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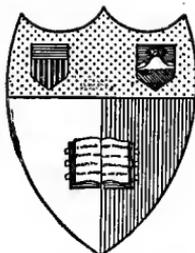
THE  
TALE OF THE TWO BROTHERS

A FAIRY TALE OF ANCIENT EGYPT



1735

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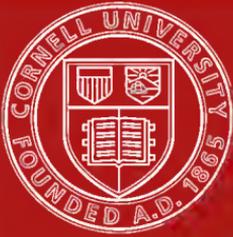
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**THE  
TALE OF THE TWO BROTHERS**

**A FAIRY TALE OF ANCIENT EGYPT**

THE D'ORBINEY PAPYRUS IN HIERATIC CHARACTERS  
IN THE BRITISH MUSEUM

*The Hieratic Text, the Hieroglyphic Transcription,  
a Translation, Notes, and a Glossary*

BY

CHARLES E. MOLDENKE

THE ELSINORE PRESS  
WATCHUNG, N. J. |

1898

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## PREFATORY.

THE following pages were originally prepared in 1883 for the use of the students of the post-graduate department in the author's *Alma Mater*, Columbia College, New York City. Unfortunately his hopes of introducing the study of Egyptology at that time into our American universities were not realized. In the firm belief, however, that this most fascinating study would not always be ignored by our institutions of learning, the author obtained the necessary oriental type from Germany, Holland, and Austria and after several years completed his task. He trusts that the book may be of some little help to such as are interested in Egyptology and in the study of the world's oldest written language.

In transliterating the Egyptian words the author follows the old system of the grandmasters of Egyptology, Lepsius and Brugsch, in preference to that of the so-called "new German school" with its curious signs and unpronounceable words.

THE AUTHOR.



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## EXPLANATORY

In Part I will be found the Hieratic text of the entire papyrus. Unfortunately, time has either damaged or completely destroyed portions of pages I to VII and XVIII to XX. All these mutilated or destroyed passages have been filled, except in line 168, where a facsimile of the original is given. In order to distinguish these *lacunæ* from the remainder of the text, the characters of the former have been marked in a peculiar manner; thus: . Wherever a portion of the characters was still visible this peculiar marking was not employed.

The words printed in *red* ink (a custom of the Egyptian poets and scribes) follow the original. In the Hieroglyphic transcription these passages are underlined, and in the translation they are printed in italics.

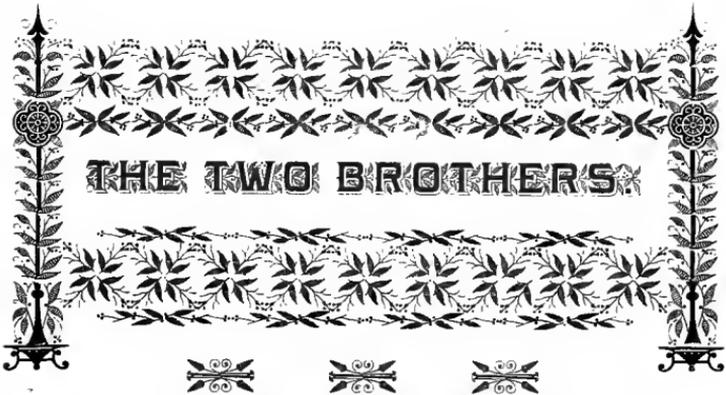
The marginal numbers refer to the page and line of the original, while the numbers in the text are consecutive, to facilitate reference.

All palpable mistakes on the part of the Egyptian scribe are scrupulously retained in the Hieratic and Hieroglyphic texts. Reference, however, is made to them in the notes.





THE  
TALE OF



A Fairy Tale of Ancient Egypt.





