "a child of his is non-existent"¹, *nn hrd m pr.f* "a child is non-existent in his house";²

(b) As Predicate-equivalent³ in a Negative Adverbial Clause: *nn hrd.f* "a child of his being non-existent", *nn hrd m pr.f* "a child being non-existent in his house",

The former of these two uses may conveniently be regarded as the primary or original one, and I shall therefore give it the chief place in this chapter.

I. $\overline{\text{nn}}$ as Predicate in a Non-verbal Sentence.

The Predicative *nn*, regularly written $\overline{\text{nn}}$,⁴ always precedes its subject, being separable therefrom only by an enclitic⁵ or dative *n* + suffix, and predicates the simple state of non-existence. Being a predicate, it cannot be removed from the sentence to which it belongs (and which I call the Negative Non-verbal Sentence), without the latter ceasing to be a sentence.⁶ In this it differs essentially from the $\overline{\text{nn}}$, later $\overline{\text{nn}}$, of Negatived Non-

¹ I employ this cumbersome word to lay stress on the fact that *nn* is in these uses by no means a mere particle.

² It is perhaps questionable whether the original meaning of such sentences is "{a child in his house} is non-existent", or "a child is non-existent, (namely) in his house", i. e., whether *hrd m pr.f* is to be regarded as all subject to *nn*, or whether *m pr.f* is a qualification of the absolute denial *nn hrd* "a child is non-existent". In practice this distinction matters little: in what follows I shall assume the latter view.

³ By "Subject-equivalent" and "Predicate-equivalent" I mean the elements of a non-finite clause which are equivalent or analogous to the Subject and Predicate of a sentence.

⁴ The Old Egn. form of this word, namely $\overline{\text{nn}}$, survives sporadically in the early M. K.: see especially *Cairo Stela 20512/5* (early part of XI Dyn.). On some later occurrences see below, chap. XXV, 3.

⁵ Cases with enclitics: *j*, ex. 67; *ms*, ex. 11; *r.f*, ex. 25; *swt*, ex. 10, 15 (155 in adverbial clause), below.

⁶ In many cases, especially when the subject is not a pronoun or demonstrative and an adverbial extension follows, what remains after *nn* has been removed looks like a sentence: thus *nn bin m ib.f* "evil is not (= non-existent) in his heart", minus *nn* leaves *bin m ib.f*, in which, as it stands, *bin* might be taken as

verbal Sentences; this, if removed, leaves the sentence grammatically complete, only with a different meaning: e. g. $n nt.f pw m m3't$, “{it is he in truth} not”, cf. the exx. chap. XX below.

Nn satisfies all the requirements of an adjectival predicate¹, as the following sentences, in which it is interchanged with nfr , “good, happy”, will show:

Nn } $\acute{s}w hn\acute{s}n$, “he is { not } with them”.
 Nfr } { happy }

Nn } $n.k \acute{s}t$, “it is { not } for thee”.
 Nfr } { good }

Nn } $rn.f$, “his name is { non-existent””.
 Nfr } { good””.

Nn } $rh dt.f$, “he who knows his form is { non-existent””.
 Nfr } { happy””.

The predicative nm is the commonest negative word in Mid. Egn. Sentences containing it may be used for any tense: $nm hrd.f$ will mean “he has no child” unless another tense is imposed on it by the context, in which case it serves equally well for past or future.²

(1) $Nn wh3 m hr-ib.\acute{s}n$, “a fool was not among them”, *Serpent/100—1*.

(2) $Nn tnt nt hm.i r ntr$, “a difference between my Majesty and a god³ is non-existent”, *Urk.*, IV, 164/16.

(3) $Nn sh3w.f hr tpw-t3$, “the memory of him shall not be with those who are on earth”, *Siut*, III/69.⁴

Sentences containing predic. nm seem to be in all cases indicative, stating a fact; they are not used conditionally or temporally. As will be shown below, they may function as noun-clauses.

subject to $m ib.f$ predicate: “evil is in his heart”. To do this, however, is to confuse two distinct types of non-verbal sentence, in which a part ($bin m ib.f$) of the one is graphically identical with the other. — The same remarks apply also, of course, to such a verbal sentence as $wn bin m ib.f$. — It is doubtless this confusion, as I regard it, that has led grammarians to treat nm in this use as a mere particle negating non-verbal sentences — $nm \{bin m ib.f\}$, “{evil is in his heart} not”: cf. ERM., *Gramm.* (1911), § 515; SETHE, *Nominalsatz*, § 8; VOGELSANG, *Kommentar*, pp. 116, 192—3. They are thus obliged to regard $nm hrd.f$ (a type of sentence which is omitted from SETHE’s *Nominalsatz*) and $nm hrd m pr.f$ as two quite different types of sentence: they are not more different than $nh ni.\acute{s}wt$ and $nh ni.\acute{s}wt r nh$.

¹ Non-existence bring an absolute quality, nm cannot take the enclitic wi “how!” frequently appended to adjectival predicates.

² In this article I leave entirely out of account the specifically future $nm s.f$ construction (dealt with in chap. XIII above), which is very likely also a non-verbal sentence: “{he will hear} is not”, see chap. XXVI below. I do include, however, other cases in which a $s.f$ (not having future meaning) is subject-equivalent to predic. nm in adverbial clauses; see pp. 159—60 below.

³ Literally, “the difference of my Majesty from a god”.

⁴ For a more explicit expression of the future see ex. 105 below.

(15) *Nn swt irt.fī st dr rk grg tswi.fī*, "now there is (and has been) no one who could do it since the reign of him (Rē^c) who peopled his two lands", PIEHL, *Inscr. Hgl.*, III, 78/2—3.

H. A Relative Construction:

(16) *Nn hnt.n.sn*, "that which they have commanded is not", *Admonitions*, 8/14.

(17) *Nn it.n.i ist.f*, "He whose property I have taken away is not", *Siût*, III/9.

I. An Infinitive. Apparently only in one special construction, namely with *n* + suffix: *nn n.f sdm*, apparently meaning "hearing concerns (or, avails) him not":¹

(18) "I am not weeping for that child-bearer; *nn n.s prt m Imnt r kt hr t3*, coming forth from the West concerns her not more than another woman (who is) upon earth!" *Suicide*/77—8.²

(19) "Feast on thy goods in joy! *nn n.k hnln r.k*, holding back avails thee not!" *Admonitions*, 8/6.

J. A *s.f*, not prospective; known to me only in:

(20) *Nn n.f rdi.i*, in damaged context,³ *Kahun*, 3/26. This resembles the two preceding exx. in containing dative *n* + suffix immediately after *nn*, and is perhaps a development, by inclusion of the verbal subject, of the construction *nn n.f sdm*. Meaning, perhaps "it avails (or, concerns) him not that I give (or, cause)" (lit., "{I give (cause)} is not for him").

K. To these may be added, for completeness' sake, *pw*, which, however, is found to my knowledge in only one rather late document:

(21) *Nn pw ky hpr mi kd.k*, "another who has existed in thy likeness is non-existent", *Inscription Dédicatoire*/59.

(22) *Nn pw s3.i ir irt.n.k dr R^c*, "a son of mine who has done what thou hast done is non-existent since (the time of) Rē^c", *ibid.*/64.

These two exx. are of importance as showing that in the XIX Dyn. *nn* was still regarded as fully predicative.

These subjects are found in the following combinations:

A. Subject + genitive, and namely:

α. Subject + suffix:

(23) *Nn sn.nw.i*, "my equal is not", *Textes Rel.*, 55/11.

¹ In Late Egn. this construction, then not uncommon (cf. GARDINER, *Admonitions*, p. 63), occurs in adverbial clauses. Somewhat similar is the Coptic $\overline{m}\overline{n}\overline{t}\overline{q}\overline{c}\overline{w}\overline{t}\overline{m}$ discussed by SETHE in *Zeitschrift*, 57, 138.

² A third ex. possibly *Suicide*/39—40, where the most probable restoration of the text is *ir sdm n.i bi.i n[n n.]i [b]t3*, "if my soul will listen to me, forsaking (him) will not (any longer) concern me" (?). This may be the same *bt3* as that discussed by GARDINER, *Admonitions*, 108; the forcible-action determinative here need not be an objection.

³ I read *pht* at the beginning of the line.

(24) *Nn mšw.f*, "his children are not", *Peasant*, B2/100.

(25) *Nn r.f snti.f m t3w nbw*, "indeed, one comparable to him is not in all the lands", *Berlin Mus. Inscrr.*, I, 265.

β. Subject + noun in indirect genitive:

(26) *Nn drw mnmnt nbt*, "there is no limit of any (kind of) cattle", *Sinuhe*, B/84-5; cf. *nn drw irt.n.f*, "there is no limit of what he has done", *Amada Stela*/7.

γ. Subject + noun in indirect genitive:

(27) *Nn ts ni iw-mš mmi*, "there is not a sentence of falsehood therein", *Urk.*, IV, 835/14: cf. also ex. 2 above.

B. Subject + a word or words in apposition:

α. "Adjective":

(28) *Nn hrw šw m irt.f*, "there is no day free from its duties", *Nu*, 42/23-4.

(29) *Nn is-ib dnš šhr ht*, "there is no light-minded person heavy in temperament", *Peasant*, B1/209.

Nb is often used to strengthen the denial:

(30) *Nn iht nbt dwt im-š*, "there is not any evil thing in it", *NAVILLE, Todtb.*, 110, introd./19.

β. Participle:

(31) *Nn isft prt m ri.i*, "there is no sin which has come out of my mouth", *Brit. Mus. Stelae*, I, 47/ult. (collated).

(32) *Nn ntr smh ir.n.f*, "there is no god who forgets him whom he has made", *Urk.*, IV, 943/17.

(33) *Nn w^c tm spr n.f*, "there is not one who does not reach it", *Proc. Soc. Bibl. Arch.*, 35, 168.¹

γ. *Šdmti.fi* form:

(34) *Nn ntr nb snti.fi iht im.k*, "there is not any god who will dispute property with thee", *Textes Rel.*, 86/15, 19.

δ. Relative Construction:

(35) *Nn dwt irt.n wi.i*, "there is no evil that my hands have wrought", *Brit. Mus. Stelae*, I, 47/ult. (collated).

(36) *Nn šw3w iry n.f mitt*, "there is no poor man for whom the like has been done", *Sinuhe*, B/309. Cf. also ex. 7 above.

C. A Finite Verbal Form:

α. *Šdm.f*. In three of the seven cases known to me this constructions seems to have customary meaning, and thus in a sense to form paradigm with *iw.f š.f*:

¹ For this use of the double negative cf. *nn ist tmt.n.i ir mnw im-š*, "there is no place in which I have not made a memorial", *Louvre Stela C.* 15/3; *nn mdt tmt.n.f rk šl*, "there is no matter that he has not comprehended", *Urk.*, IV, 1074/5.

(37) *Nn ȩt št3-t(w)·ś r·i*, "there is no office which is kept secret from me", *Louvre Stela C. 168/3*.

(38) *Nn hpr m·f¹ rwi·f hr[w] kśnt*, "there is no *Tüchtiger*¹ who runs away on the day of misfortune", *Suicide/9—10*.²

(39) *Nn mitw·i sp·f*, "there is no equal of mine who (still) survives", *Textes Rel.*, 55/16.

In the other three cases the *ś·f* has evidently final meaning, being dependent on the sentence formed by the two first words:

(40) *Nn r̄k šs̄·f· nn dnd dii·f r̄i* "there is no discerning man, that he might understand; there is no indignant man, that he might speak out", *Admonitions App.*, verso/3—4.

(41) *N(n) kr̄ht dii·ś nrw*, "there was no snake-spirit, that she might inspire awe", *Urk.*, IV, 386/7, with archaic (?) writing $\text{—}\overline{\text{m}}\overline{\text{m}}\overline{\text{m}}$.

(42) *Nn it·f, dii·f św·*, "he has no corn, that he might give it", *Petrograd Pap.* 1116 A, recto/76.

β. Pseudoparticiples. This construction falls into two classes:

With general subject:

(43) *Nn mśy św*, "there is no one who is born wise", more literally "one who has been born he being wise, is non-existent", *Ptahhotep*, 41.

(44) *Nn wšt šwti im·f*, "there is no way void of him", more literally "a way, it being void of him, is non-existent", *Leyden Pap.*, I 350, 2/18.³

With pronominal, i. e., particular subject:

(45) *Nn śt 3h*, "it is not profitable", *Ptahhotep* 291, also *ibid.*, 452, *Petrograd Pap.* 1116 A, recto/48 (with Moscow variant *nn śt 3hw*).

(46) *Nn śt hbś*, "it is not covered", *Urk.*, IV, 1109/12.

(47) *Nn śi pr*, "it is not equipped", *Urk.*, IV, 386/1.

(48) *Dd·i n m min nn hr-ib, pf3, śm hn·f, nn św wn*, "to whom shall I speak now, there being no peaceable man? That one, associate with him, and he is not existent", *Suicide/125—7*.

¹ Relative construction: "he by whose agency (things) come to pass". A short English equivalent is hard to find.

² My collections contain no case of construction B β above with undoubted imperfect participle, which a priori one would expect to find employed to express customary meaning, e. g. *nn ni·swt ir(r) śt*, "there is no king who does it". It is thus possible that we have the following paradigm:

Past: *nn ni·swt ir śt*.

Pres.: *nn ni·swt ir·f śt*.

Fut.: *nn ni·swt irti·fi śt*.

A pure future meaning for *nn ni·swt ir·f śt*, on the analogy of *in ni·swt ir·f śt* (p. 46 above), seems to be excluded.

³ I see no difference in meaning between this sentence and others in which the adj. (perf. participle?) *šwt* appears: cf. *nn et im·i šwt m ntr*, "there is no member of me void of a god", *Nu*, 42/10 and the similar sentences *Nu*, 125 γ/18 (none of the NAVILLE, *Todtb.* parallels of these two passages gives a variant *šwti*), *Mother and Child*, 14/6, *Siât*, III/36, *Admonitions App.*, verso/2. Is after all *šwti* here an erroneous writing?

In these exx. the construction is less obvious. *Nn st 3h(w)* must mean literally "it is non-existent, it being profitable", i. e., "it is non-existent in a state of profitability", hence merely "it is not profitable"; so also with *nn st hbś*, and *nn św wn* must be analysed on the same lines. The exact difference between *nn st 3h*, *n 3h pw* and *n 3h-ś* must be left for further study. — It will be noted that here, as in the cases noted *Verbum*, 14, 1, the pseudoparticiple does not share the feminine gender of an antecedent.

D. Adverb.

(49) *Nn miw im*, "water is not there", *Ebers*, 69/6.

(50) *Nn km iri*, "there is no finality belonging-thereto", *Millingen*, 1/5.

E. Prepositional Phrase. Exx. are unnecessary. Here, however, must be mentioned what is perhaps a use of *hr* + infinitive (?):

(51) *Iw mdw-k n-i, nn wi hr sdm-i st*, "although thou speakest to me, I am not hearing it", *Serpent*/73—5. It seems easiest to delete the suffix after *sdm*.¹

F. Adverbial Clause with negative *n is* (see chap. XXIII below).

(52) *Nn hn n is hr sp-f*, "there is none who approaches except at his proper time (?)", *Prisse*, 1/3.

Notes on the Construction of the Sentence².

1. It may be laid down as a rule that Negative Non-verbal Sentences are not formed consisting of only two words, *nn* and a subject with no genitival, prepositional or other addition, as **nn pr*, "there is no house", **nn św*, "he is not". They always consist of at least three elements, *nn* and two others of which the second, however, need be no more than a suffix, as in exx. 23—4 above.³ It would appear that *nn* as predicate of Negative Non-verbal Sentences is not sufficiently strong to deny the existence of anything absolutely: **nn miw*, "water is not existent", but only relatively: *nn pr-f* "a house of him is non-existent", *nn św im*, "he is non-existent there". To express the idea of absolute non-existence it would seem that the verb *wnn* must be employed, either in a negated *ś-f*, or appended to *nn* + subject as in *nn św wn*, ex. 48 above.⁴ — All this is quite otherwise in Adverbial Clauses, as will be seen below.

¹ There is, however, an alternative: to take *hr* as meaning something like the German *bei* (in fact, its original meaning before the infinitive), and *sdm-i st* as meaning "my hearing of it": "although thou speakest, I am dissociated (in the psychological sense) from my hearing of it", i. e., he hears the words, but they convey nothing to his mind. Some such interpretation (which, however, assumes the emendation in the text maintained by GARDINER, *Zeitschrift*, 45, 64) saves the text and relieves us of a unique example of a seemingly superfluous construction — for "I am not (at this moment) hearing it" one would expect *n sdm-i st* in the use discussed p. 99 above.

² See p. 152, note 5, below

³ For some apparent exceptions see the next paragraph.

⁴ I cannot, however, point to any such use of *wn* with nominal subject, e. g., **nn wn miw*, **nn miw wn*, "there is no water", a fact which weakens my position with regard to this rule. But for pronominal subject of *nn wn* there is the ex. cited on p. 123 above, and it is fair to assume that nouns could be used in the same way.

2. Two consecutive sentences may share the adverb *im* or the prepositional phrase *im* + suffix, which then figure in the second sentence only. The first may thus formally consist of but two elements; this, however, is an only apparent infraction of the rule formulated in the last paragraph:

(53) "It is what I have done, in truth; *nn 'bc*, *nn grg im*,¹ there is no exaggeration, there is no lying, therein²", *Louvre Stela C. 1/19*.

(54) "They (the obelisks) are of one stone . . . ; *nn šht*, *nn dnw im*, there is no join (?), no crack (?) therein", *Urk.*, IV, 366—7.

(55) "It is a reading, which has no consequence (?); *nn šwri*, *nn šwn im.f*, there is no cursing, there is no reviling, in it", *Urk.*, IV, 122/13; cf. also 123/3.

3. The predicate may have two subjects; these, in the cases known to me, are closely akin in nature.³

(56, 57) *Nn rh wi*, *rhtī.fī wi* : *nn hf' wi*, *hf'tī.fī wi*, "there is none who has known me, who can know me: there is none who has held me, who can hold me", *Nu*, 42/25—6.

(58) *Nn ph šī*, *d'r šī*, "there was no one who reached it, who sought it out", *Hammamât*, 199/7.

4. Two prepositional phrases, both relating to the subject, are not uncommon; one of them usually contains the dative *n*, e. g.:

(59) *Nn iwyt* (var. *iw*) *n miwt-ī r-ī*, "my mother has no complaint against me", *NAV.*, *Totdb.*, 64/12; cf. *Urk.*, IV, 123/7, 505/10.

5. Ellipse of the neuter pronominal subject *št*, "it, they" seems to be present in the following exx.:

(a) Before a Preposition:⁴


(60) *Īw m3-n št hm-ī*, *nn m i(w)-mš*, "my Majesty has seen them; it is not a falsehood⁵", *LEPS.*, *Denkm.*, II, 136 h/13—4.

(61) [*Īw*] *grt irt-n-ī n-tn hft hr-tn*, *nn m iw-mš*, "but what I have done for you is before you; it is not a falsehood", *Rîfeh*, VII/22.

¹ *Nn 'bc* }
nn grg } *im*.

² We should employ the further ellipse that is seen in the translation of the next ex.

³ Cf. the analogous construction in a Clause, ex. 132 below.

⁴ The *nn r 'nh* quoted by ERMAN, *Gramm.* (1911), 515, Anm. 2, is to be cancelled. The original XIX Dyn. stela, kindly collated for me by M. LEFEBVRE, has *nn*  *'nh*, "there is no one who lives | without him (Osiris)", as in the parallel text MARIETTE, *Cat. d'Abydos*, 379 (no. 1053). Another example of ERMAN's (*loc. cit.*) read by him *nn hr rmt* and translated by him "there was not (one) who wept", rests on a misunderstanding; the reading is *nn hr rm*, and the translation of the whole passage is "he who judges between the weak and strong; there is no face that weeps while appealing to him". *Nn hr rm* (sic) *n spr n.f* occurs again *Urk.*, IV, 1161/11. Cf. *nn irt rmw*, "there is (or, being) no eye that weeps", *Rîfeh*, VII/24, *Petr. Pap.* 1116 B, recto/24, *nn hr kniw hr kst*, "there being no face that was sad (?) because of the work", *Urk.*, IV, 132/6.

⁵ *Īw-mš* "dissimulation", is a word much favoured by kings in assurances of the truth of their statements. It would be beneath a king's dignity to protest that he was not lying (*grg*).

(62) "I am an energetic King as ye may know; *nn m iw-mś hft hr·in, nn b̄ im*, it is not falsehood before you, there is no exaggeration therein", *Urk.*, IV, 101/12—3. For similar exx. with *iw-mś* cf. *Urk.*, IV, 348/3, 693/10, [1079/16].

(63) *Nn [dd sdm] st "b̄, nn m ir(r).f"*, "[he who hears] it (what I have said) shall not [say]: 'Boasting! it is not his action!' | but shall say: 'how like him it is!'", *Urk.*, IV, 439/1.

(64) *Nn k3 n·i k3t, nn m ir(r).f*,¹ "there is no one who plans the enterprises for me; it is not his work", *Urk.*, IV, 363/9—10.

(65) *h̄·n nyt·swt·k*² *hpr hr h3t·i, nn m irt·n·i*, "then thy kingship began before me (i. e., before my death?); it was not through what I have done", *Millingen 3/11 + Sallier Pap.* II parallel text.

(66) *Iw (iw·w?) m ri, nn m tp-trw·f*, "they (the feasts) were; they were not a beginning-of-the-season-feast of his", *Urk.*, IV, 388/16—7.

(67) *Nn 3 m ib hntiw ir(r).t·f*, "but it was not in the heart of those who are before his actions (?)", *Urk.*, IV, 158/9. This ex. and the preceding one are difficult; in this one I follow SETHE'S translation.³

(68) *Hprw hr hpr, nn mī sn·nw·fi*, "change is taking place; it is not like least year", *Admonitions*, App., recto/10.

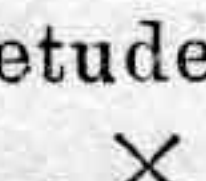
(69) *Rdi iht [n nti] nn n·f*, "who gives a thing to him who has it not (for *nn n·f st*)", *Urk.*, IV, 1161/10.