**PART I.**



**THE HIERATIC TEXT.**









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**ADDITIONAL LINES**

at the

**End and Back**

of the

**PAPYRUS.**





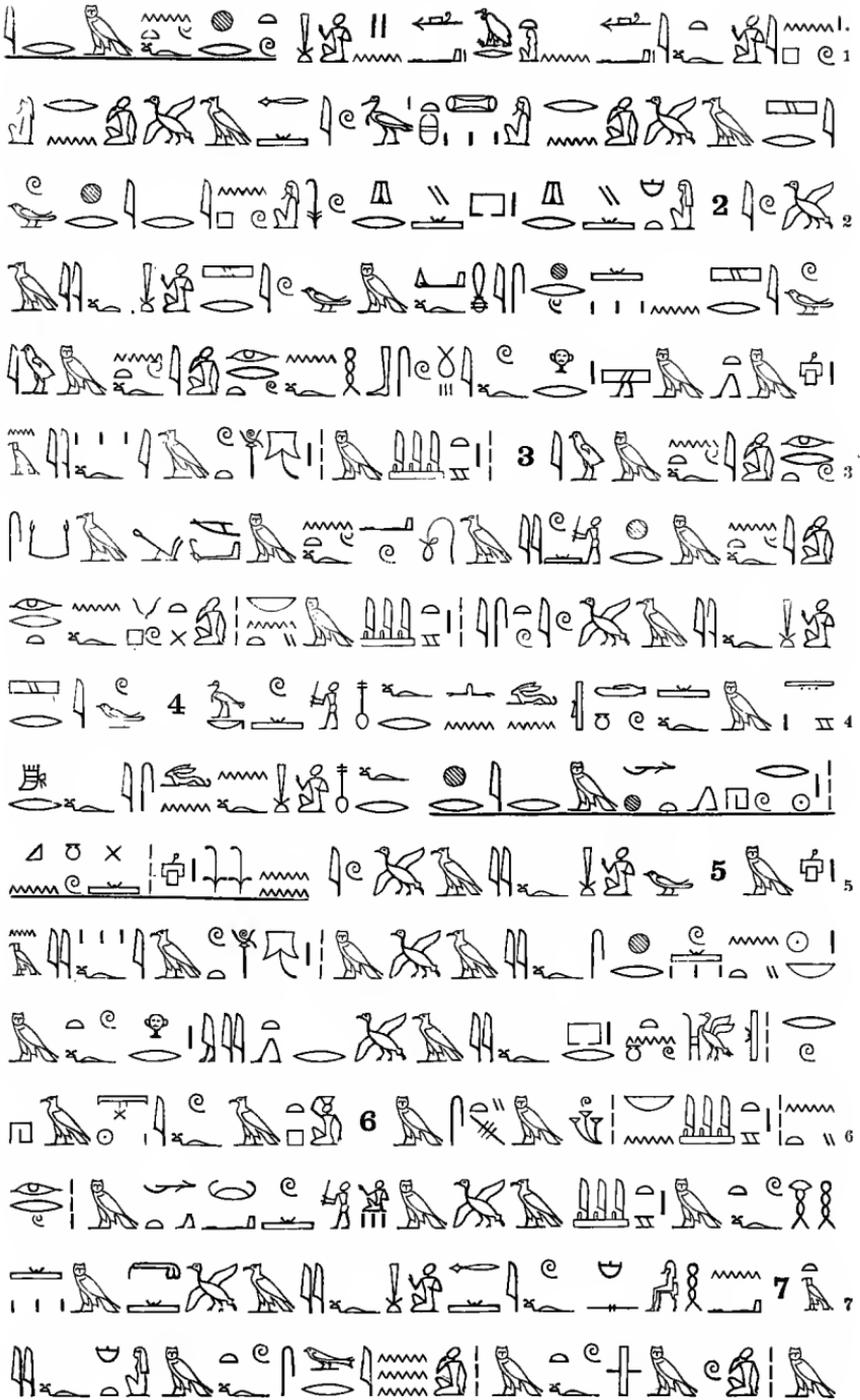




**THE HIEROGLYPHIC  
TRANSCRIPTION.**









15 11. 5

16 6

17 7

18 3

19 9

20 10

21 11. 1

22 2

23 1

24 2

25 3

26 4

27 5

28 6

29 7

30 8

31 9

32 10

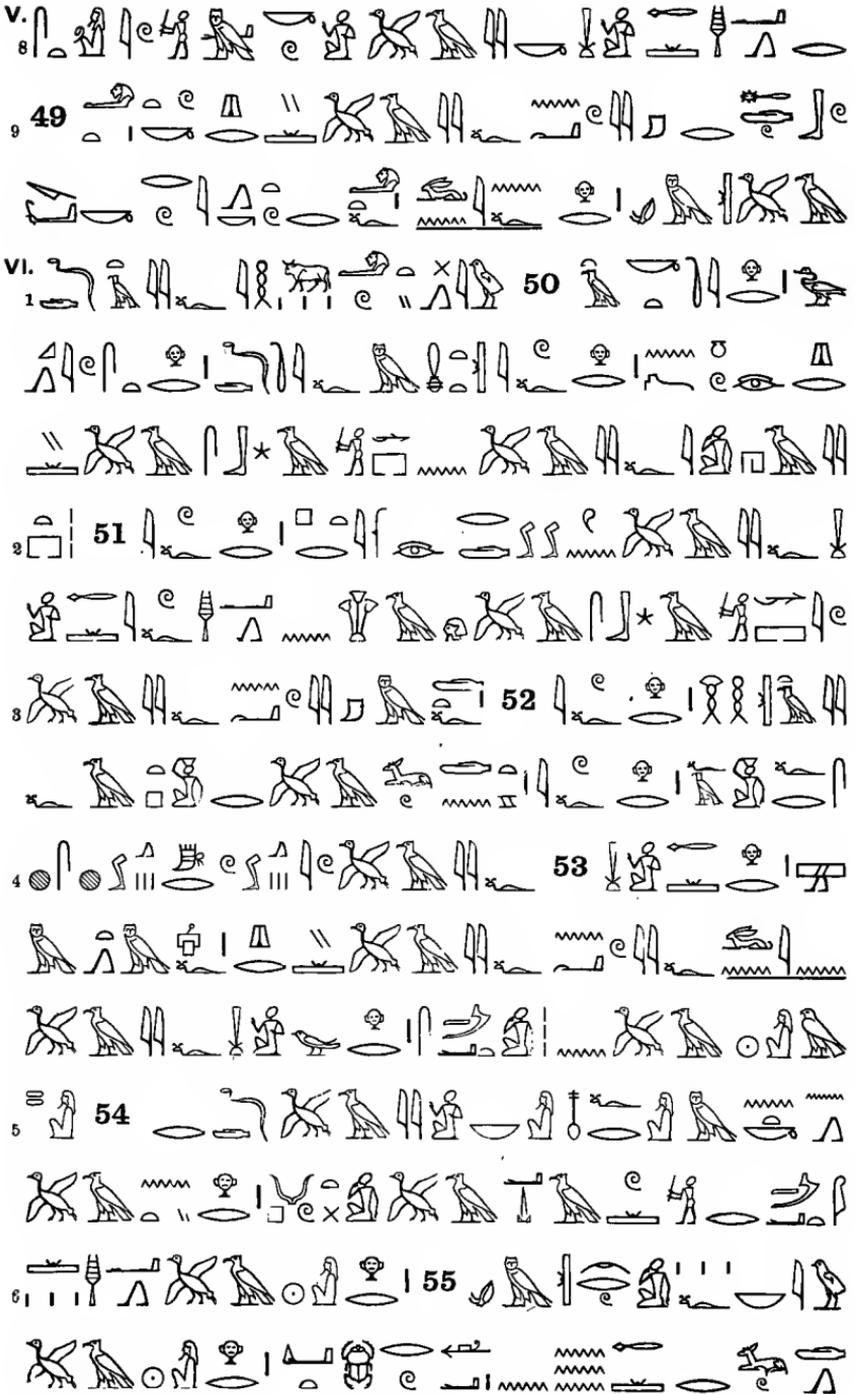
33 11













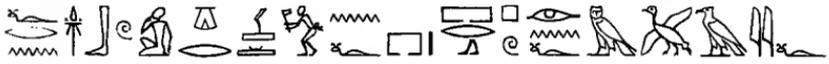


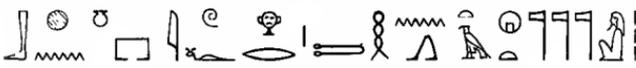
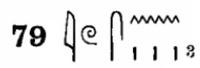





**78**

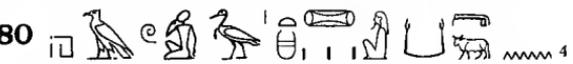
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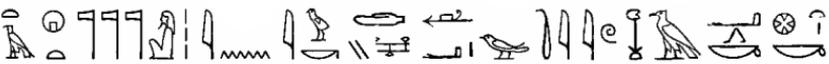



**79**







**80**





**81**





**82**







**83**





**84**





**85**








107 xii.

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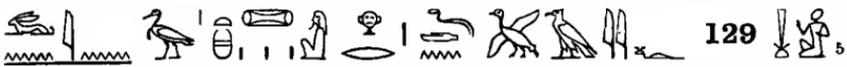
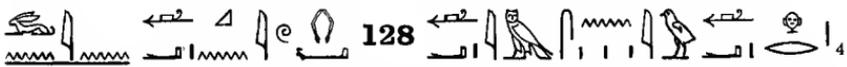
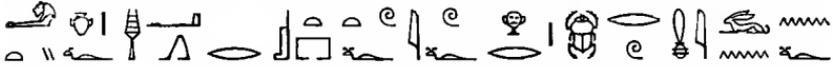
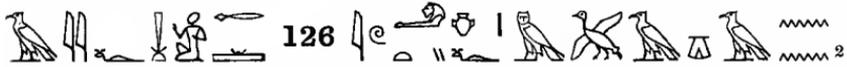
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113

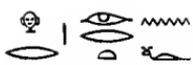
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115



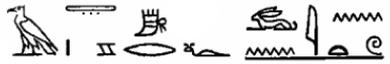





**137**

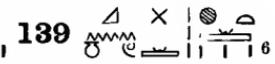
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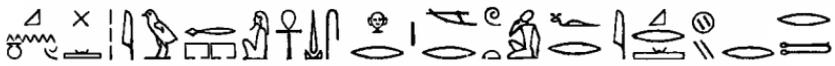



**138**

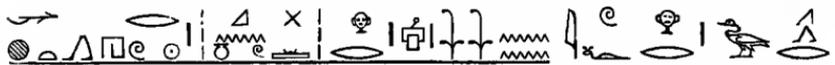




**139**





**140**


**141**

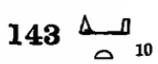




**142**





**143**


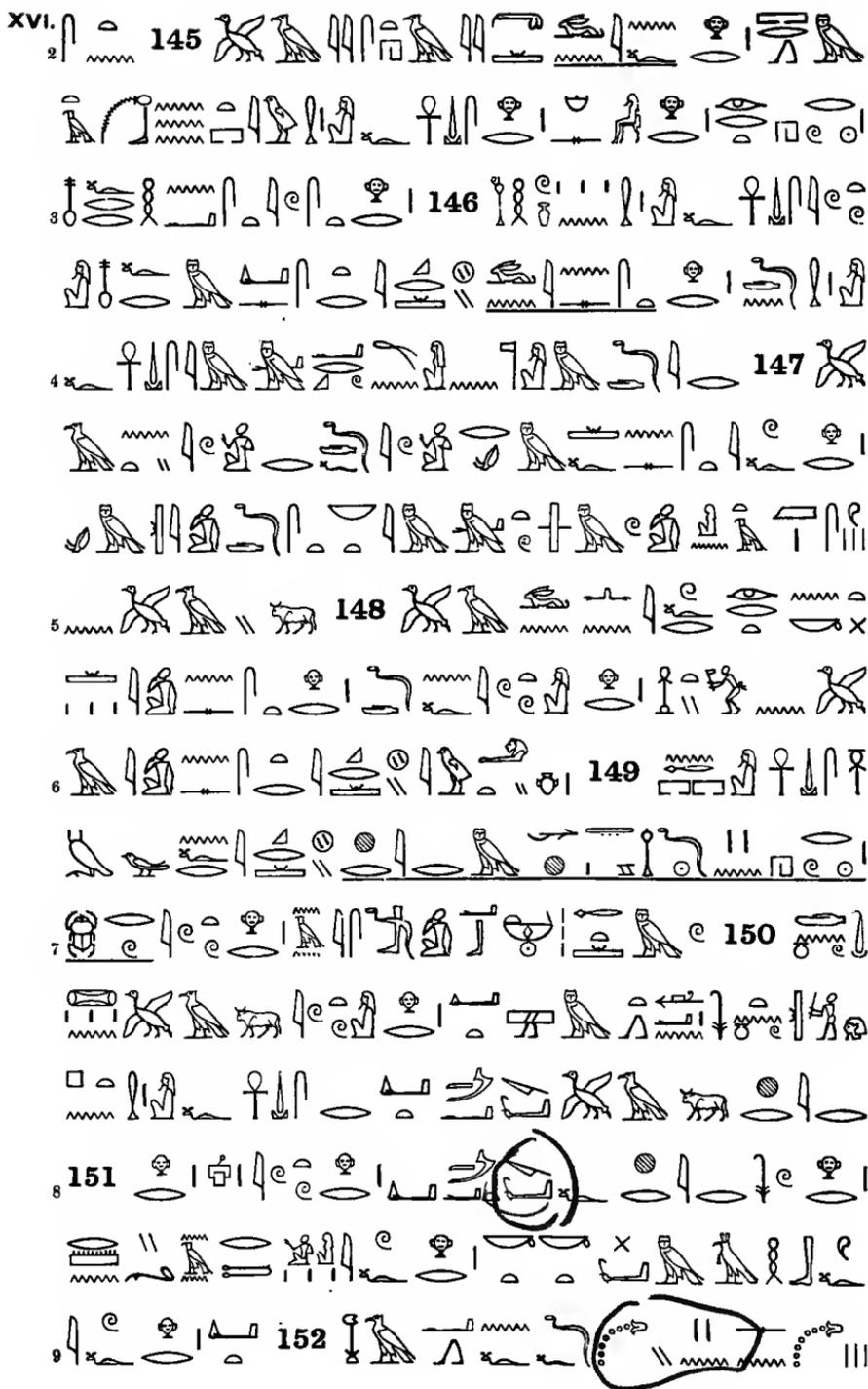



**144**

**XVI.**







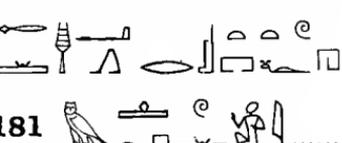
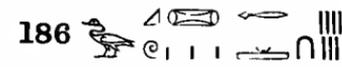