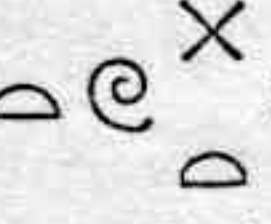
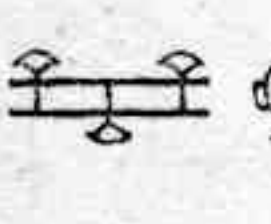
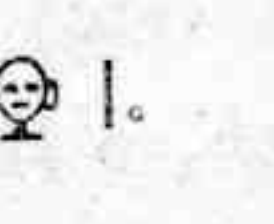





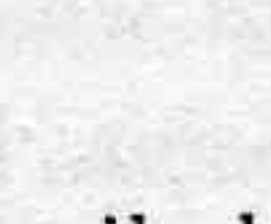

(70) *M·k tw sw3ti hr*⁴ *nbt idw : nn n·k nn n·ś, nn (r)·ś nn r·k*, "see, thou hast surpassed the Lady of Disaster; not for thee is not for her, not against her is not against thee", *Peasant*, B1/119—20. *N* and *r* have here, as after *irt*, "to act", the meanings "good for" and "bad for", and we may render "it avails thee not = it avails her not, it harms her not = etc.". We have here a pair of *Identitätssätze*, each analogous to the common *wnn·f wnn·k*, "{he exists} is {thou existest}", and expressing the equality of Rensi and Sekhmet in what is good and bad for them.⁵ These sentences may be regarded as being elliptical for *nn n·k st*⁶ *nn n·ś st*, *nn st r·ś*⁷ *nn st r·k*.

Nn m, *nn mī* in the above exx. are the negative counterparts of the subjectless *iw m*, *iw mī*, "(it) is", "(it) is as", "(it) is like".

¹ *Ś·f* used as noun-clause after preposition. Note that "his doing" (without object) cannot possibly be expressed by the infinitive (**irt·f*), which could only mean "the making of him".

² So the *Sallier* text.

³ A further case with *m* is probably *iw hswt·i [mnti] hr·f, n(n) m ws[t]*, "my favours from him continue, they are not in desuetude (?)", *Urk.*, IV, 428/14—5, with writing  for *nn*.

⁴            .

⁵ In decent English we must translate "what avails thee not avails her not" or the like.

⁶ Cf. exx. 76—7 below.

⁷ Cf. *nn sw r·i* in ex. 95 below.

(b) Before a Pseudoparticiple :

(71) $\dot{I}w \text{ } \overline{w}3.k, nn \text{ } 3h \text{ } n.k$, "although thou robbest,¹ it is not profitable to thee", *Peasant*, B 1/292—3 = B 2/54—5. For $nn \text{ } st \text{ } 3h \text{ } n.k$ (cf. ex. 45 above, third reference). The ellipse here recalls the subjectless use of $3h$ in $3h \text{ } n.tn$, "(it) will be profitable to you", as pointed out by VOGELSANG, *op. cit.*, p. 203. That the two constructions are, as he assumes, identical apart from the negative is, however, by no means certain; for $nn \text{ } 3h \text{ } n.k$ in this example certainly relates to the preceding $\overline{w}3.k$, and thus requires an implied subject, while $3h \text{ } n.tn$ is purely impersonal, and equals "ye shall profit".

Notes on the Meaning of Sentences.

1. Two complementary constructions are employed to deny possession by a person, namely (a) the addition of a suffix to the subject when the non-possessor is referred to by a pronoun, and, (b) when he figures in nominal form, by dative n governing the latter :

(a) $Nn \text{ } hmt.f$, "he has no wife".

(b) $Nn \text{ } hmt \text{ } n \text{ } w^c b$, "the priest has no wife".

(a) means literally, of course, "a wife of him² is non-existent", and (b) "a wife is non-existent to the priest". The construction $nn \text{ } n.f \text{ } hmt$ seems quite exceptional.³ For (a) cf. exx. 23—4, 42 above, also 78, 81, 91 below; for (b) cf. ex. 59 above, and further :

(72) $Nn \text{ } sf \text{ } n \text{ } wsfw, nn \text{ } hnm\acute{s} \text{ } n \text{ } sh \text{ } m^c t, nn \text{ } hrw \text{ } nfr \text{ } n \text{ } \overline{w}n-ib$, "the dilatory man has no past, the deaf to truth has no friend, the covetous man has no holiday", *Peasant*, B 2/109—11.

(73) $Nn \text{ } is \text{ } n \text{ } sbi \text{ } hr \text{ } hm.f$, "one who rebels against his Majesty has no tomb", *Cairo Stela* 20538, II, c/19.

(74) $Nn \text{ } sbht \text{ } n \text{ } ntr \text{ } r.f$, "God has no barrier (lit., gate) against him", *Urk.*, IV, 1071/8.

It would be useful to cite examples of the types "he has it not", and "the priest has it not" with dative n , but I am unable to do so. Cf., for the rest,

(75) $Nn \text{ } st \text{ } m^c.f$, "he possesses it not", *Admonitions*, 7/12.

2. VOGELSANG, *op. cit.*, p. 189, has translated $nn \text{ } n.k \text{ } st$, literally "it is not for thee" as "it becomes thee not". I suggest that "it avails thee not" perhaps suits the context better :

(76) $M \text{ } \acute{s}nt \text{ } ib.k, nn \text{ } n.k \text{ } st$, "be not quarrelsome, it avails thee not", *Peasant*, B 1/270 = B 2/26.

¹ $\dot{I}w \text{ } s.f$ at the beginning of a period, "although he hears", as often (cf. also exx. 51, 77 in this article).

² $Hmt.f$, "a wife of him", as often; not "his wife", for he has none. Strikingly similar in construction to $nn \text{ } hmt.f$ is the (past) affirmative correlative $wn \text{ } hmt.f$ "a wife of him existed", i. e., "he had a wife", *Peasant*, R/2.

³ Cf. $\overline{h}ew \text{ } nfr \text{ } nn \text{ } n.f \text{ } h3yt$, "a happy life without sickness", *Proc. Soc. Bibl. Arch.*, 35, pl. 31. Otherwise I find n + suffix only with the infinitive (ex. 18—9 above), in $nn \text{ } n.k \text{ } st$ (exx. 76—7 below), $nn \text{ } n.f$ (ex. 69), $nn \text{ } n.f \text{ } rdi.i$ (ex. 20), and ex. 70, all somewhat rare and abnormal constructions.

(77) *Íw 'wn íb.k, nn n.k st : íw 'w3.k, nn 3h n.k*, "although thou art covetous, it avails thee not; although thou robbest, it is not profitable to thee", *Peasant*, B1/292—3 = B2/53—5.

The dative *n*, on this interpretation, has here the primary meaning of "for the advantage of";¹ cf. *nn n.s prt, nn n.k hnhn, nn n.f rdi.i (?)*, *nn nk : nn n.s*, in exx. 18—20, 70 above.

3. It is hardly necessary to point out that here, as often elsewhere, identical constructions have often to be translated in quite different ways. The question whether the subject is general or particular especially influences the translation:

Nn wh3 m hr-ib.sn, "there was no fool among them", *Serpent*/100—1.

Nn wi m hr-ib.sn, "I was not among them", *ibid.*/131.

Syntax of the Sentence as a Single Element.

1. Quite common is the use of the sentence attributively to a general (undetermined) noun. In such cases we can bring out the sense only by translating with a relative sentence: *w'b nn hmt.f*, "a priest he has no wife" = "a priest who has no wife".² The noun so qualified may be:

A. An ordinary noun:

(78) *M.k tw m niwt nn hk3-ht.s, mi ht nn wr.s, sm3yt nn ssmw.s*, "see, thou art as a town that has no 'omdeh, like a body-of-people that has no elder, a league that has no leader", *Peasant*, B1/189—92.

(79) *Ntr pw grt nn sn-nw.f, nn ky hpr hr h3t.f*, "now he is a god who has no equal, before whom there is no other (such) who has existed", *Sinuhe*, R/71—2 = B/47—8.

(80) *Minw pw n bw-nb nn bin m íb.f*, "he is for all men a shepherd in whose heart there is no guile", *Admonitions*, 12/1.

(81) *Dii.sn n.k nh3 nn drw.f, dt nn hnti.s*, "may they give thee eternity that has no limit, everlasting that has no term", *Sinuhe*, B/212.

(82) *R wnt shr.k nn iw im.f*, "so that there may be a policy of thine in which is no ground-for-complaint", *Ptahhotep*, 87.

B. $\overset{\sim}{\Delta}$ $\overset{\sim}{\text{W}}$.

(83) *Ntt nn st m hnw.f*, "a thing which is not within it (the island)", *Serpent*/51—2, 115.³

(84) *Ntt nn st hb.s*, "a thing which is not covered", *Urk.*, IV, 1109/12.³

¹ ERMAN, *Gramm.*, (1911), § 444.

² Cf. the common type *w'b nfr hmt.f* "a priest whose wife is beautiful" (*nfr* not relative-form). The attributive relation to what precedes is often very loose (as in ex. 79) and many cases occur in which it is quite disputable. In such border-line cases the difficulty arises because the distinction ceases to have much reality as regards the Egn., and because the grammatical difference between our relative and non-relative constructions oblige us to make a choice one way or the other.

³ The affirmative correlatives of these are *ntt st m hnw.f*, *ntt st hb.s*, but *nn* is not therefore here a mere particle: in one case *nn st m hnw.f*, in the other *st m hnw.f* is a sentence in apposition to *ntt*.

(85) *Ntī nn n3 dd.f m ddt*, "a man whose speech (lit., who that which he says) is not what should be said", SETHE, *Einsetzung*, 11.

(86) *M^c ntt nn šntr.f*, "because it has no gum", *Rock Tombs of Meir*, I, pl. 5.

(87) = ex. 69 above.

C. Participle of *wnn* "to be":

(88) *Hmt.n.f šmnḥ mnw wnw nn št hr pdw.šn*, "he (the god) foresaw the execution of monuments which were not (yet) on their bases", *Urk.*, IV, 501/10. Literally, "monuments which-were {they are not on their bases}".

(89) *Šš.n ḥm.i wnt nn irtī.fī št nb hr ḥw.k*, "my Majesty perceived that there was no one at all who could do it, except thee", *Berlin Stela of Ikhnofret/9*.

(90) *Mš^c.i, wnt nn šī 'pr, hr špšš dr ḥt.i m ni.šwt*, "my army, and whatever was not equipped, has good things since my accession as King", *Urk.*, IV, 386/1—2. "That-which-was {it is not equipped}". In these three exx., as often, the perfect part. of *wnn* functions exactly like *ntī*, but with inherent past meaning.

2. The sentence is often preceded by the subject of discourse, which is of course resumed by a pronoun (except with adverbial *im*); not merely when the noun is introduced by *ir*, a commonplace construction,

(91) *Īr ḥwd hr.f, nn mšw.f, nn iw.w.f tp t3*, "as to one who is on easy terms (?) with it (falsehood), he has no children, he has no heirs on earth", *Peasant*, B 2/100—1, but also not uncommonly when it is "bare":

(92) *W^crt tn irt.n b3k nn šī m ib.i*, "this flight that the servant made it was not in my mind", *Sinuhe*, B/223—4.

(93) *D^cm, nn šw mi šmw.k*, "beaten gold, it is not like thy light", *British Mus. Guide to Egn. Sculpture*, Pl. 20.

(94) *Ddt.n.i, nn grg im*, "what I have said, there is no falsehood therein", *Urk.*, IV, 151/10, 1223/8.

(95) *Hnnw, nn šw r.i*, "strife, it is not against me", *Nu*, 42/17—8.

3. The sentence is found in a temporal period:

(96) *Wn.i m t3 pn ni 'nhw, nn iw n ntr r.i*, "while I was in this land of the living, God had no complaint against me", *Urk.*, IV, 123/6—7.

(97) *Šmw mš imi.ri nwt, nn šš3 n.f*, "why, when the Mayor walks abroad, there is no one who keeps order (?) for him", *Admonitions*, 10/7.

4. It may function as the subject or object of a verb:

(98) *Hpr.n r.š nn wi ḥn^c*, "it happened, however, that I was not with (them)¹", *Serpent*/130—1. Literally "{I am not with (them)} happened, however".

(99) *Īw.i rh.kwi nn hrt n² hr.f*, "I know he whose face is² has no tomb", *Urk.*, IV, 919/7.

¹ *Hn^c* adverb: cf. p. 138, n. 2, above.

² Damaged and obscure word or words.

5. It may be introduced by *m.k* and *is-t*:

(100) *M.k nn ir(r) nb m[tt] n ky*, "there is not anyone who does the like for another", SETHE, *Einsetzung*, 4; cf. also *Nu*, 156/5, *Kahun*, 4/11.

(101) *Is-t nn wst r hm.f m rh-ih't nb*, "now there is nothing alien to (lit., far from) his Majesty in any science", *Urk.*, IV, 170/6.

II. in Negative Adverbial Clauses.

It is convenient, if not necessarily historically correct, to regard many kinds of Egn. adverbial clauses as being secondary uses of independent sentences. Thus *iw.f hr mdt*, he speaks, *sdm.n-i hrw.f iw.f hr mdt*, I heard his voice, he speaking;¹ *h.kwi*, I stand, *spr.n wd pn r-i h.kwi*, this letter reached me, I standing...;² *hmt.n.f phwi*, he has foreseen the end, *h3.f hmt.n.f phwi*, he fights, (he) having foreseen the end,³ and so on. Similarly *nn rky-i tp t3*, "I have no adversary on earth", a perfectly normal Sentence,^{4,5} is used as Clause in

(102) *Iy.n-i r niwt-i nt hrt-ntr, nn rky-i tp t3*, "I have come to my city of the necropolis, I having no adversary on earth", *Urk.*, IV, 1199/6—7.

Theoretically at least, it would seem that any of the classes of Sentences discussed in the preceding pages can also be used as Clauses. The following exx. will show the probability of this view:⁶

1. Noun + suffix only (cf. exx. 23—4 above):

(103) *Ih ph.k wi, nn srhy.k*, "thus mayest thou attain my condition, having no accuser", *Petrogr. Pap.* 1116 A, recto/139.

(104) *H3.n mšc, nn nhw.f*, "the army came home, there being no missing-member of it",⁷ *Hammamat*, 113/14, cf. also *Rîfeḥ*, VII/25, *Beni Hasan*, I, Pl. 8/13, *Cairo Stela* 20007/5, *Urk.*, IV, 7/5.

¹ *Sinuhe*, B/1—2.

² *Ibid.*/199.


³ *Ibid.*/64. In such a case we omit the pronoun.

⁴ Cf. *nn rkw-s mm ršyw*, "she has no adversaries among the Southerners", *Urk.*, IV, 341/13.

⁵ For the sake of brevity the Negative Non-verbal Sentence is referred to as the "Sentence", the Negative Adverbial Clause as the "Clause".

⁶ It is often difficult to classify a given case as definitely either Sentence or Clause. For instance, *f3.n-i b3kw-sn nb n pr-ni-swt, nn hrt-c r-i m h3.f nb*, *Beni Hasan*, I, Pl. 8/17, may be equally well translated "I paid in all their produce to the Crown Estate, there being no debit against me in any of its departments", or "I paid Estate; there was no debit departments". Both give an equally good sense. A similar difficulty in connection with the attributive use of the Sentence was noted p. 150, note 2 above, and the reason mentioned there of course applies here also. Even the attributive and adverbial uses are not always easy to distinguish from one another.

⁷ This is a case where, in contrast to exx. 23—4, 42, 78, 81, 91, we can hardly translate in terms of possession. My translation of *nhw* as "missing-person", rather than "loss", is determined by the writing

 in the B. Hasan ex.

(105) *Wnn-i nn wn-i*, lit., "I shall be, there being no fault of me", a circumlocution for "I shall have no fault" (at the Judgement), *Turin Stela 156/4 (Rec. Travaux, 4, 131)*.

Strengthened with *nb*:

(106) *Nwk ir(r) ipt m k3t, nn rwiwt-s nbt*, "I am one who carries out a commission punctually (?), there being no postponement (?) of it", *Journ. Egn. Arch., IV, Pl. 8/6—8*.

Noun + indirect genitive (cf. 2, 27 above):

(107) *Iw in-tw n-i sbw m h, sp 3 sp 4 n hrw nn 3t nt irt 3bw*, "meals were brought to me from the palace three and four times a day there being no minute of cessation", *Sinuhe, B/297—300*.

Noun + participle or adjective (cf. 28—33 above):

(108) *R wnn [niw]t-i s3ti r dr-s, nn irt rmw*, "so that my whole town might be sated, there being no eye that wept", *Rifeh, VII/24*; cf. *Petrograd Pap. 1116 B, recto/24*.

Noun + adverb (cf. 49—50 above):

(109) *Ir n-i st, nn hns-c im*, "do it for me, there being no narrow-handedness (niggardliness) therein", *Cairo Stela 20025, a/10*.

Participle (cf. 12—13 above):

(110) *Ir-n-i wdt-n nb-i c. w. s., nn ib hr w3t, nn ir 3t nt ft*, "I did that which my Lord, l. h. s., had commanded, there being no one who had thirsted on the way, there being no one who had spent a minute of idleness", *Hammamat, 87/8—9*.

(111) *Ir-n-i 3wt c3t, nn tsst im-i*, "I exercised numerous functions, there being nothing which was (from time to time ?)¹ brought up against me", *El Bersheh, II, Pl. 21, left-hand wall/6—7*.

The following is perhaps an ex. with pronominal subject-equivalent:

(112) "If thou openest a 'Chons-swelling' in any of a man's members *iw-s snti m hr-k, nn si mi nf3 ni 3wt*, which seems to thee questionable (?) it not being like those (= the above) swellings", *Ebers, 108/20*. Ex. 75 above is perhaps to be regarded in the same way.

We have thus seen Sentence passing into Clause by imperceptible gradations; in some cases (cf. p. 152, note 6 above) choice between the two is almost impossible, and in some of the exx. just given (e. g., 102, 107, 110—2) the sense is but little affected by translating as a Sentence, and only in exx. 103, 105—6, 109 is this not the case.

We come now to Clauses of a much commoner type, which, while they may still be regarded as being, like the foregoing, identical in origin with the Sentence, exhibit certain formal peculiarities which are not found in Sentences. What is characteristic of these specialized clause-constructions is the subject-equivalent, which may be:

¹ Imperfect participle used in the past tense?

1. A single word without suffix or other addition, the whole clause thus consisting of two words only (ctr. what has been said on p. 146 above).
2. An Infinitive, in other constructions than that of exx. 18—9 above.¹
3. A *šdm.f*, without future meaning.²

1. Two-word Clauses.

Substantives, Participles and Infinitives are found functioning as the subject-equivalent of a two-word clause. Pronouns are not found, the idea "without him" (he being non-existent) being expressed not by *nn šw* but by *m hmt.f*. Infinitives in two-word clauses are dealt with in the next section; the following are examples containing the two other classes of words:³

Substantives:

(113) *Ḫ gr t3 m hrw, nn hnw*, "so would the land cease from noise, there being no wranglers", *Admonitions*, 6/1.

(114) *Ḫw n-k m3t nn šn'w*, "pink granite comes to thee without expeditions", *Petrogr. Pap.* 1116 A, recto/77—8.

(115) *Šhwd-i n.f šnwti.f(i) m it bdt nn drw*, "I will enrich his two granaries for him with barley and spelt, without limit", *Urk.*, IV, 163/14—5, cf. *ibid.*/8—10.

(116) *Dd-i n m min, nn m3'tiw*, "to whom shall I speak now, there being no just men?" *Suicide*/121—2.

Participles:

(117) [*Ḫr-n-i*] *wdt-n nb-i, 'w. s., nn gb*, "[I did] that which my Lord, l. h. s., had commanded, there being no one who had fallen sick", *Hammamât*, 104/7.

(118) *Hd t3 pn, nn mḫi hr.f, nn dd, nn ir<t> rmw*, "this land is destroyed, there being no one who concerns himself about it, no one who speaks, no eye that weeps", *Petrograd Pap.*, 1116 B, recto/24.

Certain compounds, syntactically equivalent to a single word, might be included here:

(119) *Dd-i n m min, nn hr-ib*, "to whom shall I speak now, there being no peaceable-man?" *Suicide*/125—6.

(120) *'ḫw 3w nn ḫ3t-ib*, "a long life without care", *Urk.*, IV, 1084/11—2 (GARDINER'S collation), *Brit. Mus. Stelae*, V, 24.

¹ Doubtless an infinitive as a mere *nomen actionis* may function, like any other noun, as the subject of the Sentence. Exx. 2, 50, 53, 55, 80, may contain cases in point, but we cannot be certain that we have not there to do with some other nominal form, and this doubt provides a criterion for my purpose here.

² The *nn šf* of chap. XIII may well be a non-verbal sentence (cf. p. 141, note 2, above), but, except when the verb is *wnn*, "to be", it always has future meaning.

³ The Subject-equiv. in the clause seems to receive no suffix only when it is not actually or potentially possessed by (or, if an infinitive, does not have as its object) a person or thing figuring in what precedes; otherwise it receives a suffix. An exception, *nn šḫ* in *ḫk3w pw ḫprw m nrwt-k, nn šḫ*, "they are rulers who have come into existence in the love of thee, without memory", *Sinuhe*, B/221—2, should, if the meaning is really "unremembered", be perhaps emended to *nn šḫ.sn*.

(121) *ʿ3t nb(t) špšt, nn dr-ʿ*, “every noble precious-metal-or-mineral, without limit”, *Urk.*, IV, 455/14—5.¹

2. Clauses containing Infinitives.

The function of the Infinitival Negative Clause (the commonest type) is to dissociate some event, expressed by the infinitive, from the event or state indicated by the preceding word or words on which the clause is dependent. When the implied subject of the event infinitivally indicated in the clause is identical with the (semantic) subject, expressed or implied, of the preceding words, then we translate the clause actively; when there is not this identity, and when the infinitive is transitive, then we translate passively. The difference in translation reflects, however, no fundamental semantic difference in the original; thus *pr-š nn ptri.f*, “she goes out without seeing him”, but *pr.f nn ptri.f*, “he goes out without being seen”. What the Egn. literally says in both cases is: “he (or she) goes out, a seeing him being non-existent.”