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169 𓆎𓆏𓆐𓆑𓆒𓆓𓆔𓆕𓆖𓆗𓆘𓆙𓆚𓆛𓆜𓆝𓆞𓆟𓆠𓆡𓆢𓆣𓆤𓆥𓆦𓆧𓆨𓆩𓆪𓆫𓆬𓆭𓆮𓆯𓆰𓆱𓆲𓆳𓆴𓆵𓆶𓆷𓆸𓆹𓆺𓆻𓆼𓆽𓆾𓆿𓇀𓇁𓇂𓇃𓇄𓇅𓇆𓇇𓇈𓇉𓇊𓇋𓇌𓇍𓇎𓇏𓇐𓇑𓇒𓇓𓇔𓇕𓇖𓇗𓇘𓇙𓇚𓇛𓇜𓇝𓇞𓇟𓇠𓇡𓇢𓇣𓇤𓇥𓇦𓇧𓇨𓇩𓇪𓇫𓇬𓇭𓇮𓇯𓇰𓇱𓇲𓇳𓇴𓇵𓇶𓇷𓇸𓇹𓇺𓇻𓇼𓇽𓇾𓇿𓈀𓈁𓈂𓈃𓈄𓈅𓈆𓈇𓈈𓈉𓈊𓈋𓈌𓈍𓈎𓈏𓈐𓈑𓈒𓈓𓈔𓈕𓈖𓈗𓈘𓈙𓈚𓈛𓈜𓈝𓈞𓈟𓈠𓈡𓈢𓈣𓈤𓈥𓈦𓈧𓈨𓈩𓈪𓈫𓈬𓈭𓈮𓈯𓈰𓈱𓈲𓈳𓈴𓈵𓈶𓈷𓈸𓈹𓈺𓈻𓈼𓈽𓈾𓈿𓉀𓉁𓉂𓉃𓉄𓉅𓉆𓉇𓉈𓉉𓉊𓉋𓉌𓉍𓉎𓉏𓉐𓉑𓉒𓉓𓉔𓉕𓉖𓉗𓉘𓉙𓉚𓉛𓉜𓉝𓉞𓉟𓉠𓉡𓉢𓉣𓉤𓉥𓉦𓉧𓉨𓉩𓉪𓉫𓉬𓉭𓉮𓉯𓉰𓉱𓉲𓉳𓉴𓉵𓉶𓉷𓉸𓉹𓉺𓉻𓉼𓉽𓉾𓉿𓊀𓊁𓊂𓊃𓊄𓊅𓊆𓊇𓊈𓊉𓊊𓊋𓊌𓊍𓊎𓊏𓊐𓊑𓊒𓊓𓊔𓊕𓊖𓊗𓊘𓊙𓊚𓊛𓊜𓊝𓊞𓊟𓊠𓊡𓊢𓊣𓊤𓊥𓊦𓊧𓊨𓊩𓊪𓊫𓊬𓊭𓊮𓊯𓊰𓊱𓊲𓊳𓊴𓊵𓊶𓊷𓊸𓊹𓊺𓊻𓊼𓊽𓊾𓊿𓋀𓋁𓋂𓋃𓋄𓋅𓋆𓋇𓋈𓋉𓋊𓋋𓋌𓋍𓋎𓋏𓋐𓋑𓋒𓋓𓋔𓋕𓋖𓋗𓋘𓋙𓋚𓋛𓋜𓋝𓋞𓋟𓋠𓋡𓋢𓋣𓋤𓋥𓋦𓋧𓋨𓋩𓋪𓋫𓋬𓋭𓋮𓋯𓋰𓋱𓋲𓋳𓋴𓋵𓋶𓋷𓋸𓋹𓋺𓋻𓋼𓋽𓋾𓋿𓌀𓌁𓌂𓌃𓌄𓌅𓌆𓌇𓌈𓌉𓌊𓌋𓌌𓌍𓌎𓌏𓌐𓌑𓌒𓌓𓌔𓌕𓌖𓌗𓌘𓌙𓌚𓌛𓌜𓌝𓌞𓌟𓌠𓌡𓌢𓌣𓌤𓌥𓌦𓌧𓌨𓌩𓌪𓌫𓌬𓌭𓌮𓌯𓌰𓌱𓌲𓌳𓌴𓌵𓌶𓌷𓌸𓌹𓌺𓌻𓌼𓌽𓌾𓌿𓍀𓍁𓍂𓍃𓍄𓍅𓍆𓍇𓍈𓍉𓍊𓍋𓍌𓍍𓍎𓍏𓍐𓍑𓍒𓍓𓍔𓍕𓍖𓍗𓍘𓍙𓍚𓍛𓍜𓍝𓍞𓍟𓍠𓍡𓍢𓍣𓍤𓍥𓍦𓍧𓍨𓍩𓍪𓍫𓍬𓍭𓍮𓍯𓍰𓍱𓍲𓍳𓍴𓍵𓍶𓍷𓍸𓍹𓍺𓍻𓍼𓍽𓍾𓍿𓎀𓎁𓎂𓎃𓎄𓎅𓎆𓎇𓎈𓎉𓎊𓎋𓎌𓎍𓎎𓎏𓎐𓎑𓎒𓎓𓎔𓎕𓎖𓎗𓎘𓎙𓎚𓎛𓎜𓎝𓎞𓎟𓎠𓎡𓎢𓎣𓎤𓎥𓎦𓎧𓎨𓎩𓎪𓎫𓎬𓎭𓎮𓎯𓎰𓎱𓎲𓎳𓎴𓎵𓎶𓎷𓎸𓎹𓎺𓎻𓎼𓎽𓎾𓎿𓏀𓏁𓏂𓏃𓏄𓏅𓏆𓏇𓏈𓏉𓏊𓏋𓏌𓏍𓏎𓏏𓏐𓏑𓏒𓏓𓏔𓏕𓏖𓏗𓏘𓏙𓏚𓏛𓏜𓏝𓏞𓏟𓏠𓏡𓏢𓏣𓏤𓏥𓏦𓏧𓏨𓏩𓏪𓏫𓏬𓏭𓏮𓏯𓏰𓏱𓏲𓏳𓏴𓏵𓏶𓏷𓏸𓏹𓏺𓏻𓏼𓏽𓏾𓏿𓐀𓐁𓐂𓐃𓐄𓐅𓐆𓐇𓐈𓐉𓐊𓐋𓐌𓐍𓐎𓐏𓐐𓐑𓐒𓐓𓐔𓐕𓐖𓐗𓐘𓐙𓐚𓐛𓐜𓐝𓐞𓐟𓐠𓐡𓐢𓐣𓐤𓐥𓐦𓐧𓐨𓐩𓐪𓐫𓐬𓐭𓐮𓐯𓐰𓐱𓐲𓐳𓐴𓐵𓐶𓐷𓐸𓐹𓐺𓐻𓐼𓐽𓐾𓐿𓑀𓑁𓑂𓑃𓑄𓑅𓑆𓑇𓑈𓑉𓑊𓑋𓑌𓑍𓑎𓑏𓑐𓑑𓑒𓑓𓑔𓑕𓑖𓑗𓑘𓑙𓑚𓑛𓑜𓑝