Infinitival Negative Clauses exhibit many varieties of structure, which may be analysed as follows:

INFINITIVE WITHOUT OBJECT.

In this case the infinitive has generally active meaning. Often the clause contains but two words, thus combining two characteristic features:

(122) *Wšb.konn nttt*, “thou must answer without hesitating”, *Serpent*/16—7.

(123) *Wp šn.nw 2 n(n)² nmʿ*, “he who judges two parties without being unjust”, *Siût*, I/249.

(124) *H3ht drt, š3mt nn ndnd*, “she who is swift-handed, who slays without parleying”, *Nu*, 146/33.

(125) *Šdr rmt nb r ʿhʿw.f, nn ʿh3*, “every man stays quiet³ in his station, without fighting”, *Siût*, IV/32—3.

Cf. also *Brit. Mus. Stelae*, II, 22/13 (collated), *Ebers*, 66/12, *Westcar*, 5/17, 18, 6/3—4, *Urk.*, IV, 1193/8—9.

More often there is some addition, whether an adverb (including adverbially used nouns):

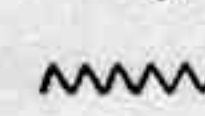
(126) *Škm št nn hbt im*, “who keeps them (the altars) replenished without deducting therefrom”, *Urk.*, IV, 1184/11.

(127) *Mn m wd3 tp t3 nn škt dt dt*, “permanence in living-happily on earth, without perishing for ever and ever”, *Urk.*, IV, 147/2—3,

or a prepositional phrase:

(128) *ʿIw rn n kn m irt.n.f, nn htm m t3 pn dt*, “a valiant man has renown from what he has done, not becoming-obscured in this land for ever”, *Urk.*, IV, 2/5—6, 684/17, 780/14—5.

¹ The clauses in these two last exx., as also perhaps in ex. 115 above, almost form a class by themselves, being adverbially appended to nouns, not sentences.

² One  doing duty for two?

³ See p. 28 above.

(129) *Šwdf-k šw ʿ3, nn wšb r ddt(i).f nbt*, “thou shalt detain him here, without answering anything that he may say”, *Peasant*, B 1/78—9.

(130) *Šdd-tw ri pn wʿb twri nn tkn m hmw̄t*, “one should recite this spell being pure and clean without touching women”, *Nu*, 64 a/45—6, 64 b/27—8; cf. 137 a/53.

(131) *ʿk-n rdi-n-i it-tw hʿw-f in ʿnh 2 ni mšʿ, nn tšt hr ʿh3 hr-i*, “then I caused his weapons to be taken away by two ʿnh-soldiers of the army, without forsaking Him who was defending me”, *Stela of Sebek-khu*/4.

An interesting case with two infinitives (analogous to exx. 53—5 above) is:

(132) “He who makes his monuments greater than those which the Ancestors made, in contrast to what has previously been, *nn twt n, sn(t)¹ n, irt nb(t) m pr it-f Imn*, not conforming with, or copying, anything that has been made in the temple of his Father Amūn”, *Urk.*, IV, 585/1.

The following are exx. under this heading which must be translated in a passive sense:

(133) *Wd3-kwi nn itt im-i*, “I was safe, not being taken-possession-of” (taking possession of me being non-existent), *Serpent*/79—80.

(134) *Iw wd-n Inpw wn htpt n NN m-ʿf, nn itt m-ʿf in imiw h3kt*, “Anubis has decreed that NN shall have offerings from him, without (anything) being taken away from him by the *Imiw-h3kt*”, *Nu*, 144 VII/12—3.

INFINITIVE + SUFFIX.

The object-suffix is added to the infinitive when this is transitive and when some person or thing figuring in what precedes is the object of the action which the infinitive denotes.² Such cases have most often to be translated passively, and are especially common in the religious texts. Exx. without further addition are:

(135) *ʿk nn dd-f*, “he who goes in (to the palace) without being mentioned”,³ *South German Stelae*, II, No. 3/16.

(136) *ʿk m wstn, nn smit-f*, “he who goes in freely, without being announced”, *El Bersheh*, II, Pl. 21, inner wall/1.⁴

(137) *Šht-i m ist-ś, nn tšt-ś*, “my field is in its place, not being abandoned”, *Leyden Stela* AP. 13/penult.

¹ These must be infinitives, for they make no sense as participles. For omission of *t* in a fem. infinitive, cf. *ir(t)*, same page/16.

² The apparent exceptions *ʿk ih nn hsf hr Wsir-i*, “the spirit enters without being turned away from Osiris”, *NAV.*, *Todtb.*, 147, Pc rubric, and a similar construction with *nn hsf*, *Tomb of Amenemhēt*, Pl. 30 F, must doubtless be emended to *nn hsf-f*, as in ex. 141 below. Possibly the writing *hsf* represents **hósfef* > **hosff*; for we have *sn-ʿf* just before in the *NAV.*, *Todtb.* instance.

³ Meaning perhaps (as in the next ex.) that his entry is so common that he is not announced, or is too common to excite comment.

⁴ Cf. *ʿk hr nb-f — smit-f*, *Petrie*, *Abydos*, III, Pl. 29/8.

(138) $\text{ḳ}^{\cdot}f \text{ prr}^{\cdot}f \text{ nn } \text{šn}^{\cdot}f$, "he goes in and out without being driven back", *Nu*, 137 a/35—6.

With prepositional additions:

(139) $\text{Ḳ}^{\cdot}w^{\cdot}f \text{ pr}^{\cdot}f \text{ m hrw nn } \text{šn}^{\cdot}f \text{ hr } \text{šb}^{\cdot} \text{ nb}$, "he comes out by day without being driven back from any portal", *Nu*, 86/13—4. Cf. *Urk.*, IV, 520/8—9, *Nu*, 119/5.

(140) $\text{Ḳ}^{\cdot}w^{\cdot}f \text{ rd}^{\cdot}i \text{ n}^{\cdot}i \text{ nn } \text{nḥm}^{\cdot}f \text{ m}^{\cdot}i$, "he (my enemy) is given to me, not being taken away from me", *Nu*, 11/2—3.

(141) $\text{D}^{\cdot}i\text{-}t\text{-}n \text{ šhm } b^{\cdot} \text{ ḳ}^{\cdot}nḥ \text{ n}^{\cdot}i \text{ NN } m \text{ tk}^{\cdot}w^{\cdot}f$, $\text{nn } \text{ḥsf}^{\cdot}f$, $\text{nn } \text{šn}^{\cdot}f \text{ hr } \text{šb}^{\cdot}w \text{ nw } \text{Ḳ}^{\cdot}m\text{-}nt$, "ye shall cause the living soul of NN to prevail by means of¹ his flame, not being turned away, not being driven back, from the portals of the West", *Nu*, 137 a/25—6. Cf. *Urk.*, IV, 116/4—6, 147/15—7, 498/7—9, 1220/11—3 (all one formula).

(142) $\text{ḳ}^{\cdot} \text{ hr } \text{šbhwt } \text{št}^{\cdot}yt$, $\text{nn } \text{šn}^{\cdot}f \text{ hr } \text{W}^{\cdot}širi$, "one who passes through the portals difficult-of-access, without being driven back from Osiris", *Nu*, 137 a/35.

An ex. with indication of the agent is:

(143) $\text{S}^{\cdot}wri^{\cdot}i \text{ m}^{\cdot}iw \text{ r } \text{mrr}^{\cdot}i$, $\text{nn } \text{šn}^{\cdot}i \text{ in } \text{iriw } \text{šw } \text{hr } \text{šb}^{\cdot}w \text{ nw } \text{Ḳ}^{\cdot}m\text{-}nt$, "may I drink water as much as I like, without being driven back by the doorkeepers from the portals of the West", *Urk.*, IV, 65/8—9.²

Exx. requiring translation in an active sense are:

(144) $\text{W}^{\cdot}ḥf \text{ wi } \text{nn } \text{dmit}^{\cdot}i$, "he set me down without crushing (?) me", *Serpent*/78—9.

(145) $\text{ḥ}^{\cdot}n \text{ rd}^{\cdot}i\text{-}n\text{-}f \text{ n}^{\cdot}šn \text{ št } r \text{ t}^{\cdot}$, $\text{nn } \text{šdt } \text{št } m^{\cdot}i\text{-}šn$, "then he ceded it to them, not exacting it from them", *Siût*, I/293.

(146) "Arrival of a pregnant gazelle $\text{hr } \text{šmt } \text{hr}^{\cdot}š \text{ r } \text{rmt } \text{ḥft } \text{hr}^{\cdot}š$, $\text{iw } \text{irt}^{\cdot}i\text{-}š \text{ hr } \text{m}^{\cdot}ḥ \text{ hr } \text{š}^{\cdot}ḥ$, $\text{nn } \text{ḳ}^{\cdot}n\text{-}š \text{ ḥ}^{\cdot}š \text{ r } \text{spr}^{\cdot}š \text{ r } \text{dw } \text{pn } \text{šp}^{\cdot}š$, walking with her face towards the men in front of her, while her eyes looked and drove back (?), not returning³ back until she reached this noble mountain", *Hammamât*, 110/3—4.

INFINITIVE + SUBSTANTIVE.

(147) $\text{Ḳ}^{\cdot}w^{\cdot} \text{ ir}^{\cdot}tw^{\cdot}f \text{ nn } \text{rdit } \text{šntr}$, "one makes it without adding incense", *Ebers*, 86/5.

(148) $\text{Ḳ}^{\cdot}r \text{ ph } \text{št } \text{nn } \text{irt } \text{iw}$, "as to him who reaches it without doing wrong", *Petrogr. Pap.* 1116 A, recto/56. Cf. also *Siût*, IV/33.

(149) $\text{Šdd}^{\cdot}tw \text{ ri } \text{pn } \dots \text{nn } \text{wnm } \text{ḳ}^{\cdot}wt \text{ mḥyt}$, "one should recite this spell without eating wild animals or *mḥyt*-fish", *Nu*, 64 a/46, 64 b/27.

(150) $\text{P}^{\cdot}ti \text{ n}^{\cdot} \text{ntt } \text{i}^{\cdot}y\text{-}win \text{ r}^{\cdot}š$, $\text{nn } \text{irt } \text{b}^{\cdot}ḥyt \text{ n } \text{n}^{\cdot} \text{n}^{\cdot}i \text{ hr}^{\cdot}dw$, "what is that for which we are come, without working a miracle for these children?", *Westcar*, 11/10—2. As it stands, the sentence shows an anacoluthon; the meaning evidently is, why are we come without ...

¹ Perhaps so here, and not the commoner meaning "to have (or get) mastery over", for *šhm m*.

² Cf. $\text{nn } \text{šrr } \text{ḳ}^{\cdot}bt \text{ ḥ}^{\cdot}t\text{-}k \text{ nn } \text{b}^{\cdot}š\text{-}k \text{ in } \text{p}^{\cdot}diiw$, "the (proper) burial of thy body, without thy being conducted by Asiatics, will not be (a) small (matter)", *Sinuhe*, B/258—9.

³ *nn* always reflexive when meaning "to return (intrans.)"; cf. *Suicide*/83, *Peasant*, B 1/299, B 2/96, *Westcar* 11/15, *Piankhy*/4.

Under this heading belong also such compounds as *m-ib*, "reticence", *hbš-tp*, "submergence (?)", *hsf-c*, "opposition"; cf. *Ptahhotep*, 249, *Urk.*, IV, 944/16, *Brit. Mus. Stelae*, II, 19, left, *Admonitions*, 7/6—7.

Out of the usual run are:

(151) *Iw si dd-f*: "*hwtf-i ky*", *nn dd* "*h3-wi n-i hr-tp*", "a man says: 'I would despoil another', not saying 'would that I had a master'", *Ptahhotep*, 105—6, L^{II}; similarly also 107—8. *Prisse*, 6/7, has the variant *n dd-n-f*, "he does not say".

(152) [*Sw*]*d3 ib pw* *hr [n]3 ni hmwt nti 3y nn gmt sht [hbšw]*, "it is a communication about those maidservants who are remaining-here (?) without being able to weave [the clothes]", *Kahun*, 32/4—5; cf. [*s*]*nw w3h, nn gmt sht st*, "the thread is lying about (?), without weaving it being found-possible", *ibid.*/9.

In the sentence last cited the clause has (for us) passive meaning. Other exx. of this are:

(153) *Tmtw tp-f, rdiw hnn-f r t3 nn rdit phrt nbt hr-f*, "let his head be rubbed, his forehead being kept downwards without any medicament being put on it", *Ebers*, 86/17—8.

(154) *Di-sn* *m3 itn tp dw3yt, nn hni b3 m mrt-f*, "may they give the sight of the Disk at dawn, without the soul being withheld from its pleasure", *Urk.*, IV, 937/17—938/6; cf. *Rec. Travaux*, 32, 155/5.

INFINITIVE (*rdit*) + *s-f*.

Nn rdit sdm-f, "without allowing him to hear", is a quite common construction,¹ and calls for little comment. The following require to be translated in the passive:

(155) *Irt-tw nbt nfr hnc-sn nn swt rdit sw3 k3i ni nhsw*, "everything that one may do with them is good, apart from a boat of the Nubians being allowed to pass by", *Berl. Mus. Inscr.*, I, 256 (14753/5—6).

(156) *Ir grt n3 ni wt* *wnn t3y-i hmt im, nn rdit dii-tw-s hr t3 im in rmtt nbt*, "and as to those houses my wife shall live in them, that she be evicted therefrom by anybody not being allowed", *Kahun*, 12/13—4.

Omission of the subject of the *s-f* which is object of *rdit* (a phenomenon not without parallels) is shown in the following:

(157) "Stibium, ground up with the fat of a *trp*-goose in the morning, *nn rdit h3 hr ht*, without (it) being allowed to fall on to (?) the fire", *Ebers*, 61/7—8.

(158) *Hnc sbt hr-s hr-c, nn rdit ir 3t 33t*, "and send (someone) with it at once, without (it?) being allowed to pass a moment of delay (?)", MÖLLER, *Hierat. Lesestücke*, I, pl. 20, 8 B3/7—8.

(159) *Sdm w hr s3 sn-nw-f, nn rdit sdm hri-ph r h3t hri*, "let one be heard after another, (one) not being allowed to hear a hinder one before a former", *Urk.*, IV, 1104/13—4. So the *Rehmirē* text; Amenemōpet has *nn rdit sdm hri r h3t hri*, thus also with omission of *tw*.

¹ Cf., besides the exx. given below, *Sinuhe*, R/22, *Peasant*, B1/83, *Kahun*, 3/37, 12/12, 35/13, *Siut*, I/272, *Ebers*, 42/7, 43/17, 93/12, *Petrograd Pap.* 1116 B, recto/66, *Nu*, 100/11, 190/5, 6.

NOTES ON THE MEANING OF INFINITIVAL CLAUSES.

The function of the Infinitival Negative Clause has been described above (p. 155) as the dissociation of the event to which it refers from an event or state previously mentioned. The fundamental relation of the Clause to what precedes appears to be constant, the translation "hearing (or other infinitive) being non-existent" holding good in all cases; but it requires translating in more than one way. The most generally suitable English translation for *nn* in clauses is "without"; this word has accordingly been used in all but a few of the exx. "Apart from" seemed the best rendering in ex. 155, because the clause states an exception to the "everything is good" which precedes. In several other exx., namely 128, 132, 133, 137, 151, 156, the use of the clause is peculiar; it does not qualify what precedes, but it dissociates an idea which is already quite excluded by what precedes, and is sometimes (cf. exx. 140, 145, 159) the direct contradictory of it. In such translations as "my enemy is given to me without being taken away from me", "he gives it to them without exacting it from them", "without" does not give the real sense of *nn* so well as "not". In these cases the clause is added merely to give emphasis to the preceding statement by denying its opposite, a device which is somewhat too tautological for our taste, but which is a characteristic of Egn. style—cf. "it was narrow, it was not broad", *Peasant*, R/45, and "I speak truly and not falsely", chap. XXIII below, ex. 8.

3. Clauses containing *šdm.f* as Subject-equivalent.

Nn šf, "{he hears} being non-existent", i. e., "without his hearing", a construction to be sharply distinguished from the *nn šf* "he will not hear" of chap. XIII, seems to occur only rarely. Its function is similar to that of the Infinitival Clause; and it is used where it is deemed necessary to introduce the subject of the dissociated event. The following more or less certain cases are known to me:

(160) *Rn.k nfr nn mdwy.k*,¹ "thy repute will be good without thy speaking", *Ptahhotep*, 240 (Prisse). The sense is: thy repute will be good without thy needing to help it by boasting. The L^{II} text has *rn.k nfr nn mdw.k*,² "thy repute will be good without speech of thine", with a more usual construction. This idea seems to be repeated in other words in 242 (L^{II}): *b(.tw) n.k m hmt.k*, "one will vaunt thee without thee", i. e., without thy help.

(161) *Ir.n.i wdt.n nb.i .c. w. š.*, *nn gb si*, "I did what my Lord, l. h. s., had commanded, without a man falling sick", *Hammamât*, 87/8—9.

(162) *Bw nfr pr m b3h m hrt hrw nn 3b.f*, "the good cheer which comes forth from the Presence in the daily routine, without its ceasing", *Urk.*, IV, 1184/4—5. The subject seems unnecessary here; it is not obvious why *3bw* alone should not have been used.³

¹ 

² 

³ Or has *3b* transitive force: "without its being stopped"? In that case the clause belongs to exx. 135—8 above.

(163) *Ph 3w nn gm-tw wn-f*, "he who reached old age without one's finding a fault of his", *Urk.*, IV, 1198/11.¹

Judging by ex. 160 (and possibly by the passage cited in the last footnote), the *ś:f* used in this construction was the Prospective *ś:f*: "{he may hear}" being non-existent", i. e., without his potential hearing. As has been seen, the Prospective *ś:f* is also the one employed in the ordinary future *nn ś:f* of chap. XIII; the two constructions thus appear to be identical, and to bear the same relation to one another as do the negative non-verbal sentence and the negative adverbial clause, with the difference in meaning that *nn ś:f* as Clause is only potential and not future. It was noted above (p. 153) that the distinction between Sentence and Clause is often a delicate matter, and it may well be that some occurrences of *nn ś:f* at present regarded as sentences, are to be taken as dependent clauses. A case in point is:

(164) *Km-n-n hf3w 75 m mšw-i hn' šnw-i nn śh3-i n-k s3t ktt int n-i*, *Serpent/127—9*. One can translate almost equally well: "we totalled seventy-five serpents, my children and my brethren—without my mentioning to thee the daughter of a humble woman who was brought to me", or: "we brethren. I will not mention to thee etc." The first rendering is possibly to be preferred.

Appendix: *Nn* and *nn wn*.

The Predicative *nn* having been discussed in some detail, the question arises as to the distinction, if any, between its use and that of *nn wn* (on which see pp. 122 foll. above). The latter seems to occur chiefly with a general subject, and in an independent use; so that the question may be narrowed down to: what is the difference between the Negative Non-verbal Sentence and sentences containing *nn wn*, when both are in the same tense and have nominal, general subject, e. g., between *nn b3k m pr-i*, "there is no servant in my house", and *nn wn b3k m pr-i*? My study of the material leads me to think that the difference can be only one of emphasis, and that even this difference cannot be a marked one. The two seem to be interchangeable when the subject is nominal; cf. especially the passage *Beni Hasan*, I, Pl. 8/17—9, where we have:

(165) *3w b3k-n-i M3-ħd r dr-f m nmwt w3ħt nn ihwti ħśf-i (sic) n-f, nn minw šn'-n-i, nn wn imi-ri d3t it-n-i rmt-f ħr b3kw, nn wn m3rw n ħ3w-i*, "I have worked the whole *M3-ħd* nome with persistent activity; there was no *fallâh* whom I punished, there was no herdsman whom I drove away, there existed no 'overseer of five' whose men I took off the work, there existed no poor man in my time". Here one has the feeling that *nn wn* is

¹ See also p. 109, n. 1, above. The passage *nn dii-i iwt ħww ħ3-i, nn ħpr wn-i m bw dw*, *Urk.*, IV, 1077/9—10, can hardly have future meaning: "I will not bring evil in my train, no fault of mine shall arise through wickedness", and is probably adverbial ("without my bringing, without a fault of mine arising") either to *tp-i ršw* (line 4) or to some words now lost in the damaged preceding context.

introduced only from the stylistic motive of "elegant variation". Compare also *nn hmt.n.f* "there is nothing that he does not know", *Urk.*, IV, 1071/9 (the reading confirmed by GARDINER's collation; cf. also 449/16, and *nn hmt.n.i*, 415/15) with *nn wn hmt.n.f* in the same inscription, 1074/3, cf. also 971/3; further *nn is n sbi hr hm.f* (ex. 73 above) with *nn wn is n wn-ib* "a tomb exists not for the covetous man", or "the c. m. has no tomb", *Ptahhotep*, 315, L¹.

It is worth noting in this connection that the negative non-verbal sentence is used as the second of a pair of parallel sentences, the first of which begins with *nn wn*. In such cases it is natural to translate elliptically:

(166) *Nn wn rwi h3w.f, nn ith pdt.f*, "there exists none who can move his spear, none who can draw his bow", *Sinuhe*, B/62—3.

(167) *Nn wn m3rw n h3w.i, nn hkr n rk.i*, "there existed no poor man in my time, no hungry man in my reign (sic)", *Beni Hasan*, I, Pl. 8/19.

(168) *Nn wn miwt.f iry n.s rn.f, nn itf.f stt sw*, "there exists no mother of him, for whom his name was made (?), no father of him, who begat him", *Leyden Pap.*, I 350, 4/10.

When, however, the subject is verbal (*nn s.f* : *nn wn s.f*), there does seem to be a real difference in meaning between the two constructions; see p. 124 above.