𓑞𓑟𓑠𓑡𓑢𓑣𓑤𓑥𓑦𓑧𓑨𓑩𓑪𓑫𓑬𓑭𓑮𓑯𓑰𓑱𓑲𓑳𓑴𓑵𓑶𓑷𓑸𓑹𓑺𓑻𓑼𓑽𓑾𓑿𓒀𓒁𓒂𓒃𓒄𓒅𓒆𓒇𓒈𓒉𓒊𓒋𓒌𓒍𓒎𓒏𓒐𓒑𓒒𓒓𓒔𓒕𓒖𓒗𓒘𓒙𓒚𓒛𓒜𓒝𓒞𓒟𓒠𓒡𓒢𓒣𓒤𓒥𓒦𓒧𓒨𓒩𓒪𓒫𓒬𓒭𓒮𓒯𓒰𓒱𓒲𓒳𓒴𓒵𓒶𓒷𓒸𓒹𓒺𓒻𓒼𓒽𓒾𓒿𓓀𓓁𓓂𓓃𓓄𓓅𓓆𓓇𓓈𓓉𓓊𓓋𓓌𓓍𓓎𓓏𓓐𓓑𓓒𓓓𓓔𓓕𓓖𓓗𓓘𓓙𓓚𓓛𓓜𓓝𓓞𓓟𓓠𓓡𓓢𓓣𓓤𓓥𓓦𓓧𓓨𓓩𓓪𓓫𓓬𓓭𓓮𓓯𓓰𓓱𓓲𓓳𓓴𓓵𓓶𓓷𓓸𓓹𓓺𓓻𓓼𓓽𓓾𓓿𓔀𓔁𓔂𓔃𓔄𓔅𓔆𓔇𓔈𓔉𓔊𓔋𓔌𓔍𓔎𓔏𓔐𓔑𓔒𓔓𓔔𓔕𓔖𓔗𓔘𓔙𓔚𓔛𓔜𓔝𓔞𓔟𓔠𓔡𓔢𓔣𓔤𓔥𓔦𓔧𓔨𓔩𓔪𓔫𓔬𓔭𓔮𓔯𓔰𓔱𓔲𓔳𓔴𓔵𓔶𓔷𓔸𓔹𓔺𓔻𓔼𓔽𓔾𓔿𓕀𓕁𓕂𓕃𓕄𓕅𓕆𓕇𓕈𓕉𓕊𓕋𓕌𓕍𓕎𓕏𓕐𓕑𓕒𓕓𓕔𓕕𓕖𓕗𓕘𓕙𓕚𓕛𓕜𓕝𓕞𓕟𓕠𓕡𓕢𓕣𓕤𓕥𓕦𓕧𓕨𓕩𓕪𓕫𓕬𓕭𓕮𓕯𓕰𓕱𓕲𓕳𓕴𓕵𓕶𓕷𓕸𓕹𓕺𓕻𓕼𓕽𓕾𓕿𓖀𓖁𓖂𓖃𓖄𓖅𓖆𓖇𓖈𓖉𓖊𓖋𓖌𓖍𓖎𓖏𓖐𓖑𓖒𓖓𓖔𓖕𓖖𓖗𓖘𓖙𓖚𓖛𓖜𓖝𓖞𓖟𓖠𓖡𓖢𓖣𓖤𓖥𓖦𓖧𓖨𓖩𓖪𓖫𓖬𓖭𓖮𓖯𓖰𓖱𓖲𓖳𓖴𓖵𓖶𓖷𓖸𓖹𓖺𓖻𓖼𓖽𓖾𓖿𓗀𓗁𓗂𓗃𓗄𓗅𓗆𓗇𓗈𓗉𓗊𓗋𓗌𓗍𓗎𓗏𓗐𓗑𓗒𓗓𓗔𓗕𓗖𓗗𓗘𓗙𓗚𓗛𓗜𓗝𓗞𓗟𓗠𓗡𓗢𓗣𓗤𓗥𓗦𓗧𓗨𓗩𓗪𓗫𓗬𓗭𓗮𓗯𓗰𓗱𓗲𓗳𓗴𓗵𓗶𓗷𓗸𓗹𓗺𓗻𓗼𓗽𓗾𓗿𓘀𓘁𓘂𓘃𓘄𓘅𓘆𓘇𓘈𓘉𓘊𓘋𓘌𓘍𓘎𓘏𓘐𓘑𓘒𓘓𓘔𓘕𓘖𓘗𓘘𓘙𓘚𓘛𓘜𓘝𓘞𓘟𓘠𓘡𓘢𓘣𓘤𓘥𓘦𓘧𓘨𓘩𓘪𓘫𓘬𓘭𓘮𓘯𓘰𓘱𓘲𓘳𓘴𓘵𓘶𓘷𓘸𓘹𓘺𓘻𓘼𓘽𓘾𓘿𓙀𓙁𓙂𓙃𓙄𓙅𓙆𓙇𓙈𓙉𓙊𓙋𓙌𓙍𓙎𓙏𓙐𓙑𓙒𓙓𓙔𓙕𓙖𓙗𓙘𓙙𓙚𓙛𓙜𓙝𓙞𓙟𓙠𓙡𓙢𓙣𓙤𓙥𓙦𓙧𓙨𓙩𓙪𓙫𓙬𓙭𓙮𓙯𓙰𓙱𓙲𓙳𓙴𓙵𓙶𓙷𓙸𓙹𓙺𓙻𓙼𓙽𓙾𓙿𓚀𓚁𓚂𓚃𓚄𓚅𓚆𓚇𓚈𓚉𓚊𓚋𓚌𓚍𓚎𓚏𓚐𓚑𓚒𓚓𓚔𓚕𓚖𓚗𓚘𓚙𓚚𓚛𓚜𓚝𓚞𓚟𓚠𓚡𓚢𓚣𓚤𓚥𓚦𓚧𓚨𓚩𓚪𓚫𓚬𓚭𓚮𓚯𓚰𓚱𓚲𓚳𓚴𓚵𓚶𓚷𓚸𓚹𓚺𓚻𓚼𓚽𓚾𓚿𓛀𓛁𓛂𓛃𓛄𓛅𓛆𓛇𓛈𓛉𓛊𓛋𓛌𓛍𓛎𓛏𓛐𓛑𓛒𓛓𓛔𓛕𓛖𓛗𓛘𓛙𓛚𓛛𓛜𓛝𓛞𓛟𓛠𓛡𓛢𓛣𓛤𓛥𓛦𓛧𓛨𓛩𓛪𓛫𓛬𓛭𓛮𓛯𓛰𓛱𓛲𓛳𓛴𓛵𓛶𓛷𓛸𓛹𓛺𓛻𓛼𓛽𓛾𓛿𓜀𓜁𓜂𓜃𓜄𓜅𓜆𓜇𓜈𓜉𓜊𓜋𓜌𓜍𓜎𓜏𓜐𓜑𓜒𓜓𓜔𓜕𓜖𓜗𓜘𓜙𓜚𓜛𓜜𓜝𓜞𓜟𓜠𓜡𓜢𓜣𓜤𓜥𓜦𓜧𓜨𓜩𓜪𓜫𓜬𓜭𓜮𓜯𓜰𓜱𓜲𓜳𓜴𓜵𓜶𓜷𓜸𓜹𓜺𓜻𓜼𓜽𓜾𓜿𓝀𓝁𓝂𓝃𓝄𓝅𓝆𓝇𓝈𓝉𓝊𓝋𓝌𓝍𓝎𓝏𓝐𓝑𓝒𓝓𓝔𓝕𓝖𓝗𓝘𓝙𓝚𓝛𓝜𓝝𓝞𓝟𓝠𓝡𓝢𓝣𓝤𓝥𓝦