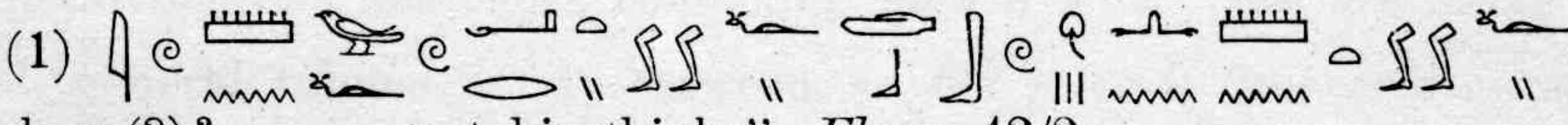
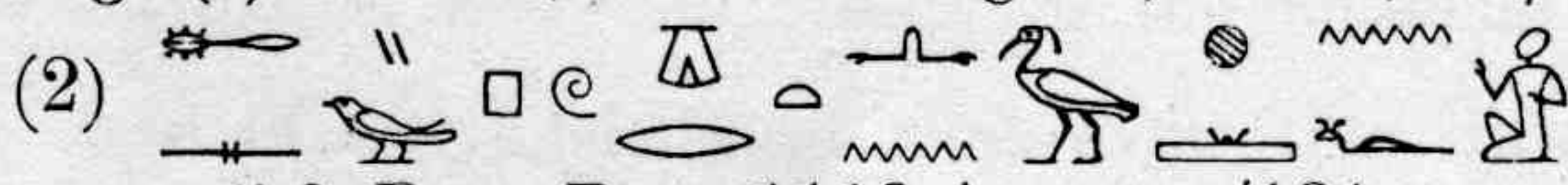
CHAPTER XVIII.

𐎏 AS CONJUNCTION: "NOT", "NOR", IN MIDDLE EGYPTIAN.

A certain number of cases occur in which 𐎏 before a substantive in a dependent clause does not give a good sense if we take it as the predic. *nn* in a Negative Adverbial Clause: *nn* X, "X being non-existent" (pp. 152 foll. above); for in the cases in question the word does not attribute to what follows it the quality of non-existence, but merely dissociates it from possible inclusion in what precedes, or, where it follows another negative, associates it in the preceding negation. It thus functions as a conjunction, and must be rendered "not", or, after another negative, "nor". In this use, which was pointed out by GARDINER, *Admonitions*, 99,¹ it seems to be weaker than *n is*.


That none of the following examples (some of which are rather speculative) are from documents earlier than the XVIII Dyn. is perhaps mere chance.

A. "Not".

- (1)  "He has-pain-in his lower-legs (?)², not his thighs", *Ebers*, 42/2.
- (2)  "But he is a wretched man, not a prosperous one",³ *Petr. Pap.* 1116 A, recto/121.

¹ Of the cases with which GARDINER dealt, however, one (*Admonitions*, App., recto/2) may be better rendered as a Negative Adverbial Clause: "Would that I had unknown verses (?), strange phrases (*tsw*), in new speech which is not outmoded, things free from *clichés*, without a phrase (*ts*) of past speech (?)". It is unlikely that the singular *ts* after *nn* is in mere negative apposition to the preceding plural *tsw*. With his other example from this text (recto/5) I cannot agree either; I translate the passage somewhat as follows: "A speech afterwards, when men have acted already, does not (really) speak; ^a the matter which it professes to tell is non-existent. It is seeking for what has vanished, it is falsehood; there is none who can recall his own name to others (i. e., posterity)". GARDINER's translation assumes an emendation of *n* to *nn* and of *ni* to *nt*, also a construction *nti isf* with meaning "he who hears" for which I find no evidence in Mid. Egn. I therefore use neither of these passages as an ex.

² Or has *w^crt* here the general meaning of "leg" as a whole?

³ It seems easier to take the words determined by  as *ih-n.f*, a relative construction of the impersonal use of *ih* with dative *n*, than as a compound *nn-ih-n.f*, although this is also possible.

^a See op. cit., 99, footnote.

CHAPTER XIX.

IN MIDDLE EGYPTIAN.

The construction *n wnt*, "there is not" is quite common in Mid. Egn., more so than *nn wn* (pp. 122 foll. above) which seems to have the same meaning, and to which it bears the closest resemblance in its syntactical functions. In the following brief notes on its use, meaning etc., the syntactic relations to predic. *nn* and to *nn wn* are indicated.

I. *N wnt* is used indifferently for the Past, Present and Future¹; compare :

(1) "I found the tomb-chapel in ruin, the walls old, all its statues broken up; *n wnt wn šh3 st*, there was not one who heeded them", *Berl. Mus. Inscr.*, I, 155. Cf. also ex. 4 below.

(2) *Bit-i pw n3 m wn m3c*, *n wnt iw-mś im*, "this (that I have testified to) is my real character; there is no dissimulation therein", *Urk.*, IV, 973/10—1.

(3) *Wnn-i nn wn-i*, *n wnt srh-i*, *nn isft irt-i m bjh cf*, "I shall have no fault (at the Judgement), there will be no blame of me, there will be no evil attaching to me in his presence", *Turin Stela 156/4—5 (Rec. Travaux, 4, 131)*.

II. The Subject of *n wnt* may be :

A. A Substantive²: cf. ex. 2 above and 8, 12—4, 22—3 below.

B. A Participle³:

(4) *N wnt šš3 m pr.f*, "there was no one who was familiar with his temple", *Urk.*, IV, 388/5; also exx. 15, 21, 24 below.

C. An Infinitive with Object⁴:

(5) *Nwk Šw*, *n wnt hśf-i*, "I am Shu, there is no turning me away", PETRIE, *Denderah*, 37 b/387. *N wnt hśf-k* again, in somewhat obscure context, LACAU, *Sarcophages*, I, 216. Cf. also exx. 19—20 below. The use of *n wnt* here differs from predic. *nn* in that the former can, as this ex. shows, take infinitive + suffix in an independent sentence, while the latter can take this construction only in a Clause.

¹ *Nn wn* with past and present meaning, p. 123 above; predic. *nn* with past, present and future meaning, p. 141 above.


² Substantive as subject of *nn wn*, pp. 122—4 above; of *nn*, pp. 142, C above.

³ Participle as subject of *nn wn*, p. 123 above; of *nn*, p. 142, F above.

⁴ Infinitive with suffix as subject of *nn wn*, not known to me; of *nn* (in Clauses only), p. 156 above.

D. A *ś.f*¹:

(6) *N wnt k̄d·i hr ri-pr.f*, lit., “There is no {I sleep} regarding his temple”; the meaning is apparently “I am sleepless, i. e., sleeplessly vigilant, regarding his temple”, *Urk.*, IV, 363/12.

(7) *N wnt ir·tn*  “There is no {ye do this(?)}”, *Aelteste Texte*, 6/3, in damaged context. See also ex. 16 below. The exact force of *n wnt ś.f* is difficult to seize, the material being so small.

N wnt appears not to be used with pronominal subject.

III. An ex. with double Subject² is:

(8) “He does everything in it (the *Śht·htp*) like that which is done in the *Mr(?)·nśrśr*; *n wnt nhm nb im·ś, iht nbt dwt im·ś*, there is not any noise in it, any evil thing in it”, *NAV.*, *Todtb.*, 110, introd./17—8. Cf. also ex. 23 below.

IV. A subjectless (impersonal) use³ is found in:

(9) *N wnt m ʿwi·fi*, lit., “there is not (anything) in his hands”, i. e., “he keeps nothing”, or “he possesses nothing”, *Ptahhotep*, 212. This may be compared with *ir nfr·n wnn m·ʿ·tn*, “if you have nothing with you”, *Brit. Mus. Stelae*, II, 34/6, *Cairo Stela* 20003, a/3—4.

(10) *N wnt hr hw·f, mi Hr*, “there is not (anyone) like(?) him, like Horus”, i. e., “he is unequalled, like Horus”, *MARIETTE*, *Abydos*, II, Pl. 30/24. Cf. also ex. 26 below.

V. As with predic. *nn* (p. 149 above),⁴ *n wnt* is often used with noun + suffix to deny possession:

(11) “My own heart has kept me safe; *n wnt śrh·i hr rmtw*, I have no blame among men”. *Urk.*, IV, 994/5.

(12) “As to *ʿmd ib*, it is the non-pulsation of the heart; or it is that the vessels of the heart are dumb(?). *N wnt śśw·śn hr ddyt·k*. They have no special-characteristics under thy hands”, *Ebers*, 100/15, Cf. also the eleven exx. of this construction, *Urk.*, V, 151/10—3, 156/5, 172/15, 173/12, 14—6, 175/16, where it is said of the boat “it has no A, it has no B”, etc., lacking all its accessories.

VI. Sentences with *n wnt* are frequently used attributively to an undetermined noun⁵:

(13) *Śmr wʿ n wnt śn·nw·f*, “a ‘unique friend’ who has no equal”, *El Bersheh*, II, Pl. 21, inner wall/14. Cf. also *Louvre C.* 15/4.

(14) *Wḥ·ib, dʿr n m·ht, n wnt si mi k̄d·f m tḥ*, “an earnest man, a seeker for(?) the future, equal to whom there is no man in the land”, *Cairo Stela* 20765/3—4.

¹ *Nn wn* with *ś.f*, p. 124 above; *nn* with *ś.f*, cf. Chap. XIII and (in adverbial clauses) p. 159 above.

² *Nn* with double subject, p. 147, ex. 56—8, above.

³ *Nn wn* without subject, p. 124 above; the subjectless use with *n wnt*, in which “anyone”, “anything” are understood, is different to that with Predic. *nn*, pp. 147—9 above, in which “it”, “they” are understood.

⁴ Cf. *nn wn* in same use (*nn wn mnt·f*), p. 123 above.

⁵ Cf. the same use with predic. *nn*, pp. 150—1 above; with *nn wn*, p. 123 above (*nn wn mnt·f* there is perhaps attributive rather than adverbial).

(15) *H^cr mⁱ 3byt hb·f pri, n wnt ʿh3 m h3w·f*, "one who rages like a leopard when he enters the battle, near whom there is none (i. e., no enemy) who can fight", *Amada Stela*/3 = *Vienna Stela* I, 16/4.

(16) *Nwk iwti hpr wsfw m shrw·f, nn h3-3 tp m irt·n·f, n wnt hpr sp hsi m·c·f, irt·n·f*, "I am one in whose behaviour no procrastination occurs, in face of what who¹ has done there are no regrets, from whom, or from what he has done, there is no occurrence of an evil event", PIEHL, *Inscr. Hgl.*, III, 75/2—3.

VII. The use of *n wnt* in an Adverbial Clause² seems to be rare. The following exx. with *3bw* are certain cases:

(17) *W3h iht n wnt 3bw*, "the making of offerings without ceasing", *Urk.*, IV, 519/3.

(18) *r drp·f n wnt 3bw*, ". . . . to supply-him-with-offerings without ceasing", *Rifeh*, VII/40.

The two following are probably also to be taken as adverbial:

(19) *Ib·i m·c·i, nn wnt it(t)·f*, "my heart is in my possession, not being taken away", *NAV.*, *Todtb.*, 29a/1—2, with two orthographic errors.

(20) "My Majesty, l. h. s., commands the protection and exemption of the southern cemetery of Abydos for my Father Wepwawet, Lord of the Cemetery, as Horus did for his Father Osiris Onnophris, *n wnt rdit hnd rmtt nbt hr p3 t3-dsr*, no people at all being allowed to encroach upon this cemetery", MACIVER-MACE, *El Amrah and Abydos*, Pl. 29/2—3.³

VIII. A remarkable case, which may be here quite incorrectly interpreted, is:

(21) *Nt·k ir n wnt ir nn r 3w*, "it is thou who didst make: there was no one who made: all this", *El Amarna*, III, Pl. 28. Is the interpolated *n wnt ir* to be taken temporally: thou didst make, when no one (else?) made, the world? or: thou madest, or no one made (i. e., only thou hast made) the world?

IX. *N wnt* is freely interchanged and associated with both predic. *nn* and *nn wn*, in such a way as to lead us to believe that no difference in meaning, and but little in function, existed between them. Evidence for interchange of *n wnt* and *nn* is:

Ex. 13 above, *n wnt sn·nw·f* used attributively. Cf. *nn sn·nw·f* as attribute p. 150, ex. 79 above, also *Sinuhe*, B/110, *Cairo Stela* 20765, a/7, *Urk.*, IV, 942/13.

Exx. 17—8 above, *n wnt 3bw* in adverbial clause. Cf. *nn 3bw* similarly used *Urk.*, IV, 1193/9.

Ex. 2 above, *n wnt iw·ms im*; cf. *nn iw·ms im*, *Urk.*, IV, 157/6.

(22) *N wnt is [n] ʿwn·ib*, "the covetous man has no tomb", *Ptahhotep*, 315, L^{II}. Cf. *nn is n sbi hr hm·f*, "he who rebels against his Majesty has no tomb", *Cairo Stela* 20538, II, c/19.

¹ English is here sacrificed to Egn.

² *Nn wn* in adverbial clauses (also rare), p. 123 above; predic. *nn* in the same, pp. 152 foll. above.

³ Infinitive + object after *nn* in adverbial clauses, pp. 156 foll. above.

For the association of *n wnt* and *nn*:

Ex. 3 above. *N wnt* *nn* may here, however, be a construction in itself, similar to *nn wn* *nn* pointed out on p. 161 above; not so in the following:

(23) "The Canal of the Hippopotamus, which is 1000 *itr* in its length; *nn dd shw.f*, *n wnt rm nb*, *hf3t nbt*, *im.f*, there is no one who can say its breadth, there is not any fish or any serpent in it", Vignette of B. D. 110, from coffin of *Gw3* (M. K.), BUDGE, *Egn. Heaven and Hell*, III, 54.

(24) *Nn rh st*, *n wnt wp st*, "there is none who knows it, there is none who can reveal it", *Urk.*, IV, 159/8—9.

Evidence for the interchange of *n wnt* and *nn wn*:

Ex. 10 above, *n wnt hr hw.f*. Cf. *nn wn hr hw.f*, p. 123 above, and ex. 25 below.

Ex. 22 above, *n wnt is [n] 'wn-ib*. The two parallel texts have *nn wn is n 'wn-ib*.



For their association may be cited:

(25) *Nwk* *nn wn hr [hw].f m sndm ksn*, *n wnt tit ri-si hm-n-i b3k-s*, "I am a 'there is no one like him' in making pleasant what is disagreeable; there is no sign at all of the use of which I am ignorant", *Urk.*, IV, 1082/1—3, with GARDINER'S collation.

X. It has been pointed out above, pp. 160—1, that predic. *nn* and *nn wn* seem to be synonymous, and, in certain uses at least, interchangeable. It has just been seen that this applies also to *n wnt* in relation to *nn* and *nn wn*. Thus, within certain limits, all three appear to be identical in meaning and use, and, unless we assume some distinction of emphasis, we may provisionally ascribe the presence of them all in the written language to purely stylistic motives.

XI. The meaning and function of *n wnt* are clear; the nature of the construction is not. *Wnt* may be either perfect participle fem. of *wnn*, like the substantivizing *wnt* after verbs of saying, etc., discussed in chap. XXII, A, II, below, or it may be an infinitival form, like the *wnt* of the *r st.f* construction occurring *Ptahhotep*, 87; the fact that *n wnt* has no inherent past meaning points to the latter alternative. In either case analysis is difficult. Take a simple sentence, such as *n wnt sn-nw.f*: does this mean "the existence (*wnt*) of his equal is not (*n*)"? or "his equal is *n-wnt*, without existence" (cf. *n mst*, "unborn", chap. XXIV, ex. 13 below)? or have we *n sn-nw.f* "his equal is not", with the enclitic *wnt*, of obscure function, for which cf. *Zeitschrift*, 49, 104, note 2, *Urk.*, V, 171/5?

Whatever may be the solution, it can lead only to confusion to group *n wnt* with the *n st.f* construction of chap. XXII. The absence of any evidence that it ever means "before there was", and the fact that it is mostly used in independent sentences, separate it definitely from *n st.f* as a syntactic category.

XII. A word remains to be said on the writing.  is the normal orthography, occurring in 40 out of the 46 occurrences known to me; in ex. 8 , in ex. 3

. In the XVIII Dyn. *n wnt* seems to have been sometimes confused with *nn wn*, for we find *Urk.*, IV, 1199/2, *NAV.*, *Todtb.*, 29a/2. A writing *wnnt* occurs in

(26) *Urk.*, IV, 993/1; in view of ex. 10 above, this can hardly be anything but an error. Finally we have the remarkable variant

(27) "There is no injustice in him", *Hammâmât*, 114/4.¹ This may point to a complete fusion of the two words into one, *nwnt*; for the combination of two signs $Xw + wY = XwY$ cf. the *Pyr.* writings *nwr* (1357b), *nwd* (1999b). Note in this connection that no enclitic is found separating *n* and *wnt*. Cf. the possible coalescence of *n iw* spoken of in chap. XXI below.

¹ Mid. Egn. occurrences of *n wnt*, not mentioned above, will also be found *LACAU*, *Sarcophages*, I, 191, 208, *Kahun*, 7/7, *Urk.*, IV, 40/6.

CHAPTER XX.

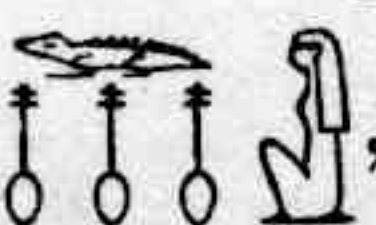

THE NEGATION OF NON-VERBAL SENTENCES WITHOUT *iw* IN MIDDLE EGYPTIAN.

In dealing with constructions in which the negative words \neg and \neg_{mwm} play a part it is usually found that the material offered by documents of the period extending from the XI Dyn. to the end of the first half of the XVIII Dyn.—the *Blütezeit* of Middle Egyptian—is homogeneous in character, as indeed seems to be the case with most points of Mid. Egn. grammar and syntax. Throughout that period the rules governing the various uses of the two words remain on the whole the same; afterwards confusion enters in, and eventually \neg tends, at least graphically, to give place more and more to \neg_{mwm} .


To this state of things, however, an important exception is constituted by the negation of non-verbal sentences without *iw*. By a **Negated Non-Verbal Sentence** I mean one in which the negative word is a mere particle, not affecting the general structure of the sentence by its addition or deduction.¹ In such sentences we find that during the XI and XII Dyns., until the end of the latter, the negation is effected by the word \neg ; from the end of the XII Dyn. onwards, however, \neg_{mwm} is consistently employed. Such, at least, is the evidence of my material. The following exx.,² in which sentences of similar construction from these two periods are as far as possible put side by side, will make this clear:—



¹ Thus *n nwk pw*, “it is not I”, is the non-verbal sentence *nwk pw*, “it is I”, negated. Such sentences are very different from those which I call **Negative Non-Verbal Sentences**, in which the negative word (Predicative *nn*) is an integral component which cannot be removed without destroying the grammatical structure, e. g. *nn wi im*, “I am not there”, *nn dwt irt-n-i*, “there is no evil that I have done”.

² Translations and references: (1) It was not wide, *Peasant*, R/45 = Butler/28—9 = A/12; (2) It is not property of the count's house, *Siût*, I/288, 301; (3) It was not the season for coming...., *Sinai*, 90/2; (4) This is not a year of idleness, *Unpublished XI Dyn. Pap.* at Metropolitan Museum, New York; (5) It is not clearing things aside before shooting, *Peasant*, B 1/110—1; (6) It is not a bone in the mouth which says...., *Kahun*, 36/17; (7) It is not really he, *Sinuhe*, B/267; (8) One who is great therein is not great, *Peasant*, B 1/165; (9) A balance that is awry is not an evil, *Peasant*, B 1/95—6; (10) Thy name is not ‘faeces’, *Textes Rel.*, 44/5; (11) I am not an amulet, *Textes Rel.*, 72/41; (12) Thou art not a man, *Suicide*/31; (13) I was not high-backed, *Sinuhe*, B/230; (14) I am not a confederate of his, *Sinuhe*, B/114; (15) It was not in my heart against thee (?), *Sinuhe*, B/185; (16) It was not in my body, *Sinuhe*, B/255; (17) It is not sweet, *Urk.*, IV, 1087/8; (18) He is not thy son, *Ptahhotep*, 213, LII; (19) It is not an imitation of (other) words | for vaunting myself lyingly, *Urk.*, IV, 973/12; (20) It is not a falsehood, *Urk.*, IV, 808/13 = 813/13; (21) It is not a burden upon your hands, *Cairo Stela* 20530/7; (22) It is not contention with another, *Urk.*, IV, 122/14, cf. 510/12; (23) I am not the eye that sees, | the ear that hears,—(24)—I am not the bull of sacrifice, *Nu*, 105/7; (25) I am not thy mouth, *NAV.*, *Todtb.*, II, 40/8, Ba; (26) I am not he who can bring it to thee, *Westcar*, 9/6.

It will be noticed that the earliest example in column B. is 21, from a stela which, judging by the occurrence of the name , and perhaps also by the phonetic use of , is either of the very end of the XII Dyn. or somewhat later. The next earliest ex. in this column is 26, of the Hyksos period.

Worthy of special note are the cases in which, by an ellipse, *pw* as subject is omitted after *is* in negated non-verbal sentences of the type of exx. 1—4, 17—8. For instances I can point only to the two following, both from the same document:

(27)  “(They) are not people to be respected”, *lit.*, “(they) are not people who-are-for (*nt*) respecting them”, *Berl. Mus. Inscr.*, I, 258/13.¹

(28)  “(He) is not my son”, *ibid.*/20; cf. the parallel sentence, two lines above,  “he is my son”, and ex. 18 above, which stands in a similar context to this one.

Some interesting generalisations as to the structure of the Negated Non-verbal Sentence, and the use of enclitics therein, emerge from inspection of the foregoing exx. (1—28):

1. *Pw* is used as virtual copula only when both the First and Second Terms are nominal, but neither is a pronoun: 8, 9. Sentences of this type with First Term a pronoun: 11—4, 23—6; with Second Term a pronoun: 1—7, 17—22. Exception: 10; but non-verbal sentences containing *rn*, “name”, are usually abnormal.

2. *Is* is inserted after the First Term, throwing emphasis on it, except:

(a) When the Second Term is a prepositional phrase: 15, 16.

(b) When the Second Term is *pw* (subject) with prepositional adjunct: 5—7, 21—2.

In this and the preceding cases emphasis is not necessary.

(c) When, in other cases than the above two, *is* is made superfluous by the presence of another enclitic: 14, 19, 20.²

3. The insertion or omission of *pw* as subject, after substantive predicate + *is*, when there is no prepositional addition, is perhaps facultative: 27—8.