𓝧𓝨𓝩𓝪𓝫𓝬𓝭𓝮𓝯𓝰𓝱𓝲𓝳𓝴𓝵𓝶𓝷𓝸𓝹𓝺𓝻𓝼𓝽𓝾𓝿𓞀𓞁𓞂𓞃𓞄𓞅𓞆𓞇𓞈𓞉𓞊𓞋𓞌𓞍𓞎𓞏𓞐𓞑𓞒𓞓𓞔𓞕𓞖𓞗𓞘𓞙𓞚𓞛𓞜𓞝𓞞𓞟𓞠𓞡𓞢𓞣𓞤𓞥𓞦𓞧𓞨𓞩𓞪𓞫𓞬𓞭𓞮𓞯𓞰𓞱𓞲𓞳𓞴𓞵𓞶𓞷𓞸𓞹𓞺𓞻𓞼𓞽𓞾𓞿𓟀𓟁𓟂𓟃𓟄𓟅𓟆𓟇𓟈𓟉𓟊𓟋𓟌𓟍𓟎𓟏𓟐𓟑𓟒𓟓𓟔𓟕𓟖𓟗𓟘𓟙𓟚𓟛𓟜𓟝𓟞𓟟𓟠𓟡𓟢𓟣𓟤𓟥𓟦𓟧𓟨𓟩𓟪𓟫𓟬𓟭𓟮𓟯𓟰𓟱𓟲𓟳𓟴𓟵𓟶𓟷𓟸𓟹𓟺𓟻𓟼𓟽𓟾𓟿𓠀𓠁𓠂𓠃𓠄𓠅𓠆𓠇𓠈𓠉𓠊𓠋𓠌𓠍𓠎𓠏𓠐𓠑𓠒𓠓𓠔𓠕𓠖𓠗𓠘𓠙𓠚𓠛𓠜𓠝𓠞𓠟𓠠𓠡𓠢𓠣𓠤𓠥𓠦𓠧𓠨𓠩𓠪𓠫𓠬𓠭𓠮𓠯𓠰𓠱𓠲𓠳𓠴𓠵𓠶𓠷𓠸𓠹𓠺𓠻𓠼𓠽𓠾𓠿𓡀𓡁𓡂𓡃𓡄𓡅𓡆𓡇𓡈𓡉𓡊𓡋𓡌𓡍𓡎𓡏𓡐𓡑𓡒𓡓𓡔𓡕𓡖𓡗𓡘𓡙𓡚𓡛𓡜𓡝𓡞𓡟𓡠𓡡𓡢𓡣𓡤𓡥𓡦𓡧𓡨𓡩𓡪𓡫𓡬𓡭𓡮𓡯𓡰𓡱𓡲𓡳𓡴𓡵𓡶𓡷𓡸𓡹𓡺𓡻𓡼𓡽𓡾𓡿𓢀𓢁𓢂𓢃𓢄𓢅𓢆𓢇𓢈𓢉𓢊𓢋𓢌𓢍𓢎𓢏𓢐𓢑𓢒𓢓𓢔𓢕𓢖𓢗𓢘𓢙𓢚𓢛𓢜𓢝𓢞𓢟𓢠𓢡𓢢𓢣𓢤𓢥𓢦𓢧𓢨𓢩𓢪𓢫𓢬𓢭𓢮𓢯𓢰𓢱𓢲𓢳𓢴𓢵𓢶𓢷𓢸𓢹𓢺𓢻𓢼𓢽𓢾𓢿𓣀𓣁𓣂𓣃𓣄𓣅𓣆𓣇𓣈𓣉𓣊𓣋𓣌𓣍𓣎𓣏𓣐𓣑𓣒𓣓𓣔𓣕𓣖𓣗𓣘𓣙𓣚𓣛𓣜𓣝𓣞𓣟𓣠𓣡𓣢𓣣𓣤𓣥𓣦𓣧𓣨𓣩𓣪𓣫𓣬𓣭𓣮𓣯𓣰𓣱𓣲𓣳𓣴𓣵𓣶𓣷𓣸𓣹𓣺𓣻𓣼𓣽𓣾𓣿𓤀𓤁𓤂𓤃𓤄𓤅𓤆𓤇𓤈𓤉𓤊𓤋𓤌𓤍𓤎𓤏𓤐𓤑𓤒𓤓𓤔𓤕𓤖𓤗𓤘𓤙𓤚𓤛𓤜𓤝𓤞𓤟𓤠𓤡𓤢𓤣𓤤𓤥𓤦𓤧𓤨𓤩𓤪𓤫𓤬𓤭𓤮𓤯𓤰𓤱𓤲𓤳𓤴𓤵𓤶𓤷𓤸𓤹𓤺𓤻𓤼𓤽𓤾𓤿𓥀𓥁𓥂𓥃𓥄𓥅𓥆𓥇𓥈𓥉𓥊𓥋𓥌𓥍𓥎𓥏𓥐𓥑𓥒𓥓𓥔𓥕𓥖𓥗𓥘𓥙𓥚𓥛𓥜𓥝𓥞𓥟𓥠𓥡𓥢𓥣𓥤𓥥𓥦𓥧𓥨𓥩𓥪𓥫𓥬𓥭𓥮𓥯𓥰𓥱𓥲𓥳𓥴𓥵𓥶𓥷𓥸𓥹𓥺𓥻𓥼𓥽𓥾𓥿𓦀𓦁𓦂𓦃𓦄𓦅𓦆𓦇𓦈𓦉𓦊𓦋𓦌𓦍𓦎𓦏𓦐𓦑𓦒𓦓𓦔𓦕𓦖𓦗𓦘𓦙𓦚𓦛𓦜𓦝𓦞𓦟𓦠𓦡𓦢𓦣𓦤𓦥𓦦𓦧𓦨𓦩𓦪𓦫𓦬𓦭𓦮𓦯𓦰𓦱𓦲𓦳𓦴𓦵𓦶𓦷𓦸𓦹𓦺𓦻𓦼𓦽𓦾𓦿𓧀𓧁𓧂𓧃𓧄𓧅𓧆𓧇𓧈𓧉𓧊𓧋𓧌𓧍𓧎𓧏𓧐𓧑𓧒𓧓𓧔𓧕𓧖𓧗𓧘𓧙𓧚𓧛𓧜𓧝𓧞𓧟𓧠𓧡𓧢𓧣𓧤𓧥𓧦𓧧𓧨𓧩𓧪𓧫𓧬𓧭𓧮𓧯𓧰𓧱𓧲𓧳𓧴𓧵𓧶𓧷𓧸𓧹𓧺𓧻𓧼𓧽𓧾𓧿𓨀𓨁𓨂𓨃𓨄𓨅𓨆𓨇𓨈𓨉𓨊𓨋𓨌𓨍𓨎𓨏𓨐𓨑𓨒𓨓𓨔𓨕𓨖𓨗𓨘𓨙𓨚𓨛𓨜𓨝𓨞𓨟𓨠𓨡𓨢𓨣𓨤𓨥𓨦𓨧𓨨𓨩𓨪𓨫𓨬𓨭𓨮𓨯𓨰𓨱𓨲𓨳𓨴𓨵𓨶𓨷𓨸𓨹𓨺𓨻𓨼𓨽𓨾𓨿𓩀𓩁𓩂𓩃𓩄𓩅𓩆𓩇𓩈𓩉𓩊𓩋𓩌𓩍𓩎𓩏𓩐𓩑𓩒𓩓𓩔𓩕𓩖𓩗𓩘𓩙𓩚𓩛𓩜𓩝𓩞𓩟𓩠𓩡𓩢𓩣𓩤𓩥𓩦𓩧𓩨𓩩𓩪𓩫𓩬𓩭𓩮𓩯𓩰𓩱𓩲𓩳𓩴𓩵𓩶𓩷𓩸𓩹𓩺𓩻𓩼𓩽𓩾𓩿𓪀𓪁𓪂𓪃𓪄𓪅𓪆𓪇𓪈𓪉𓪊𓪋𓪌𓪍𓪎𓪏𓪐𓪑𓪒𓪓𓪔𓪕𓪖𓪗𓪘𓪙𓪚𓪛𓪜𓪝𓪞𓪟𓪠𓪡𓪢𓪣𓪤𓪥𓪦𓪧𓪨𓪩𓪪𓪫𓪬𓪭𓪮𓪯𓪰𓪱𓪲𓪳𓪴𓪵𓪶𓪷𓪸𓪹𓪺𓪻𓪼𓪽𓪾𓪿𓫀𓫁𓫂𓫃𓫄𓫅𓫆𓫇𓫈𓫉𓫊𓫋𓫌𓫍𓫎𓫏𓫐𓫑𓫒𓫓𓫔𓫕𓫖𓫗𓫘𓫙𓫚𓫛𓫜𓫝𓫞𓫟𓫠𓫡𓫢𓫣𓫤𓫥𓫦𓫧𓫨𓫩𓫪𓫫𓫬𓫭𓫮𓫯𓫰𓫱𓫲𓫳𓫴𓫵𓫶𓫷𓫸𓫹𓫺𓫻𓫼𓫽𓫾𓫿𓬀𓬁𓬂𓬃𓬄𓬅𓬆𓬇𓬈𓬉𓬊𓬋𓬌𓬍𓬎𓬏𓬐𓬑𓬒𓬓𓬔𓬕𓬖𓬗𓬘𓬙𓬚𓬛𓬜𓬝𓬞𓬟𓬠𓬡𓬢𓬣𓬤𓬥𓬦𓬧𓬨𓬩𓬪𓬫𓬬𓬭𓬮𓬯𓬰𓬱𓬲𓬳𓬴𓬵𓬶𓬷𓬸𓬹𓬺𓬻𓬼𓬽𓬾𓬿𓭀𓭁𓭂𓭃𓭄𓭅𓭆𓭇𓭈𓭉𓭊𓭋𓭌𓭍𓭎𓭏𓭐𓭑𓭒𓭓𓭔𓭕𓭖𓭗𓭘𓭙𓭚𓭛𓭜𓭝𓭞𓭟𓭠𓭡𓭢𓭣𓭤𓭥𓭦𓭧𓭨𓭩𓭪𓭫𓭬𓭭𓭮𓭯𓭰𓭱𓭲𓭳𓭴𓭵𓭶𓭷𓭸𓭹𓭺𓭻𓭼𓭽𓭾𓭿𓮀𓮁𓮂𓮃𓮄𓮅𓮆𓮇𓮈𓮉𓮊𓮋𓮌𓮍𓮎𓮏𓮐𓮑𓮒𓮓𓮔𓮕𓮖𓮗𓮘𓮙𓮚𓮛𓮜𓮝𓮞𓮟𓮠𓮡𓮢𓮣𓮤𓮥𓮦𓮧𓮨𓮩𓮪𓮫𓮬𓮭𓮮𓮯𓮰𓮱𓮲𓮳𓮴𓮵𓮶𓮷𓮸𓮹𓮺𓮻𓮼𓮽𓮾𓮿𓯀𓯁𓯂𓯃𓯄𓯅𓯆𓯇𓯈𓯉𓯊𓯋𓯌𓯍𓯎𓯏𓯐𓯑𓯒𓯓𓯔𓯕𓯖𓯗𓯘𓯙𓯚𓯛𓯜𓯝𓯞𓯟𓯠𓯡𓯢𓯣𓯤𓯥𓯦𓯧𓯨𓯩𓯪𓯫𓯬𓯭𓯮𓯯𓯰𓯱𓯲𓯳𓯴𓯵𓯶𓯷𓯸𓯹𓯺𓯻𓯼𓯽𓯾𓯿𓰀𓰁𓰂𓰃𓰄𓰅𓰆𓰇𓰈𓰉𓰊𓰋𓰌𓰍𓰎𓰏𓰐𓰑𓰒𓰓𓰔𓰕𓰖𓰗𓰘𓰙𓰚𓰛𓰜𓰝𓰞𓰟𓰠𓰡𓰢𓰣𓰤𓰥𓰦𓰧𓰨𓰩𓰪𓰫𓰬𓰭𓰮𓰯𓰰𓰱𓰲𓰳𓰴𓰵𓰶𓰷𓰸𓰹𓰺𓰻𓰼𓰽𓰾𓰿𓱀𓱁𓱂𓱃𓱄𓱅𓱆𓱇𓱈𓱉𓱊𓱋𓱌𓱍𓱎𓱏𓱐𓱑𓱒𓱓𓱔𓱕𓱖𓱗𓱘𓱙𓱚𓱛𓱜𓱝𓱞𓱟𓱠𓱡𓱢𓱣𓱤𓱥𓱦𓱧𓱨𓱩𓱪𓱫𓱬𓱭𓱮𓱯𓱰𓱱𓱲𓱳𓱴𓱵𓱶𓱷𓱸𓱹𓱺𓱻𓱼𓱽𓱾𓱿𓲀𓲁𓲂𓲃𓲄𓲅𓲆𓲇𓲈𓲉𓲊𓲋𓲌𓲍𓲎𓲏𓲐𓲑𓲒𓲓𓲔𓲕𓲖𓲗𓲘𓲙𓲚𓲛𓲜𓲝𓲞𓲟𓲠𓲡𓲢𓲣𓲤𓲥𓲦𓲧𓲨𓲩𓲪𓲫𓲬𓲭𓲮𓲯𓲰𓲱𓲲𓲳𓲴𓲵𓲶𓲷𓲸𓲹𓲺𓲻𓲼𓲽𓲾𓲿𓳀𓳁𓳂𓳃𓳄𓳅𓳆𓳇𓳈𓳉𓳊𓳋𓳌𓳍𓳎𓳏𓳐𓳑𓳒𓳓𓳔𓳕𓳖𓳗𓳘𓳙𓳚𓳛𓳜𓳝𓳞𓳟𓳠𓳡𓳢𓳣𓳤𓳥𓳦𓳧𓳨𓳩𓳪𓳫𓳬𓳭𓳮𓳯𓳰𓳱𓳲𓳳𓳴𓳵𓳶𓳷𓳸𓳹𓳺𓳻𓳼𓳽𓳾𓳿𓴀𓴁𓴂𓴃𓴄𓴅𓴆𓴇𓴈𓴉𓴊𓴋𓴌𓴍𓴎𓴏𓴐𓴑𓴒𓴓𓴔𓴕𓴖𓴗𓴘𓴙𓴚𓴛𓴜𓴝𓴞𓴟𓴠𓴡𓴢𓴣𓴤𓴥𓴦𓴧𓴨𓴩𓴪𓴫𓴬𓴭𓴮𓴯𓴰𓴱𓴲𓴳𓴴𓴵𓴶𓴷𓴸𓴹𓴺𓴻𓴼𓴽𓴾𓴿𓵀𓵁𓵂𓵃𓵄𓵅𓵆𓵇𓵈𓵉𓵊𓵋𓵌𓵍𓵎𓵏𓵐𓵑𓵒𓵓𓵔𓵕𓵖𓵗𓵘𓵙𓵚𓵛𓵜𓵝𓵞𓵟𓵠𓵡𓵢𓵣𓵤𓵥𓵦𓵧𓵨𓵩𓵪𓵫𓵬𓵭𓵮𓵯𓵰𓵱𓵲𓵳𓵴𓵵𓵶𓵷