4. Negated non-verbal sentences contain either *pw* (as subject or copula), or an enclitic (normally *is*), or both.³

For  negating non-verbal sentences introduced by *iw*, see next chapter.

¹ This interpretation assumes the existence of a transitive verb *st* “to respect”; nevertheless it appears to me more plausible than the current one (cf. SETHE, *Nominalsatz*, § 79; ERM., *Gramm.* (1911), § 470), which makes *st* the subject of a sentence: “they are not people of respect”. To my feeling the word-order, and the great abnormality of *st* as subject following a substantive predicate in Mid. Egn., preclude such an interpretation; were *st* the subject we should expect *nn st m rmtt nt st*.

² Here the enclitic is contained in the compound *iw-ms*.

³ *Nu* (as published) has as variant of ex. 25 *nn nwk nb ri-k*, “I am not master of thy mouth”, which is thus irregular, but perhaps also erroneous. The sentence is usually found in two forms in the MSS.: as ex. 25, and as *nwk nb ri-k*, “I am master of thy mouth”, which the later MSS. have.

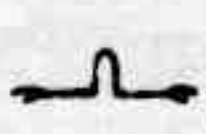

CHAPTER XXII.

IN OLD AND MIDDLE EGYPTIAN.

Unlike the negative constructions with which I have dealt in the preceding chapters, *n st.f* has been already discussed several times.¹ Various views have been put forward as to its origin, either as a category in itself or as included in the *st.f* form as a whole. I shall devote the first part of this chapter to an examination of these views.


A. Origin of the Construction.


Three theories, all that appear to be possible, have been held on this subject:


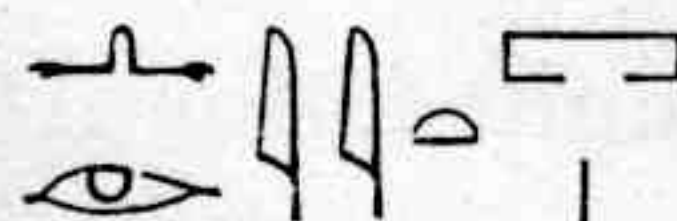
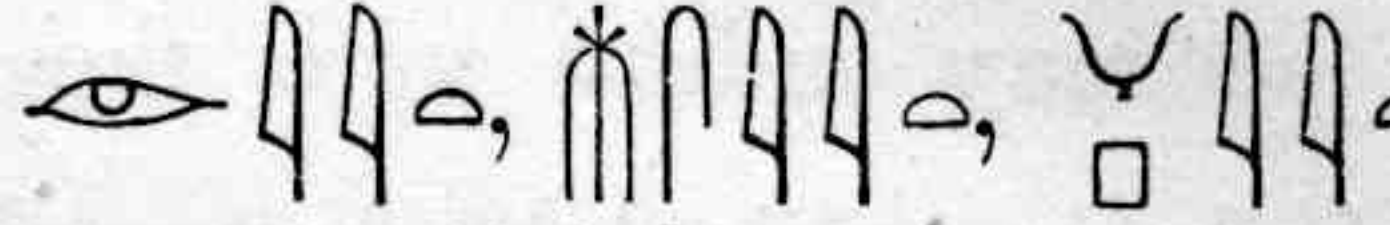
I. That it contains an infinitive which irregularly takes a direct² subject. This is, or was, SETHE'S view with regard to the *st.f* form as a whole (*Verbum*, II, p. 462, note to § 357); it was seemingly supported by the fact that of the verbs found in *n st.f* the great majority were weak verbs, the infinitives of which always take a final *t*, and it was suggested that the few other verbs, not usually weak, which occurred in this construction might be accounted for as having been originally weak verbs, and thus easily taking a feminine infinitive at need. To this theory there are two objections. The first is that the number of strong verbs found to occur in *n st.f* has been steadily increasing, and has now reached a point at which it is no longer possible to explain them away as being semi-weak without altogether destroying the well-grounded division of strong and weak verbs (see the *Conspectus of Forms* at the end of this chapter). The second is an important one, which has been overlooked. Assuming that Egyptian, to express the idea "before he", "when he had not yet", used the infinitive + direct subject after , it is absurd to suppose that the expression of this idea was possible only with weak or semi-weak verbs; we ought therefore to find, if we looked for them, cases of a masculine infinitive + direct subject after , graphically indeed identical with the *n st.f* construction, but meaning "before he", e. g.,

¹ VOGELSANG (who first discovered the active form), *Kommentar*, 149, 190; BLACKMAN in *Zeitschrift*, 49, 103 foll.; ERMAN, *ibid.*, 50, 104 foll.; PEET, *ibid.*, 52, 109 foll.; GARDINER (who first pointed out the passive form) in *Revue Égyptologique* (new series), 2, 50 foll.


² I use this term to signify the immediate, genitival attachment of a subject to an infinitive, in contrast to the Indirect Subject, connected with the infinitive by *in*.

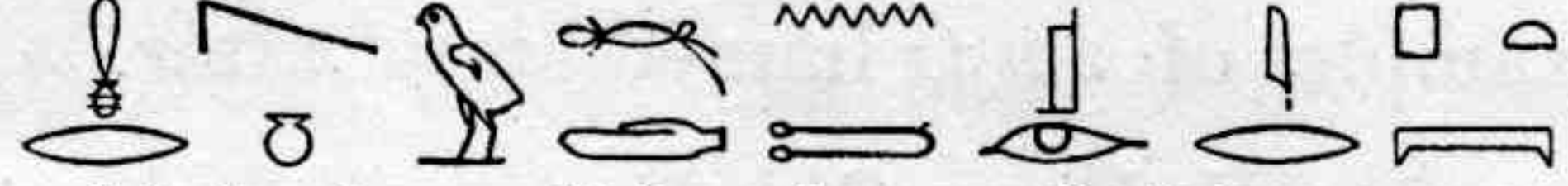
**n k̄.f*, “before he went in”, or **n m̄.f*, “before he saw”. In regard to this I can only say that, having previously been attracted by this theory, I have carefully searched my Old and Mid. Egn. *n š.f* material (some 770 entries) for any example that could mean “before he.....”, and have found none except certainly faulty writings of *n št.f* from the “Book of the Dead” and late documents. That this should be due to mere chance is hardly credible, and it seems practically certain that when the idea “before he.....” is expressed with  and a verbal form, the latter is always feminine.

II. GARDINER (*loc. cit.*) advocates the interpretation of *n št.f* as a compound of  with a feminine perf. pass. participle, basing his view on the following points:

1. The existence (first pointed out by him) of a passive counterpart to the active *n št.f*, the two making the paradigm  “before he made a house”:  “before a house was made”; the passive forms  etc., point, he thinks, almost certainly to the presence of perf. pass. participles.


2. The presence of verbs 2 rad., II gem. and 3 rad. in *n št.f*.

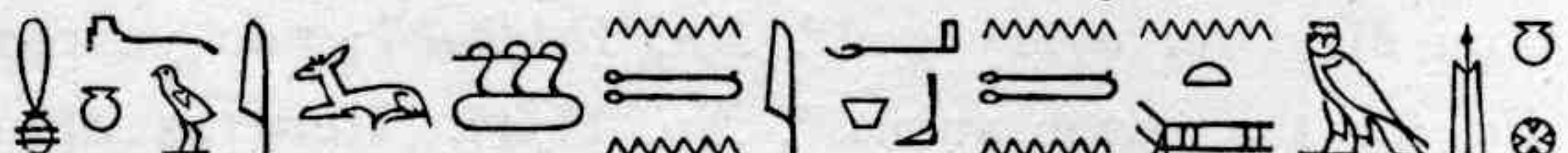
3. The use of the word , perf. part. of *wmn* “to be”, between verbs of saying or knowing and the sentence expressing the thing said or known, in a precisely similar fashion to *ntt*, i. e., “that.....”, but with past meaning.

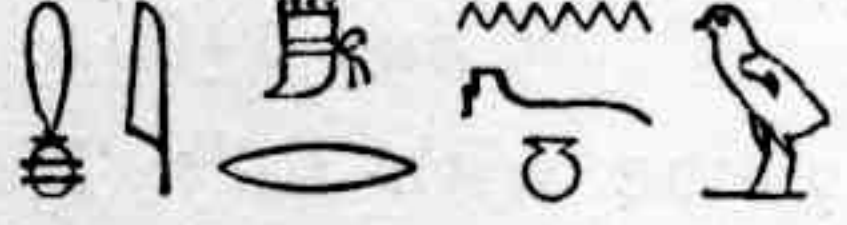
4. The occurrence of the passage  *Pyr.*, 1419 c, which he translates “like that (drawing) which thou didst draw Osiris up to heaven”.

I will deal with these points in reverse order:

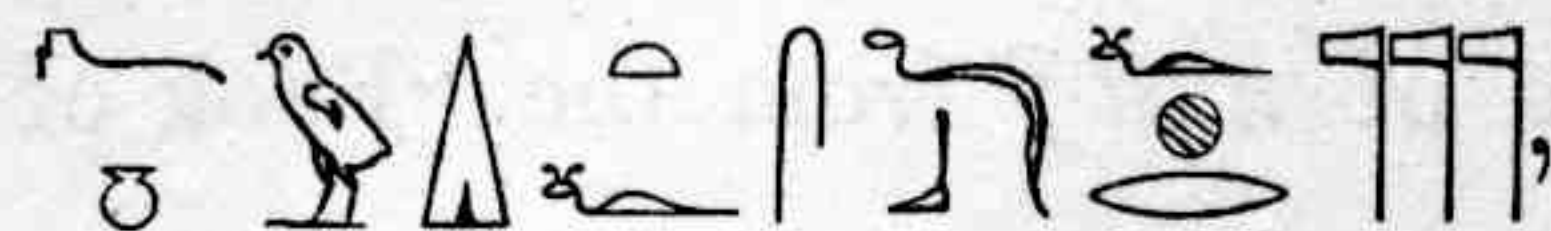
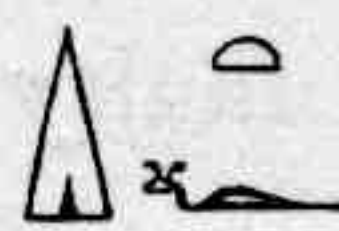
4. If the passage from the Pyramids is correctly translated by GARDINER, then we have a construction which apparently stands absolutely without parallel in Egn. syntax (the citations *Verbum*, 749—50 can all be quite well interpreted in terms of common Egn. constructions), and any alternative interpretation along lines of less resistance must be considered before we fall back on this one. That the construction is a genuine one, not requiring emendation, is certain; not only have we three texts for this passage, but I can adduce four similar cases with the conjunctions *m*, *m̄* and *dr*, the verb being either transitive with object, or intransitive, and in either *š.n.f* or *š.f*:

“It was Rē who gave it to him (Horus), in exchange for the injury in his eye,  ‘Do thou let me see this that has happened in thy eye now’”, *Nebseni*, 112/3—4 (see *Zeitschrift*, 58, pl. 16*); cf. the similar cases *Pyr.*, 1130 a, c.

Ho! all gods! come assemble, come unite,  *Pyr.*, 1647 b.


“O children of Horus..... do ye direct your protection on to NN.,  Chentamenthes, that he may live with the gods”, *Nu*, 137 A/18—9
Here we must doubtless eliminate the *m̄* as intrusive, for we find *dr nw dr.tn sdb NN.* *nh.f hr ntrw* also in lines 21—2, where, however, there is something wrong with the con-

text. The passage rests on a misunderstanding of *Pyr.* 1333, but a traditionally corrupt text is not necessarily a grammatically faulty one. The old version runs:

Offspring of Horus..... direct living protection on to your Father, Osiris K., , where  is doubtless *rdi.ti.f.*¹

Now it accords better with the structure of Egn. as we know it to regard the neuter *nw* in all these passages as a forerunner of *ntt* in the function of a substantivizing word after the conjunction, followed not by a relative but by a finite verbal form (cf. the older English for that, when that, in that, and German indem, nachdem, and also the remarks below). One would then translate, literally but easily: "raise thou him to heaven, as that thou raisedst Osiris to heaven"; "when that Rē^c said to Horus"; "as that ye assembled, ye united, for Atūm in Heliopolis"; "since that ye remove the disability of Osiris"; "since that he is given that he may endure with the gods"; and perhaps "since that something has happened (harmfully) to it" (last footnote). There are also passages in the religious texts which contain *mi + nw + irt* "do" in *ś.n.f* without object; these, unlike the ones discussed above, give a tolerable sense if translated as containing rel. *ś.n.f* in apposition to *nw*: "like that which thou didst for....." etc.; but they too may quite well be regarded as containing substantivizing *nw + finite ś.n.f.*² For the rest it may be pointed out that no really satisfactory example of *ś.n.f* immediately after *m*, *mi* or *dr* seems to occur in the Pyramids;³ and that in VI Dyn. Old Egn. we find *mi + substantivizing ntt + ś.n.f* or *ś.f.*⁴

3. The use, in many languages, of a substantivizing word as the immediate object of verbs of knowing, saying and the like, may, at all events from the standpoint of Egn.,⁵ be explained as follows. A difficulty seems to be felt in making certain finite constructions expressing the event known, said, thought etc., the immediate grammatical object of the verb of knowing etc. The difficulty is surmounted in one way by "nominalizing" the finite construction, that is, by placing it in apposition to a noun which is the direct object of the preceding verb. A noun having the minimum of content is used, so that, by communicating

¹ Quite possibly a fifth case, with impersonal "subjectless *ś.f*", is: For Rē^c said to Horus: Let me see thy eye,  *Zeitschrift*, 58, pl. 16*, sect. 17.


² "Nūt, she shall give her hands to thee *mr nw ir.n.ś n Wśir* as she did to Osiris", *Pyr.*, 1090 e; "thou givest thy hand to K. *mr nw ir.n.k n Wbnti ś.k śmśw* as thou didst to *Wbnti* thy eldest son", *Pyr.*, 608 b-c; "do thou cause me to go down to the Land of Eternity *mi nw ir.n.k hn^c it.k Itm* as thou didst with thy Father Atūm", *Nu*, 154/4; "do thou draw me in thy train — so shall I not decay — *mi nw ir.n.k r* (sic?) *ntr nb* as thou didst for every god", *Nu*, 154/6-7; "do ye remove the evil attaching to me *mi nw ir.n.tn n ihw 7* as ye did for the seven spirits", *Nu*, 17/47. Here as often *irt*, "do", functions as what may be called a pro-verb, resuming an antecedent verb analogously to the resumption by a pro-noun of an antecedent noun.

³ See 1405 b, where the text is confused (what does the suffix *.k* refer to? and note variation of King's name with Rē^c); 1425 a, where the earliest text has *ś.f*.

⁴ *Mi ntt ir.n.t(i) is śś pn*, "if this document was indeed made", *Berl. Hieratic Papyri*, III, 1/5; *mi ntt wnn is śś.k...* "if thy clerk will be...", *ibid.*, 2/10.


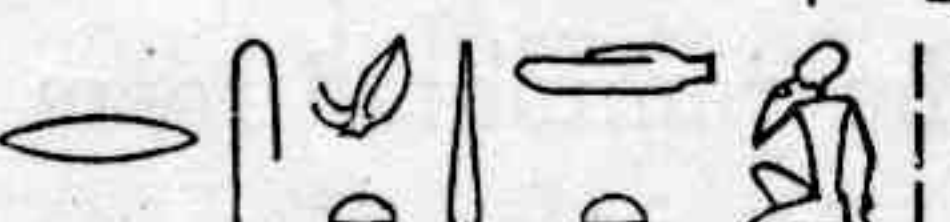




⁵ It may be noted in passing that the substantivizing word is by no means always used after such verbs in Egn.; it is found only rarely before *ś.f*, more frequently before *ś.n.f* and non-verbal sentences.

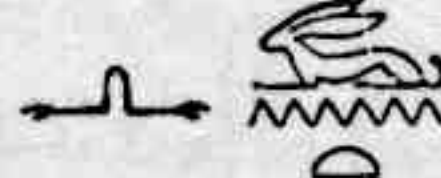
next to nothing, it may carry the hearer's attention over to what follows it in apposition; such words are *ntt*, "that-which-is", "fact", *wnt*, "that-which-was", "past-fact", identical in function with that, quod etc. Thus we have *rh·n·i ntt hb·n·k sw*, "I know the fact: you have sent him"; *rh·n·i wnt hb·n·k sw*, "I know the-past-fact: you have (i. e., had) sent him".

It is, however, a far cry from this substantivizing use of a perfect participle (*wnt*) to *n st·f*, which it is agreed means "he not (yet) having heard". GARDINER would bridge the chasm by giving *n st·f* a meaning something like "the fact of his not having heard", and assuming an adverbial use of this. But although *wnt sdm·n·f* may be paraphrased as "the past-fact of his having heard", he does not claim that *wnt* means "the fact of there having been";¹ and even if it can be accepted that *sdmt·f*, construed as participle + suffix, means "the fact of his having heard", it is still hard to see how the prefixing of a  can turn the meaning into "the fact of his not having heard" (for which, granting GARDINER'S premisses, we should expect *tmt·f sdm*) and not "without the fact of his having heard". Passing over this latter objection as of secondary importance, we may further ask how "the fact of his not having heard", used adverbially, could come to mean "he not having heard"; a meaning like "the time of his not having heard" seems to be required to give this sense.

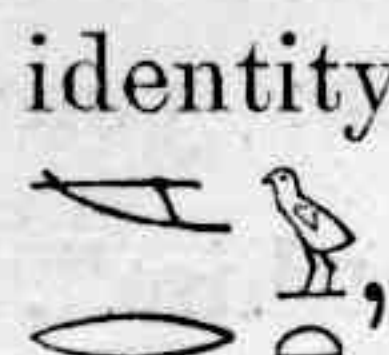
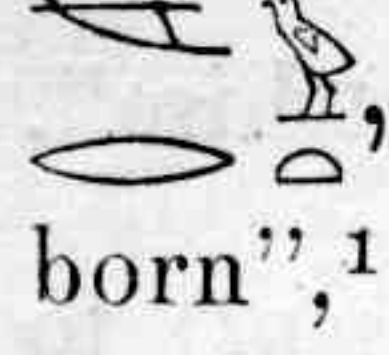

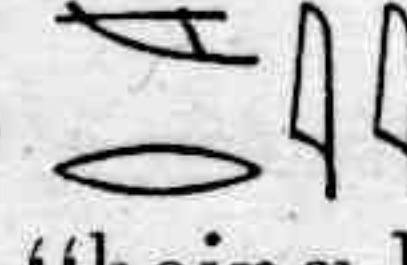

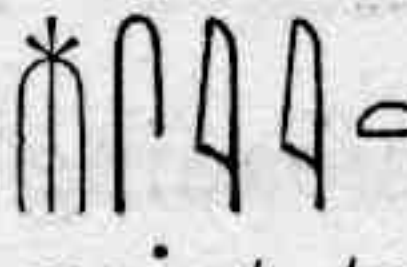
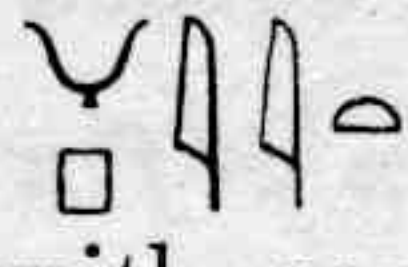



The sentences with *wnt* are patient of logical analysis within the range of known Egn. grammatical categories; but to turn *ir(y)t* "that which has been done" into "the fact of there having been done" assumes a strange and unnecessary overlapping of *nomen agentis* and *nomen actionis*.

2. The fact that strong verbs show a feminine form in the *st·f* construction is no bar to the view that the latter is based on a *nomen actionis*, similar to the normal infinitive in its general meaning and in its power of taking a suffix-subject and a direct object, but not identical with it. Thus, we have the complementary infinitives *nh̄t*, *hp̄rt*, *wb̄nt*, *mw̄tt*, *mn̄ht*, *hb̄t*, *šš̄st*, of which the first three are found also in *st·f*. And such feminine infinitival forms are by no means uncommon, apart from the complementary infinitive; to take but one verb,

the typically strong *sdm*, we find: "that day  of hearing speech", *Pyr.*, 1027 c; patient (*wsh̄-ib*)  "to hear speech", *Cairo Stela* 20539, I, b/6;  "his hearing a petitioner", *Urk.*, IV, 1111/2; "his *diwân*  of hearing (judging)", *Urk.*, IV, 1113/15;  "the great place of judgment", *Nu*, 130/23; "that day  of hearing grievances", *Nu*, 146/58—9.² And *sdm* is by no means unique in this respect.


¹  does not mean "the fact of there not yet having been", and should not be classed with *n st·f* at all: see p. 167, XI, above.

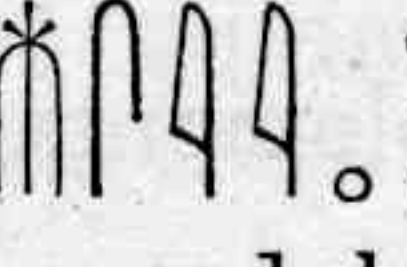


² So the 1898 and 1910 edns.


1. We come now to GARDINER'S starting-point, the existence of the passive forms *iry*t, *mšyt*, *wpyt*, *kšmyt* or *kmšyt*, identical in appearance with perf. pass. participles. But graphic identity is of course not necessarily grammatical identity. The two infinitival forms , , which seem generally to have, or to bear, a passive meaning—*mšwt-k*, “thy being-born”,¹ *mrvt-k*, “thy being-loved”—occur also in the writings , ;² and we have the complementary infinitive  which is definitely passive, “being born”, from a Coffin Text,³ i. e., from the same philological stratum as the ,  etc. of GARDINER'S examples.  as passive infinitival form I cannot point to with certainty, although it may be suggested that it occurs in *iw irt.f m nht.f: iw mk.ti.f m iryt r.f*, “his eye is his strength: he is protected from anything-being-done to him”, *Pyr.*, 301 c; *hw R^c T. m-^c iryt ir.f*, “R^c safeguards T. from anything-being-done to him”, *Pyr.*, 713b, since to take  in these two passages as “that which has been done” does not give a good sense. As for , this verb is classed by SETHE (*Verbum*, I, 410) as perhaps IV inf., and the writing may represent *kmšt* > *kmšyt*.

The following seem to be further objections to GARDINER'S theory:


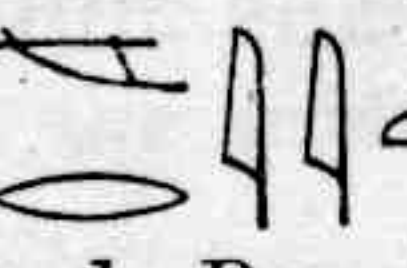

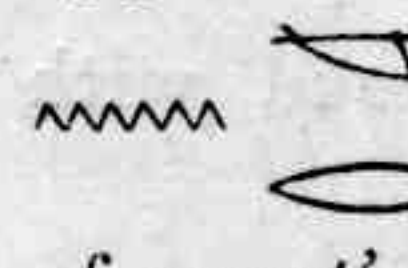
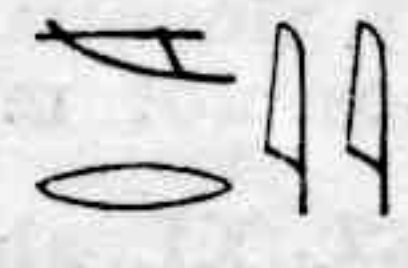
(a) The existence of cases in which there is neither subject nor object. Cf.:

(1)  “He who announces before (anything) has come, and sees before (anything) has happened”, *Leyden Stela* No. 8; and also exx. 27—30 below. In such cases, which GARDINER did not deal with, the verbal form cannot be interpreted as relative, although it might possibly be regarded as an active participle; but they are quite simple when taken as containing *nomina actionis*: “he who announces before a coming and sees before a happening”, “they would announce a storm before arrival (of it)”, etc. When the *šdmt* form has in this construction an implied subject which has already been mentioned in what precedes (as in exx. 27—30 below), we have a parallel to *hr šdm*, *m itt*, etc.,—for I point out below that *n* apparently functions as a preposition in *n št.f*.

(b) The quasi-plural writing  (ex. 17b below) which at once reminds us of the infinitival , , and by no means suits a singular participial form.

(c) It is very doubtful whether the geminated form  (ex. 6 below) can be regarded as a perf. pass. participle.

¹ Thus, e. g., the idea “to be born again” is regularly expressed with this form, *whm mšwt*; for *whm mšt* would mean “to bear again”. The form *mšwt* is preserved in the construct in MECO-PH (*mešwet-Rē^c*); contrast MEC-, the construct of the active infinitive.

² For  cf. *Pyr.*, 647b, *Sinuhe*, B/69; for  cf. the expression , apparently synonymous with *n mrvt*, Nu, 101/11, *Petrograd Pap.* 1116A, recto/118, *Urk.*, IV, 1099/2, also , var. of *n mrvt*, *Textes Rel.*, 90/120, 149, *Leyden*, V. 6, and , MEPIIT, var. of *mrvtī*, nisbeh of *mryt*, “being loved”.


³ *N mš·n·t(w)·i iš mšyt*, “I have not been born a being-born”, *Rec. Travaux*, 16, 130.

III. The third view is that the *n st.f* form contains, not infinitives or participles, but feminine infinitival forms. This is ERMAN'S view,¹ for which he gives one sound reason (the presence of strong verbs in a feminine form) and one unsound one (that an infinitive cannot take a suffix as subject²). This seems to be the only alternative theory to the two that have been discussed above; and in view of the difficulties attaching to the other views, and of the frequent occurrence of feminine infinitival forms of strong verbs outside the *n st.f* or *r sdmt.f* constructions, and further, of other evidence in its favour which has, by anticipation, been given above, it would seem to be the true one. The objection that the great majority of the occurrences of *n st.f* contain weak verbs is met by the consideration that weak verbs are the ones in commonest use generally.³ It is possible that this infinitival form has inherent past meaning, although that does not seem likely.


B. Syntax.

1. *N st.f* occurs in the four forms:—

Transitive verb + subject + object:

(2)  "Before I married", *Urk.*, IV, 2/15.

Transitive verb (passive) + "semantic" object:

(3)  "Before the plans of the gods were made", *Textes Rel.*, 80/15.

Intransitive verb + subject:

(4)  "Before I sat with thee", *Millingen*, 2/5.

Intransitive verb without subject:

 "He who sees before something has happened" = ex. 1 above.

It will be noticed that the combination trans. verb + subject and no object finds no place in this series. This is necessarily so, for a transitive infinitival form can take a direct subject only when there is also an object. The idea, e. g., "before he acted", with the verb *irt*, must have been expressed by some other construction.

2. It occurs after the following verbal forms or constructions:

Š.f with past meaning: cf. exx. 22, 27 below.

Š.f with present meaning: cf. exx. 11, 26 below.

Š.f with future meaning: cf. ex. 23 below.

¹ *Gramm.* (1911), 418.

² As I shall show in a later article, it is quite normal for a suffix or noun to be the direct subject of an intransitive infinitive, and of a transitive infinitive when the latter has also an object.

³ Except in the case of *hprt*, which seems to have replaced the normal infinitive *hpr* very easily, the *st.f* form (as distinct from normal infinitive + subject) is demonstrable elsewhere only after the preposition *r*, where we find feminine forms of the following strong verbs: *ꜥk* (perish), *ꜥš* (call), *ꜥhꜥ*, *wbn*, *wnn*, *wꜥ* (proceed), *ph*, *rh*, *hꜥp*, *hꜥr*, *swꜥ* (pass by), *spr* (arrive), *šnb*, *šdm*, *tm* (not to be), *ꜥꜥ*; these go far to compensate for the scarcity of strong verbs in the known occurrences of *n st.f*—a comparatively rare construction, be it remembered.

Active participle: cf. ex. 1 above and exx. 29, 30 below.


Imperative:

(5)  "Arrange not for the morrow before it comes", *Peasant*, B 1/183.

(6)  "Finish not with a petitioner before thou hast considered his speech", *SETHE*, *Einsetzung*, 11.


Š.n.f: cf. exx. 12, 14, 18, 25 below.

Passive *š.f* (past meaning): cf. exx. 15, 17, 21 below.


 *š.f?* (past meaning): cf. ex. 13 below.

Relative *š.n.f*: cf. ex. 9 below.

Perf. Participle: cf. ex. 19 below. The following is apparently also a case in point:

(7)  "For Rē first arose as king, as one who was before the Supports of Shu came into existence", *Urk*, V, 6/15-6. Some texts have *wnn*: "one who was existing" (imperf.?)


Pseudoparticiple:

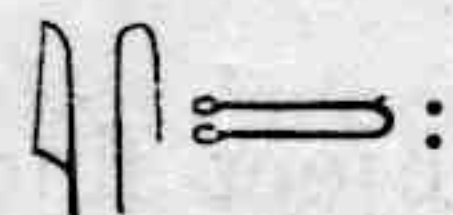
(8)  "See, perils (?) had come about when I was without thee, before the entourage had heard that I was to hand over (the rule) to thee", *Millingen*, 2/5.

X hr šdm: cf. ex. 28 below.


Other non-verbal constructions: cf. ex. 20 below.

3. It is found preceded by the following words:

: see ex. 23 below: evidently rare in Mid. Egn., though common later with *bw irt.f sdm* (cf. the examples *Zeitschrift*, 50, 104-5).

:

(9) "I am one of those worms which the Eye of the Sole Lord emanated (*km3.n*) while as yet Isis, who bore Horus, did not exist", *Nu*, 78/18.

: ex. 10 below.

4. Dative *n* + suffix is found between the passive infinitival form and its nominal object: see exx. 16 and 46 ("before the foreskin was removed for me") below.

C. Meaning.

In Old and Mid. Egn. *n št.f* seems to be always closely dependent upon what precedes; we do not find it as a sentence by itself, e. g. **n hprt pt*, "heaven did not yet exist".¹ This dependent use of *n št.f* shows that it was felt as a circumstantial clause. The meaning of

¹ As *bw št.f*, however, it reached the stage of independence in Late Egn; cf. *ptri bw dit.k in-tw.f* "see, thou hast not yet sent it", *Zeitschrift*, 50, 104.

e. g., *'nh X n hprt pt*, seems to be literally "X lived without heaven's coming-into-being", the construction having been specialized to express the idea "without heaven's previous coming-into-being", if the infinitival forms used have not in themselves an inherent specialization to a past event, which is less likely. 𓂏 is thus apparently equivalent to a preposition; this will be clearly seen if we replace it by the prepositions *r* or *dr*; we then get *'nh X r hprt pt*, "X lived until heaven's coming-into-being", or *'nh X dr hprt pt*, "X has lived since h.'s c.-i.-b.". The relation of the infinitival form to its subject or (in the passive form) to its "semantic" object seems to be exactly the same as with the normal infinitive, namely a genitival relation.

D. New Examples.

The following occurrences of *n st:f* appear not to have been pointed out as yet:

1. TRANSITIVE (ACTIVE) + SUBJECT + OBJECT:

(10) This remedy will issue either from his mouth or from his anus like the blood of a pig 𓂏 𓂛 𓂏 whether(?) thou hast made for him | a face-bandage 𓂏 𓂛 𓂏 or(?) before thou hast made this treatment", *Ebers*, 39/18-9.

(11) 𓂏 𓂛 𓂏 "They (the gods) tell her what is to happen before [they] have published it", *Urk.*, IV, 370/1-2.

(12) "He began to (*š'·n·f*) 𓂏 𓂛 𓂏 before he opened his mouth to speak",³ *Admonitions*, 16/2.

(13) 𓂏 𓂛 𓂏 "She (Isis) did not alight until she found him", *Bibliothèque Nationale Hymn to Osiris*/15.

2. TRANSITIVE (PASSIVE) + OBJECT.

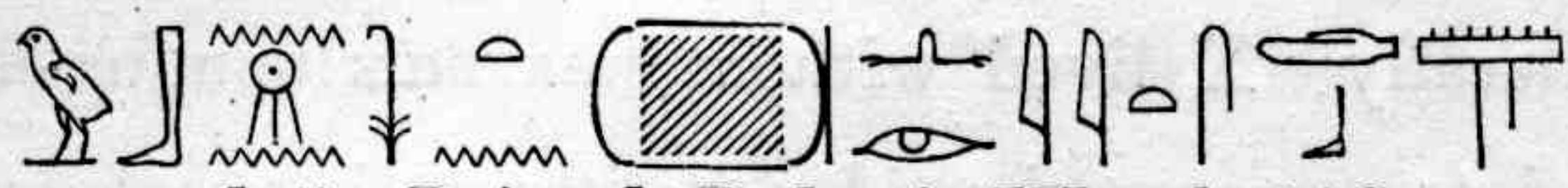
(14) 𓂏 𓂛 𓂏 "Thou (Nut) didst become mighty in the womb of thy mother Tefēnis before thou wast born", *Pyr.*, 779*b*.

(15) 𓂏 𓂛 𓂏 "I was born (?) before he was born", *Textes Rel.*, 55/17.⁵

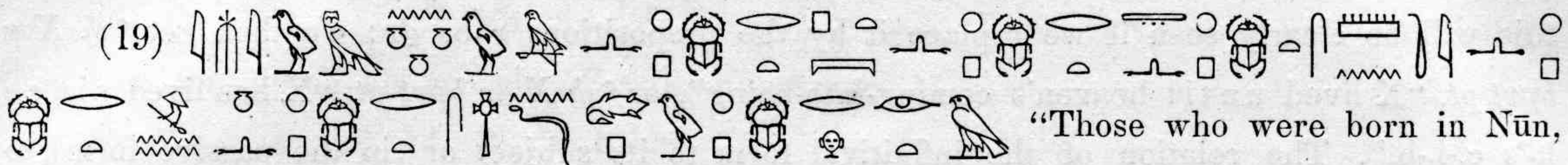
(16) 𓂏 𓂛 𓂏 "..... you before an ordinance was made for you", NAVILLE, *Bubastis*, pl. 34, a/3 from right (M. K. text).

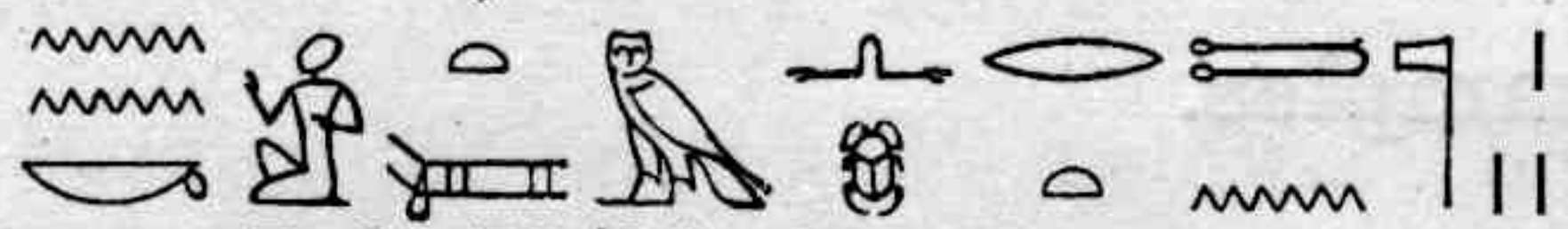
(17) (a) "The knot was tied (*iw ts tst*) round me by Nut, at the first time of my seeing Truth, 𓂏 𓂛 𓂏 before the images of the gods were formed", NAV., *Todtb.*, Aa, 50/5. B. D. Amenemhēt has here the variant (b) 𓂏 𓂛 𓂏.


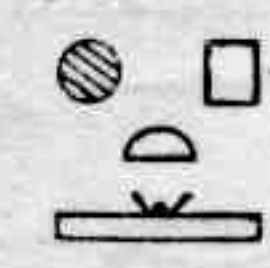
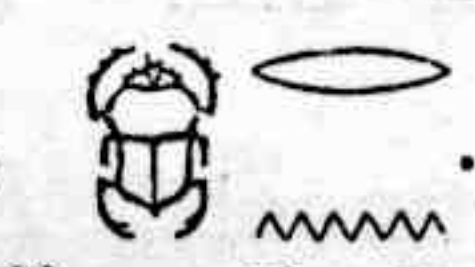
¹ *Šr* has no other determinative in the Hatshepsut texts, cf. *Urk.*, IV, 344/2, 348/1; the restoration therefore just fills the lacuna.
² The second *w* in *wprt* here is doubtless negligible.
³ I. e., before he could talk? A baby seems to be spoken of.
⁴ Late Egn. writing of *gmt*, as in the exx. given by ERMAN, *Zeitschrift*, 50, 104-5.
⁵ Or is the following *mitw·i* object of *mst:f*: "before he begot one like me"?

(18)  "King rose-in-the-east before the *sdb* was made", *Deir el Bahari*, IV, pl. 116.

3. INTRANSITIVE + SUBJECT.

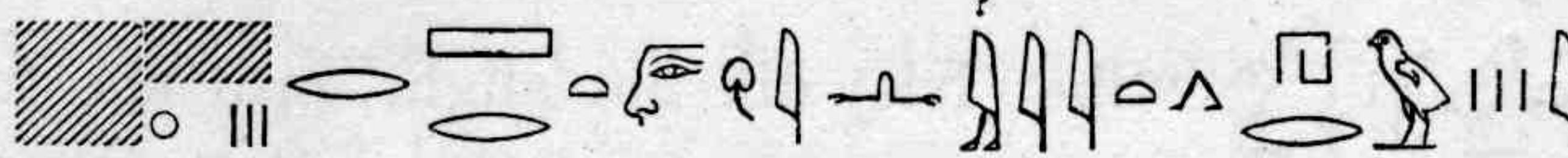
(19)  "Those who were born in Nūn, when heaven, and earth, and that which was to be established,¹ and turmoil, and that fear which arose because of the Eye of Horus, had not yet come into being", *Pyr.*, 1040 a—d (abridged translation).

(20)  "Mine was the All before ye came into being, gods!", *Textes Rel.*, 78/25, 27.

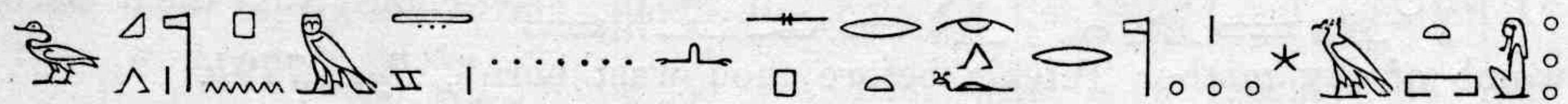
(21) "The knot was tied (*iw ts tst*) about me by Sēth, and the Ennead in its² first period of power,  before the turmoil came into being", *NAV.*, *Todtb.*, Aa, 50/4. In place of this remarkable writing of *hprrt*, supported by the  of Ae, Nu has, according to BUDGE, .

(22)  "Thou wast, thou Original One, before the creation of heaven happened", *Bibliothèque Egyptologique*, vol. IV, pl. 4, line 1 of hymn.

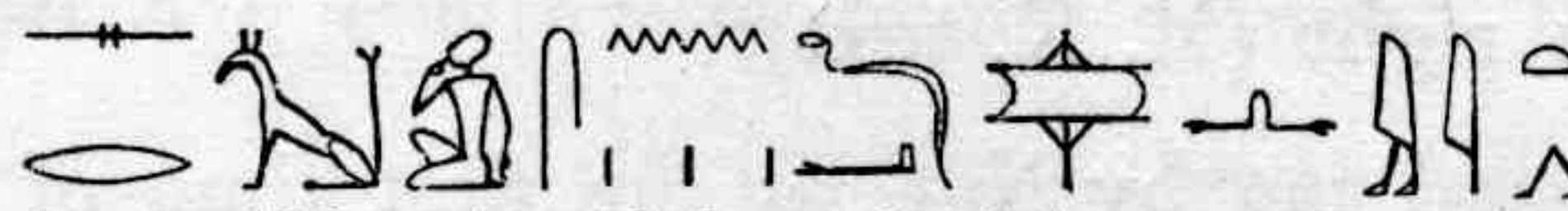

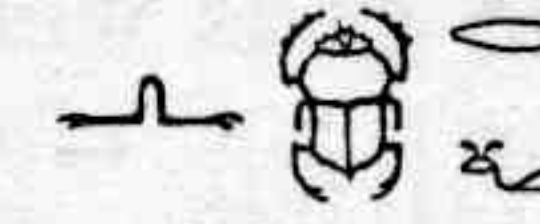
(23)  "His sacrificial-ox shall become a pig (?) before his Eye shall suffer pain", *Fouilles d'Assiout*, 86/32.

(24)  "..... to my nostril, before my days come (?)", *Aelteste Texte*, 11/10—1.

(25)  "I filled the Eye in its nothingness(??) before the 6th-day feast came", *NAV.*, *Todtb.*, 80/6—7.

(26)  "This god enters the earth before he arrives at the gods of the Dē'et", JÉQUIER, *Hadès*, 43—4.

4. INTRANSITIVE WITHOUT SUBJECT.

(27)  "They would announce a storm before (its) arrival", *Serpent*/30—1. Although this passage is repeated with  (97—8) and is in parallelism with , these facts making it probable that the text is here technically wrong, it does not follow that it is grammatically unsound, in view of ex. 1 above and exx. 28—30 below.

(28)  "See, my soul | thwarts me, and I do not listen to it, | drags me to death before coming to it",


¹ See p. 29, ex. 15, above.

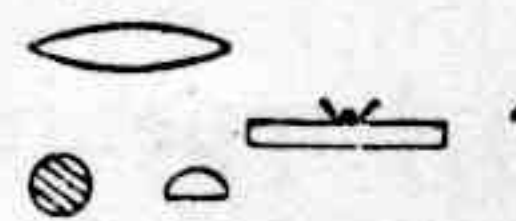
² So (*wšr.š*) Nu and Amenemhēt; Nebsemi has "his" (*wšr.f*).

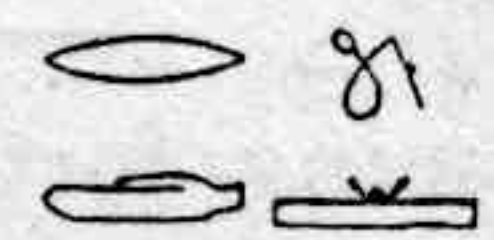
The following is a conspectus of the **Verbal Forms**:¹

2 rad.

Active:

 23.

 41.

 48² (*Yuya*).

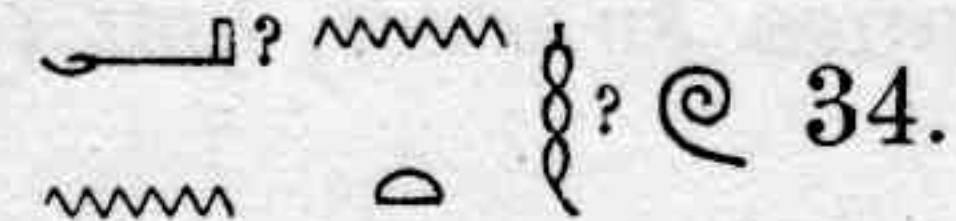
³ 11.

II gem.

Active:

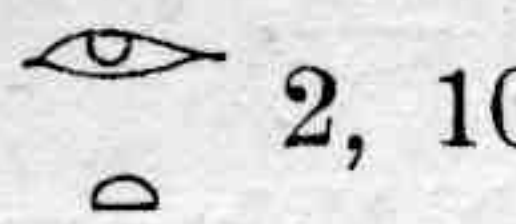
 6.

Passive:

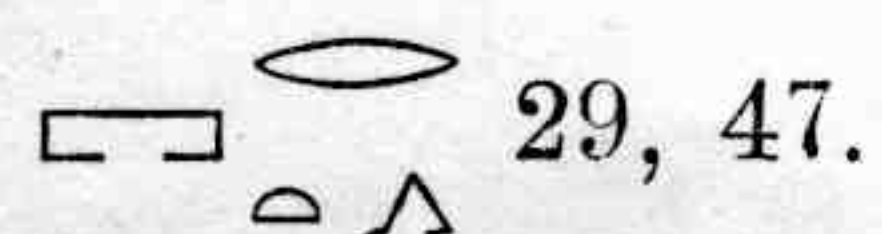
 34.

III inf.

Active:

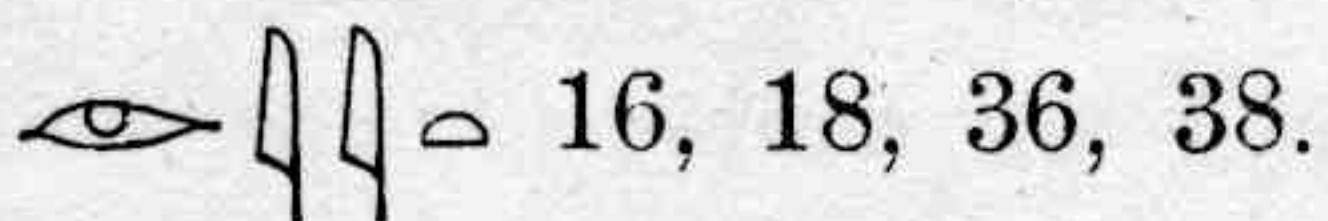
 2, 10.

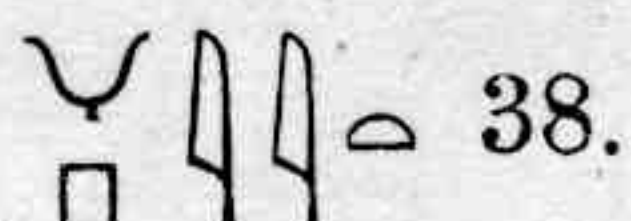
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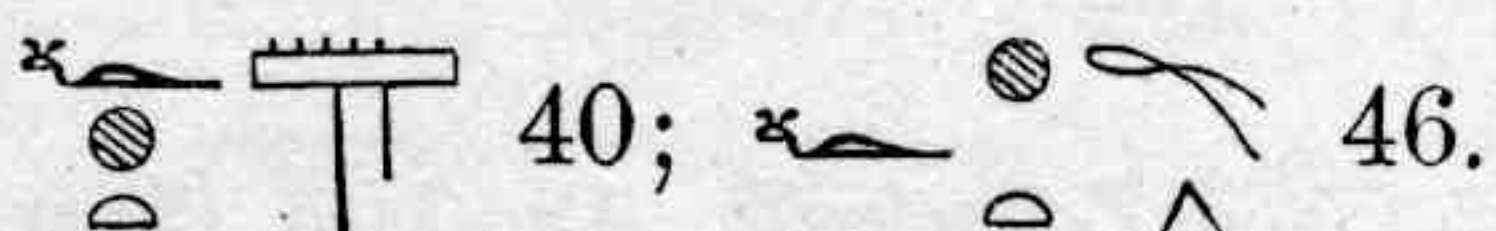

 29, 47.

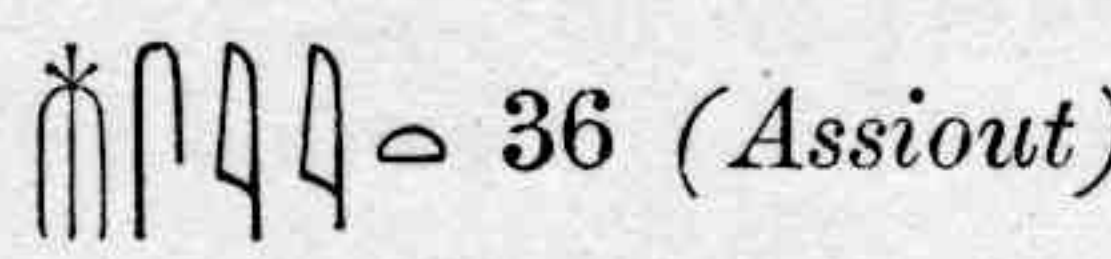
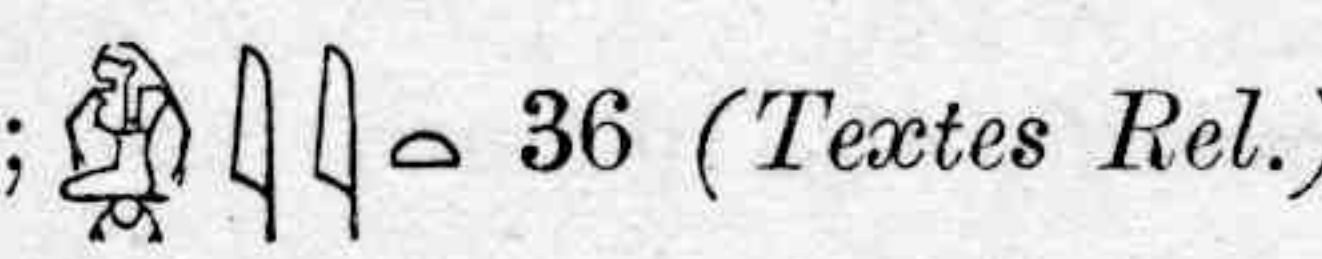
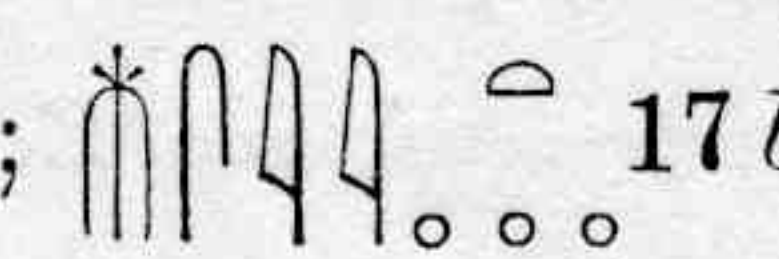
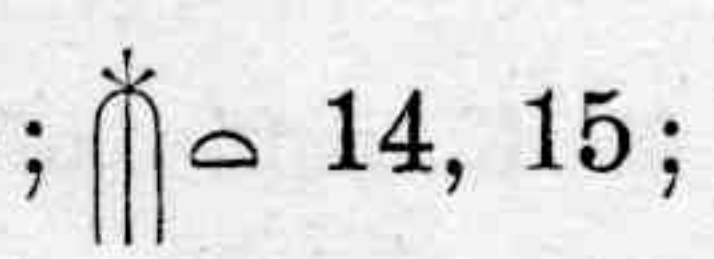
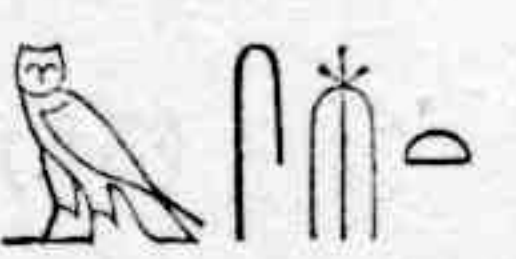

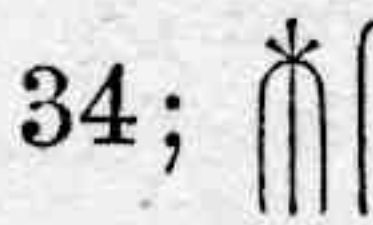
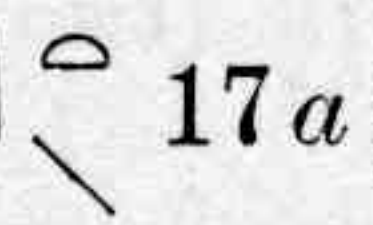
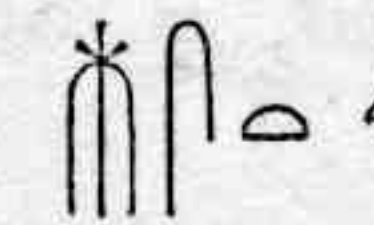
 13.

Passive:

 16, 18, 36, 38.

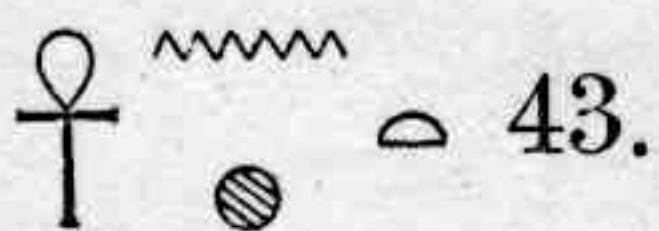
 38.

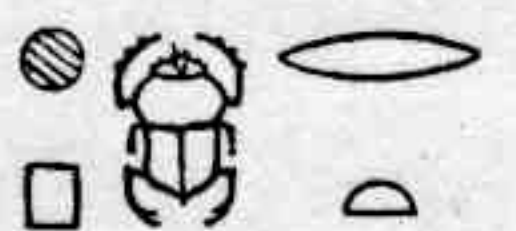
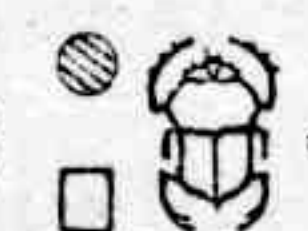
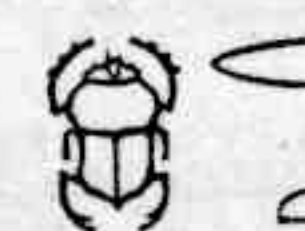
 40;  46.

 36 (*Assiout*);  36 (*Textes Rel.*);  17b;  14, 15;  33;  34;  17a;  48 (*Yuya*);  48 (*Ani*).

3 rad.

Active:

 43.

 19 (4 occ.), 31, 32 (4 occ.), 33 (4 occ.), 37;  19, 31;  7, 9, 20,

22, 30, 34, 35, 37, 39, 44, 45;  1;  21 (Aa);  21 (Ae).

 26.

 8.

¹ The numbers refer to the preceding exx. or numbered references.

² See Postscript.

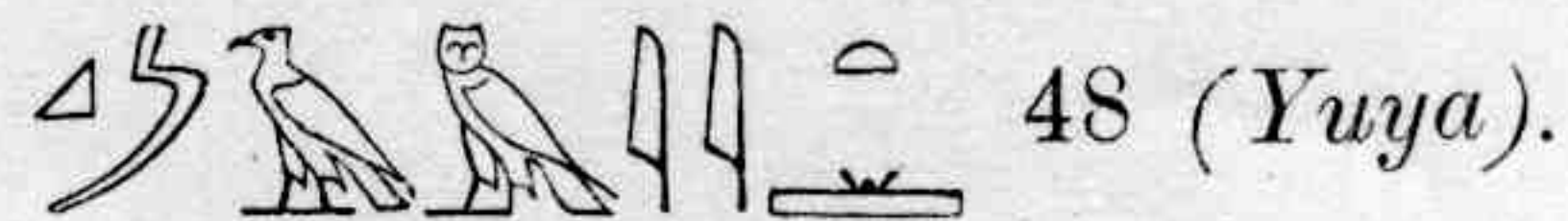
³ Verbal class perhaps doubtful.

IV inf.

Active:



Passive:

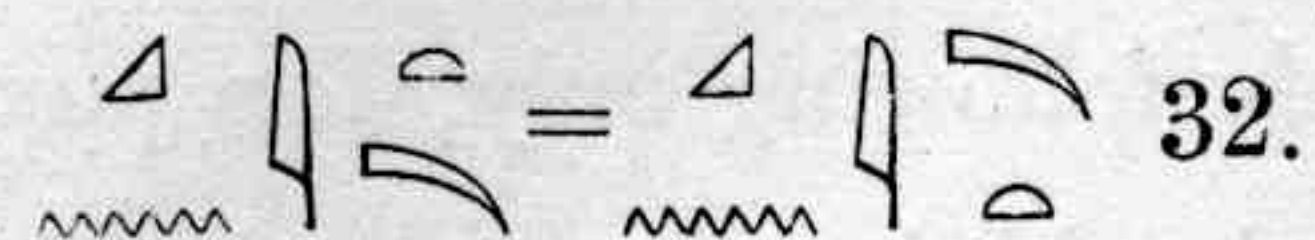
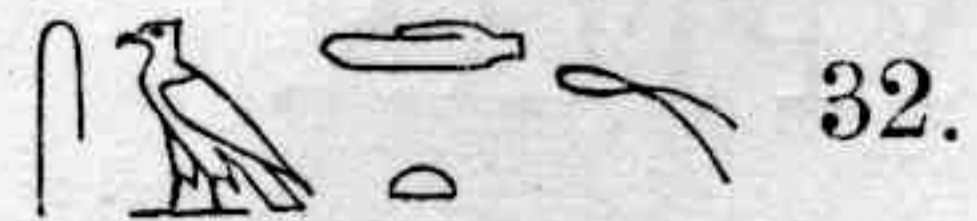


Anomala.

1; 5, 25, 27, 28, 42, 45; 24.


Doubtful Class.

Passive:





POSTSCRIPT. — The writing in ex. 48 shows that the feminine ending *t* is here regressively assimilated to the last radical *d* (*t*). The same phenomenon occurs with this verb in the pseudoparticiple 2 masc. and 3 fem. sing.: *rett(e) > rett!(e)*, see *Verbum*, 30, 26, 67. In the *n st.f* of verbs 2 rad. the last radical and the ending *t* were thus in immediate contact, and the vocalization must be *1-2t* — reminding us of the construct and pronominal infinitive forms of verbs III inf.: *mest-*, *mastef*.

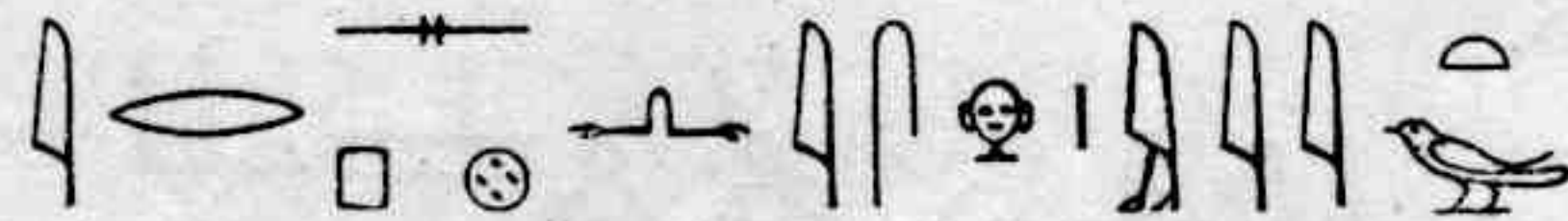
(c) .


(13) "Be not covetous regarding division; be not exacting  except with regard to what is due to thee", *Ptahhotep*, 317.

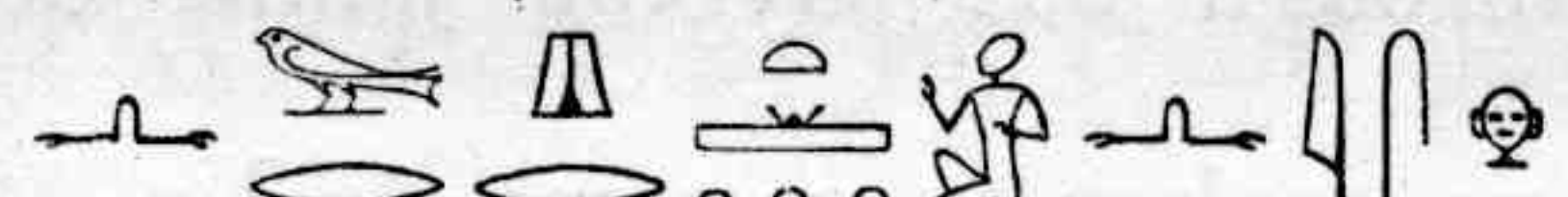
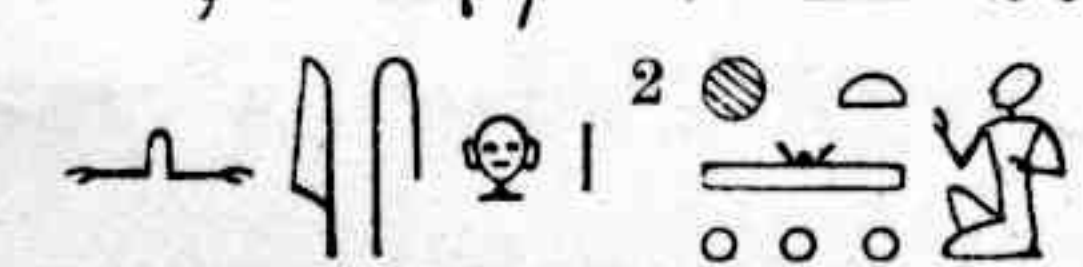
(14)  "Do not give an order(?) except in accordance with the circumstances(?)", *Ptahhotep*, 372. Translation doubtful.¹

(d) .

(15)  "There is none who approaches except at his proper time(?)", *Prisse*, 1/3.

(16)  "As for a (bad) deed — except because of misfortune — | it is what turns a quiet(?) man (who suffers by it?) into a truculent one", *Ptahhotep*, 497.

(17)  "I have not been litigious, except for a good cause(?)", *Nu*, 125β/20. For the rendering of *hr iht* see the next example.


(18)  "My wants have not been great, except for good cause(?)", *Nu*, 125β/40. In both these passages *Nebsemi* (18, 41) and *Yuya* (31, 40) have the variant  "except for my (own) property". This gives a good sense in the preceding ex., but not in this one, and the absence of the suffix *i* in the carefully written *Nu* (followed by several of the *NAV.*, *Todtb.* variants) must be given due value. Hence my tentative rendering of *ih*t as "cause" (cf. French "chose, cause", German "Sache, Ursache").

¹ For *ššm* as "circumstances", "condition", cf. *Sinuhe*, B/173—4.

² Var. *m.*

CHAPTER XXIV.

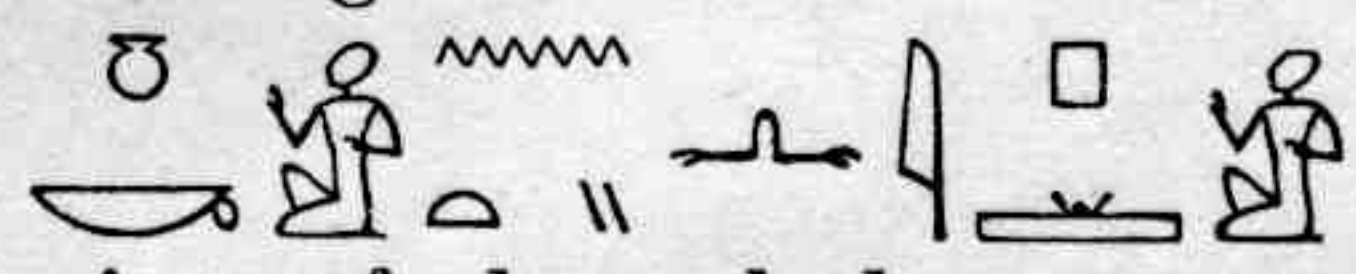

CONSTRUCTIONS IN MIDDLE EGYPTIAN.

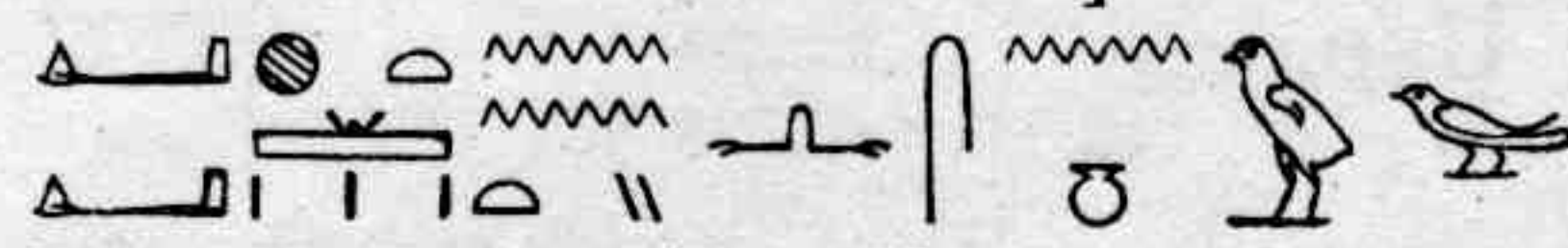
In the following pages I shall bring together a number of cases in which  is followed by some form of the verb, in constructions which are unusual and often difficult to interpret. The nature of the verbal form is in most cases very doubtful, and indeed I claim to do no more than draw attention to these curious constructions, which have for the most part found no place in the grammars. It will be noted that not all the usages are equally well attested; with some of the exx. it may be questioned whether we have before us an authentic syntactic phenomenon and not a passage that owes its strangeness merely to a textual error concealing some more familiar construction.

A. Dependent Constructions.


I. After .

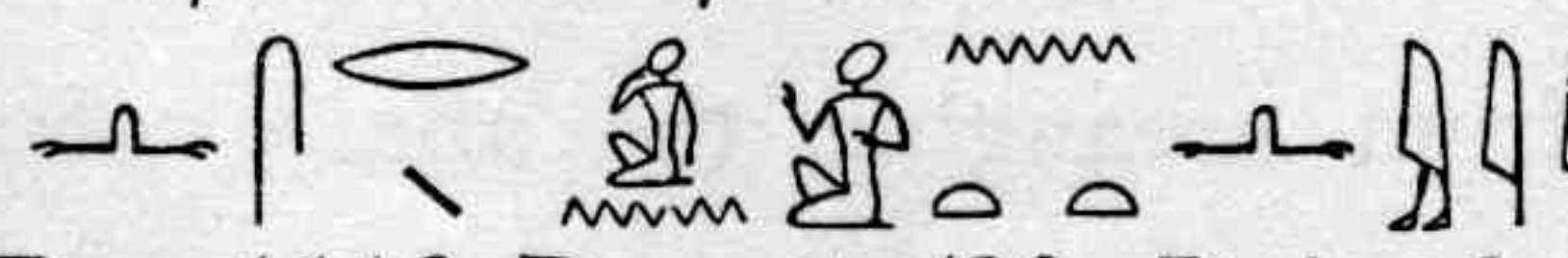
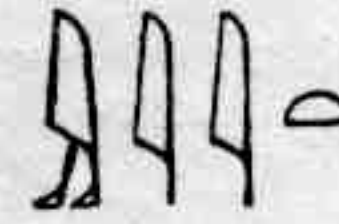
Masc. Sing.:

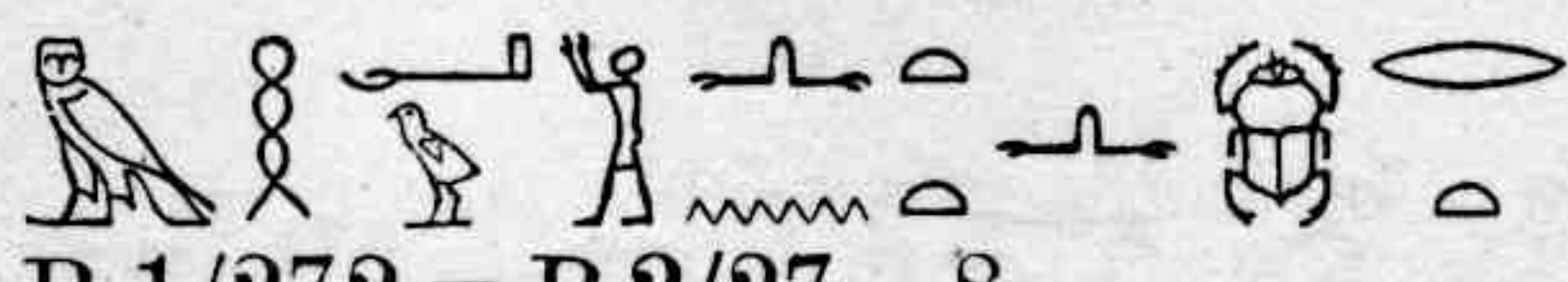
(1)  "I am he who has not been judged(?)", *Nu*, 7/5.  is determinative of the whole expression *nti n ip*.




(2)  "He who gives things to him who is not", *Stela of Menthu-weser*/4. The meaning of *šnw* is apparently unknown.¹


Fem. Sing. (neuter):

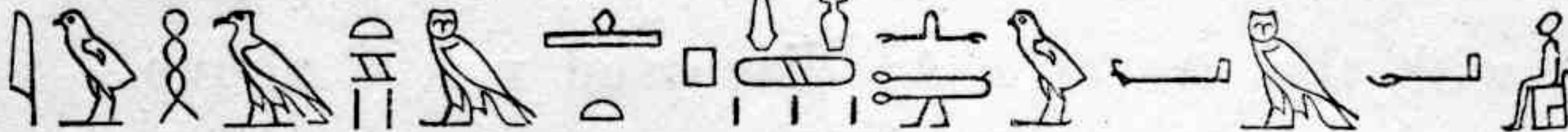
(3)  "Worry(?) not because of that which has not come", *Peasant*, B 1/271 = B 2/27.

(4)  "I announce not that which has not come", *Petrogr. Pap.* 1116 B, recto/26. It is clearly necessary to emend to  here.

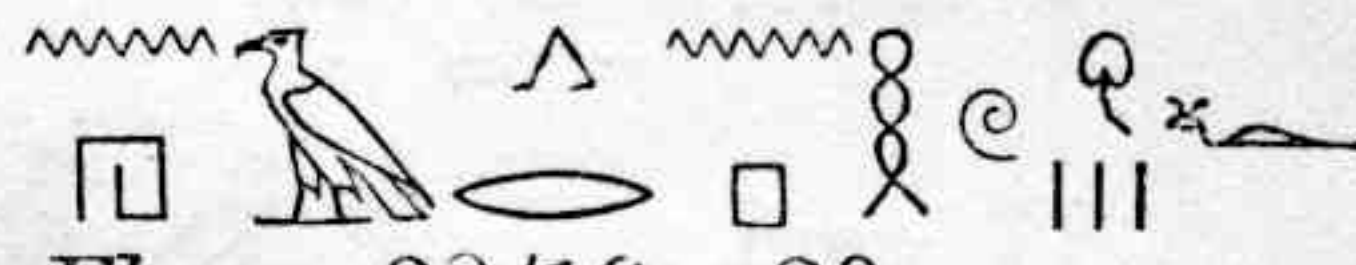
(5)  "Rejoice not because of that which has not happened", *Peasant*, B 1/272 = B 2/27-8.

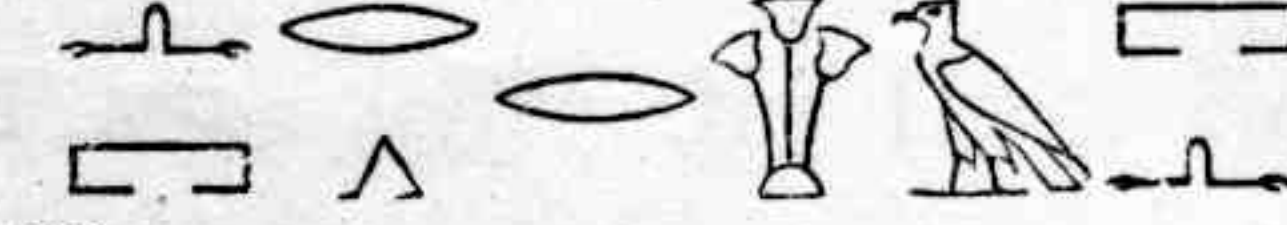
¹ Miss RANSOM was mistaken in seeking (*op. cit.*, 17) to find a word  meaning something bad, to explain this passage. *šnw* must on the contrary mean something good, to suit the context, and  must be the det. of the whole phrase *nti n šnw*, as  is the det. of *nti n ip* in the preceding ex.

(25)  "Why do ye give (anything) to him? nothing reaches him", *Admonitions*, 5/9.

(26)  "There are two *3ht* of *htp*-offerings; and nothing is taken away from me". *Zweiwegebuch*, 12b/37—8. Translation doubtful; *n itw* is possibly adverbial, "untaken". Also the form reminds one of the *mrhw* of ex. 14 above, although the latter is from a late text, and anyway the ending *-w* suits a passive finite form.


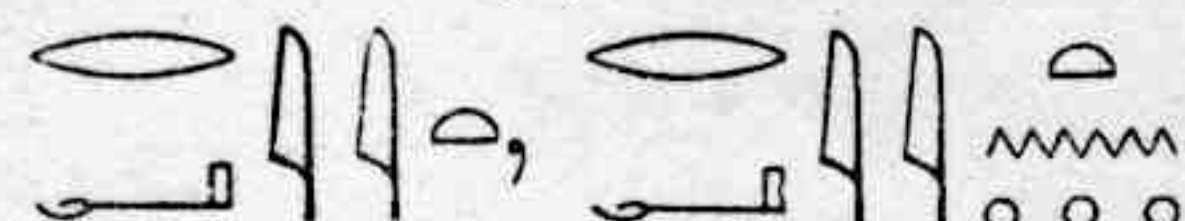
In the next two exx. the construction has as variant the *n s-n* of chap. XVI; see exx. 8, 10 of that chapter.

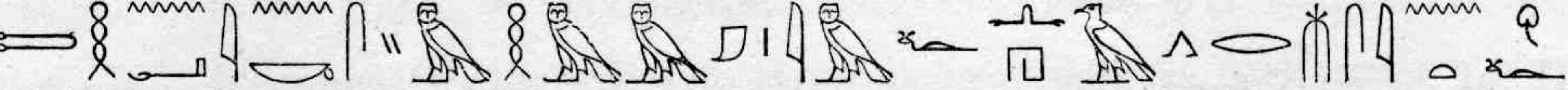
(27) "Then say regarding him: 'it is putrefaction of his *stt*;  nothing goes down to his *nphw* from his *stt*', *Ebers*, 38/19—20.

(28) "A-amulet is given to the 'Spirit', on his throat.  Nothing must go outside (i. e., nothing must be divulged); the profane (?) must not know, not an eye must see, not an ear must hear", *Nu*, 101/1—2.

The motive for the omission of the subject in the following is obscure to me:

(29)  "For see, things have been done which have not previously happened", *Admonitions*, 7/1.¹ Apparently a sentence "they have not previously happened" (for *n p3-sn hpr?*) used attributively to an undetermined noun.

(30)  "That evil sentence that I have said, that evil that I have done, are not returned (?) to me; for etc.", *Nu*, 105/4—5. Doubtful; the *NAV.*, *Todtb.* texts offer variants 

(31)  "And thou wilt deal-with (?) it (the bladder) with the surgeon's-knife (?) in him (?); nothing (??) must (?) go down to his *msint*", *Ebers*, 106/16. It would be easy to take this as adverbial *n sdm*, "not going down to . . .", but for the fact that the latter construction seems to occur otherwise only with transitive verbs. The whole passage is very obscure to me.

(32)  "The gods have", *Textes Rel.*, 80/13—4.

There seems no reason to doubt that the base of this finite construction is a participle, as in *s-f*; active in exx. 22—5, 27—9, 31—2, passive in exx. 26, 30. Exx. 25, 29 show that in the active voice it had the power of taking an object, the latter being in the dependent form when pronominal. The active finite *n sdm* may be merely a subjectless use of *n s-f*

¹ *W3ww*, which follows *hpr*, undoubtedly belongs to the next sentence. Emend \wedge to \circ (an easy confusion in hieratic) and read *w3ww r sdt* (sic, see frontispiece and note on pl. 7) *ni-swt in hwrw*: for the construction cf. 7/2—3. *W3* in the examples cited by GARDINER, *op. cit.*, 54 top, means "far off" in temporal sense, and not "for long time past".

and *n s·f* passive; but its active use differs from that of *n s·f* active in that it is often used with simple present meaning (exx. 22—5, 27). When it has the meaning "must", as apparently in exx. 28, 31?, it agrees with the use of *n s·f* discussed p. 102 above.

The following are the verbal forms displayed in the exx. 9—32:




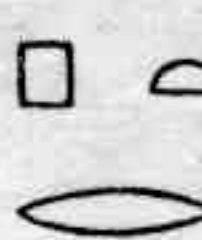
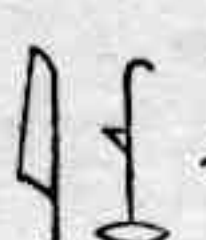

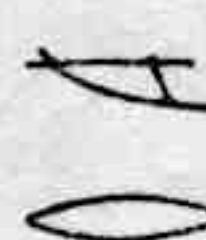
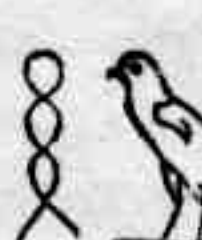

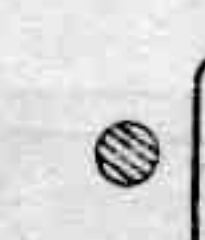

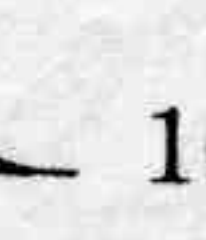





Adverbial Use.

PASSIVE.

2 rad.:  15.

II gem.:    9, 11,  10.

III inf.:   12,   13,   19,  17.

3 rad.:    13,    11,    14,    16,   ,
 9, 10,   18.

ACTIVE.


Anomala:  20, 21.

Independent Use.


ACTIVE.



2 rad.:   25.

III inf.:   29,   22—4, 28,   27, 31.

Anomala:  32.

PASSIVE.

III inf.:    26.

Anomala:   30.

CHAPTER XXVI.

THE NATURE OF \neg AND \neg .

The various constructions into which these two words enter in Mid. Egn. have been discussed above in some detail, and it now remains to devote a few lines to *n* and *nn* considered in themselves.

The uses of the two words may be tabulated as follows:

\neg	\neg
1. <i>N s.f.</i>	1. <i>Nn s.f.</i> (including <i>nn wn</i>).
2. <i>N s.n.f.</i>	2. <i>Nn s.n.f.</i>
3. <i>N s.f.</i> passive.	3. Negative Non-verbal Sent.
4. <i>N sdm</i> finite (independent).	4. Negatived Non-verbal Sent. (after M. K.).
5. <i>N s.n.</i>	5. Negative Adverbial Clauses.
6. <i>N wnt.</i>	6. As Conjunction, "not", "nor".
7. Negatived Non-verbal Sent. (M. K.).	7. "No!" (??).
8. Negation of Sent. introduced by <i>iw.</i>	
9. <i>N st.f.</i>	
10. <i>N-is</i> before noun, verb or preposition, in dependent clauses.	
11. <i>N sdm</i> adverbial.	
12. <i>N sdm</i> after <i>nti, ntt.</i>	

It will be noticed that in respect of variety in function *n* preponderates greatly over *nn*.

Looking down the two columns for evidence of the *differentia* of the two words, we will provisionally neglect the finite constructions *n* 1—4 (5 and 6 are obscure), *nn* 1—2, for here *n* and *nn* seem, at first sight, to have indistinguishable functions. The remainder of the columns point to *nn* as being the stronger and more emphatic of the two words: it functions as virtual adjectival predicate ("predic. *nn*") in the Negative Non-verbal Sentence

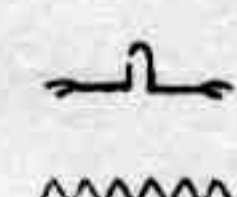
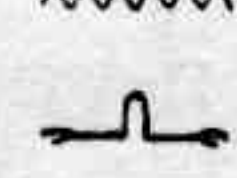
and the Negative Adverbial Clause, and as a somewhat emphatic conjunction "not", "nor"; it has also possibly an entirely independent use with meaning "no!", but the evidence for this is so small that it cannot carry much weight. *N*, on the other hand, has an adverbial use in 7,¹ 8, 10, 11 (in which latter it equals English "un-"); in 10, where it has a somewhat more independent use (e. g. before prepositions) than in the others, it is strengthened with *ís*. In 9 and 12, however, it seems to function virtually as a preposition; this use may be secondary to the adverbial one.

The disjunctive use "not", "nor" of *nn* is very likely an extension of the predicative use of that word (see p. 163 above). Thus, where we can distinguish a difference, this seems to be that *nn* is primarily adjectival, "non-existent", and *n* primarily adverbial, "not".²

Turning back now to the finite constructions *n* 1—4, *nn* 1—2, it is perhaps legitimate to see here a difference in construction corresponding to the difference just noted between the meaning and uses of *n* and *nn*:

n *ś.f*, "{he has heard} not". *nn* *ś.f*, "{he will hear} is non-existent".
n *ś.n.f*, "{heard is to him} not". *nn* *ś.n.f*, "{heard is to him} is non-existent".
n *ś.f* pass., "{he is heard} not".
n *śdm*, "{(anyone) hears} not".

The conclusion arrived at, that

 is primarily adjectival, "non-existent",
 is primarily adverbial, "not",

is, however, far from clearing up the difficulties. Why is "he has heard", or "may he hear" negated with *n* and "he will hear" with *nn*, i. e., why is a more emphatic negation used to deny a future event than to record the non-occurrence of a past one? Again, how does *ś.n.f*, essentially a perfect construction in Mid. Egn., come to be used, when negated, for the imperfect, while the negated perfect is constructed with *ś.f*, which is otherwise preferred for the expression of the present or future tense? so that we have

	Affirmative	Negated
"he hears"	<i>ś.f</i>	<i>ś.n.f</i>
"he heard"	<i>ś.n.f</i>	<i>ś.f</i>

I leave others to answer these questions, merely pointing out that it is impossible to generalize—for Mid. Egn., at all events—as to the nature of *ś.n.f* and *ś.f* from affirmative

¹ The change from *n* to *nn* in the sentences dealt with in chap. XX possibly reflects a change to a construction with predic. *nn*: *n wśh íś pw*, "{it was wide} not", *nn bnrí íś pw*, "{it is sweet} is non-existent".

² Corresponding, perhaps, roughly to Hebrew $\bar{\text{ל}}\bar{\text{א}}$ and $\bar{\text{ל}}\bar{\text{ב}}$ respectively.

and negatived examples indiscriminately, since quite different rules apply to the two categories, a fact through which ERMAN, SETHE and others have been led astray in the past.

It may be that n tends to coalesce phonetically with the verbal form which follows it, e. g., $n rh \cdot f = *nerháf$, $n rh \cdot n \cdot f = *nerhānef$ or the like, as was suggested by SETHE, *De Aleph Prothetico*, § 27, in the case of $ś \cdot f$ with prosthetic vowel. Were this so, we should expect that, in sentences beginning with $n ś \cdot f$, $n ś \cdot n \cdot f$ etc., "bare", the enclitics $mś$, grt , etc.,¹ would be pushed to a position immediately after the verb, $n rh \cdot f mś$, $n rh \cdot n \cdot f grt$, and so on. This is, however, not the case; see, for $n ś \cdot f$ and $n ś \cdot n \cdot f$ with enclitics after n , pp. 106, 115 above. On this question see further p. 90 above, note 1. It has been suggested above, p. 172, that such a fusion may have taken place with $n + iw$.

¹ I leave $ś$ out of account, as $n ś$ (chap. XXIII) is not on quite the same footing as n with other enclitics.

CHAPTER XXVII.

THE NEGATION OF "ADJECTIVAL" PREDICATES WITH \neg AND \neg .

The following is an account of the various Mid. Egn. constructions that are employed to express, with negation by *n* or *nn*, the ideas which we express by the verb "to be" + "not" + an adjective.

A. Negatived Non-Verbal Sentences.

In these the subject is either (a) *pw*, with or without apposition:

N wsh is pw, "it was not broad", *Peasant*, R/45,

Nn bnri is pw, "it is not sweet", *Urk.*, IV, 1087/8,

N wr is pw wr im "one who is great therein is not great", *Peasant*, B 1/165;

or (b) an Independent Pronoun:

N nwk is k3-s3, "I am not high-backed (proud)", *Sinuhe*, B/230.

The predicate-word is here a noun "a broad one", "a great one", "a high one (of back)", and it is regularly followed by *is*. The negative word is in the M. K. *n*, later *nn*; see chap. XX above, and p. 198 above, note 1.

I know no case of the *sdm sw* construction negatived.

It would seem that when the subject is a substantive, or a personal pronoun not emphasized by being placed in the Independent form (on which cf. pp. 61—4 above), such ideas as "his house is not large", "he is not happy", are expressed only verbally in Mid. Egn., with reference to present time as well as to past or future. These verbal expressions fall into the two following groups:

B. Negatived *s·f* or *s·n·f*.

1. With *n s·f* in reference to the Past:

N k3 srf·i, "my temper has not been (= become) high", *Brit. Mus. Stela of Tti* /9.

N gh·i, iy·n·i ds·i, "I have not been (become) lazy, I have come myself", *Nu*, 102/7.

And see the exx. p. 98 (lower half) above.

2. With $n \acute{s}f$ in reference to a Present State, whether the subject be specific or general: see the exx. on p. 97 above, and the remarks thereto.

3. With $n \acute{s}nf$ in reference to the Present when this is customary, or gnomic, or occasional:

(a) When the subject is specific, and is described as not entering into the state on a plurality of occasions:

$N sf.n.k$, "thou art not (=dost not become) kind (whenever I come before thee)", *Peasant*, B1/316—7; associated with $n rd\dot{i}.n.k$.

$N wrd.n.f$, "he is not (does not become) weary (at any time)", *Fouilles d'Assiout*, 88/47; cf. *Nu*, 109/4, 130/28—9.

$N mh.n \dot{i}b.\dot{i}$, $n b3g.n.\dot{i}$, "my heart is not (does not bec.) neglectful, I am not (do not bec.) slothful (at any time)", *Cairo Stela* *20543/16.

$N \acute{s}w.n \acute{h}3-miw hr \acute{w}i.\dot{i}$, "the baling-vessel (?) is not (d. n. b.) empty on my hands", *Urk.*, IV, 1077/3 (GARDINER'S collation).

(b) When the subject is one of a category, and is described as not entering into the state on any occasion when it (the subject) occurs, whether in certain specified conditions or not:

$N nfr.n bw \dot{i}r(r)w \acute{s}t \dot{i}m$, $n \acute{s}pd.n hr hr ph3 \acute{s}t$, "a place in which it is done is not (d. n. b.) good; a face is not (d. n. b.) sharp ining it", *Ptahhotep*, 282—3.

$N ndm.n n.f ht\dot{h}t \dot{i}m$, "a loss therefrom is not (d. n. b.) agreeable to him", *Siut*, I/280—1, 310.

$N kb3.n hrwy m hnw Kmt$, "an enemy is not (d. n. b.) harmless within Egypt", *Petrograd Pap.* 1116A, recto/68.

4. With $nn \acute{s}f$ in reference to the Future:

$Nn wrd.f$, "he will not be(come) weary", *Nu*, 133/12; cf. *Siut*, I/262.

$Nn m3 hrw.f$, "his voice shall not be(come) true", *NAV.*, *Todtb.*, 181/14—5.

$Nn \acute{s}w.k$, "thou shalt not be(come) empty", *Urk.*, IV, 500/2.

$Nn hb3 hrw nn wh3 \acute{s}b3.n.k$, "faces shall not be(come) blunt he whom thou hast taught shall not be(come) foolish", *Peasant*, B1/286—7.

$Nn \acute{s}rr p3 t3 hkt$, "the bread and beer shall not be(come) small", *Siut*, I/295; $nn \acute{s}r \dot{i}rt.n.\dot{i} tp t3$, "what I have done on earth shall not be(come) less", *Ptahhotep*, 640; cf. also *Petrograd Pap.* 1116A, recto/107—8.

$Nn \acute{s}rr \acute{c}bt ht.k$, *Sinuhe*, B/258—9. This is a difficult ex., as it can only mean "the burial of thy corpse shall not be small", that is, thou shalt have a great burial. To translate 'shall not become small' gives no good sense here.

C. Predic. *nn* and Pseudoparticiple.

E. g., *nn st 3h*, "it is not good"; lit., "it is non-existent having become good". See the exx. and remarks pp. 145—6 above.

Thus, where we use an adjective in such constructions, Egn. uses a noun (A), or a verb (B, C), and to class any of the above exx. as "adjectival" is to think in the spirit of other languages than Egn. *Nn ib.k* is equally well rendered "thou shalt not be(come) thirsty" and "thou shalt not thirst"; so also *n mwt.f* with reference to the present "he is not dead", with reference to the past "he did not die" as well as "he was not dead" (= he had not died at that time). *N wr.n.s* could in a given context be translated "it is not great (at any time)", but in *Ebers*, 108/6, it must be rendered "it does not (from time to time) become big (swell)". *N tni.i* might best be rendered in English "I am not old", but in French "je n'ai pas vieilli", *nn wdf.f* English "he will not be late", but French "il ne tardera pas". Cf. also "I was awake" = "je veillais", etc.—