- XIX.
- 4  177 
- 5  178 
- 6  179 
- 7  180 
- 8  181 
- 9  182 
- 10  183 
- XX.
- 1  184 
-  
- Verso.
- 1  185 
- 2   186 
3. 4.  187  188 

**PART III.**



**THE TRANSLATION.**





## TRANSLATION.

*Once upon a time there were* two brothers of the same mother and father. Anubis was the name of the elder and Batau that of the younger. Now Anubis was married and had a house **2** while his younger brother was his servant. He attended to the clothes, and followed the cattle on the pasture, **3** and did the ploughing and the threshing; in fact he did everything connected with the farm. He was, indeed, **4** an excellent workman, and none could be found like him in the whole country. He was, besides, a good brother.

*Now for a long time* this younger brother **5** was tending the cattle according to his daily wont, returning home every evening, having on his back **6** the herbs of the field that he had gathered while on the pasture, and setting them down before his older brother who passed the time with **7** his wife in eating and drinking. Then he lay down to sleep in the stable with his cattle **8** as usual. *The next day* he would bake loaves of bread on the fire and place them before his older brother **9** and take some loaves to the field. Here he tended his cattle, pasturing them and walking behind them. But **10** they would tell him where there were good herbs growing, and he would listen to all they told him and drive them where **11** they could find the good herbs they loved so much. His cattle, consequently, thrived under his hands and their young multiplied **12** greatly.

*Now when the time of* ploughing arrived the older brother said to him: "Come, let us take our yoke of oxen and get ready **13** for ploughing: for the soil is beginning to appear (after the inundation) and is now in excellent condition for ploughing. Do you, therefore, go to **14** the field with seed. To-morrow we will begin to plough." Thus he said, *and his* **15** younger brother made all the arrangements with which his older brother had charged him.

*On the following* **16** day they went out on the field with their yoke of oxen and began to plough. They were quite **17** cheerful at their work and not idle for a moment. *Now after a few days* **18** they were again at work in the field *when* the older brother came to the **19** younger and said:

“Run and fetch us some seed from the town!” Then he went and found the wife **20** of his older brother sitting in the house and arranging her hair *and* said to her: “Come, give me some seed, **21** that I may take it to the field; for my older brother has sent me saying: ‘Run, and don’t be long about it!’” *But she* answered him: “Oh, go yourself! **22** open the bin and take as much as you need. I am afraid, lest my tresses fall to the ground.” *So* the young man **23** went to the stable and took a big basket, which he filled with as much seed as he needed and put on his shoulder **24** full of barley and spelt. But when he came back with it, his brother’s wife asked him: “How much have you on your shoulder?” *He* answered: “Of spelt I have **25** *three* bushels and of barley two, making in all *five* bushels that I have on my shoulder.” That was all he said. *But she* replied: “You are, indeed, **26** very strong. I have for some time already been admiring your strength.” And her heart grew desirous, for she knew his strength.

*Then she* **27** arose, being passionately enamored of him, and said: “Come, let us enjoy an hour of intercourse, and I will do many favors for you and will surely make **28** you two beautiful garments.” *But* the young man became like a southern panther and flew into a towering rage, because of her solicitation **29** to such a sin that she asked him to to commit. When, therefore, she became very much afraid, *he* said to her: “Are you **30** not as a mother to me and your husband as a father? Is he not older than myself and supporting me? Oh, **31** what terrible sin is that which you want me to commit! Don’t ask me again! As for me, I will not divulge it to a living soul, nor shall any mention of this matter issue from my lips to any one.” **32** Thereupon he went to the field, *and when he* arrived where his older brother was, they kept on **33** in their work.

*In the evening, however,* the older brother went **34** home, while his younger brother walked behind his cattle, bearing on his back all the produce of the field and driving his cattle **35** before him to let them rest in the stable which was in the town. But the wife of the older brother was afraid **36** that his younger brother had told him all that she had said; *so she* besmeared herself with grease and dirt and gave herself the appearance of one who had been ravished:

for she intended **37** to say to her husband: "Your younger brother has done me violence." Now when her husband returned in the evening **38** as usual and came to his house, he found his wife lying on the floor like one who had been outraged by some villain. She did **39** not fetch him water for his hands, as she always did, nor did she light the lamp for him; but his house was in darkness, and she was lying **40** besmeared on the floor. Then he asked her: "Who has had intercourse with you?" She answered: "Who else but your **41** younger brother, when he came to get some seed for you and found me alone. It was then he said to me: 'Come, let us enjoy an hour of intercourse! **42** Put on your new dress!' So said he to me. But I did not listen to him, and answered: 'Am I not as a mother, and is not your older brother as a father to you?' **43** This is what I answered him. He, however, became alarmed and assaulted me, so that I might not disclose this to you. Now, if you let him live, then I must die; for **44** he will come to beat me, because I have betrayed to you his wicked words. He will surely do so."

*Then* the older brother became **45** like a southern panther and whetted his knife, and took it in his hand. *Then* he hid behind the door **43** of the stable, in order to kill his younger brother, when he should return in the evening and drive his cattle into the **47** stable. Now when the sun had set, the younger brother loaded himself with all the herbs of the field, as was his daily custom; but when he **48** came home, and the leading cow was about to enter the stable, she cried out to her driver: "Take care, for your older brother is standing in **49** front of you with his knife, to kill you. Step aside and flee from him!" *Then* he listened to what his leading cow had said. When **50** the next cow was about to enter the stable, she said the same thing. So he looked under the door of the stable **51** and saw the feet of his older brother, who stood behind the door with the knife in his hand. **52** Then he dropped his load and ran away. But his **53** older brother pursued after him with his knife. *Then* the younger brother invoked the sun-god Râ-Hôr-khuti, **54** praying: "Oh, my Lord and gracious God, be thou the judge here between the guilty and the innocent!" Then Râ **55** heard his prayer and caused a big river to flow between

him and his older brother. This was **56** full of crocodiles. Each of the brothers was, therefore, on a different side of the river. Then **57** the older brother threw (a stone) twice at the younger without hurting him, however. But as he did this *there* **58** called out to him the latter from the other side, saying: "Lo! on the morrow, when the sun is risen, I **59** will explain everything to you and will give you the true facts: but I can not be a son to you any longer, **60** neither will I stay in the same place with you. I shall start for the acacia-hill."

*On the following day*, when **61** Râ-Hor-khuti had risen, the two brothers met again. *Then* the younger addressed the older brother, saying: **62** "Why do you pursue me, and why do you wish to kill me without cause? You have not heard me say such words as I am accused of, for I am truly your younger brother. Indeed, **63** you have been as a father to me, and your wife as a mother. Now listen, when your wife told me to get the seed for us **64** she said to me: 'Come, let us enjoy an hour of intercourse!' Alas! see how she has perverted the truth to you." *Then he* **65** revealed to him everything that had passed between himself and his brother's wife *and* swore by Râ-Hor-khuti, saying: "What did **66** you mean by acting so wickedly and trying to kill me, when you were standing behind the door with your knife? Fie upon such treachery!" Then he took a **67** sharp knife and maimed himself, casting the flesh into the water as food for the fish. Then **68** he became very weak and faint.

But his older brother took it very much to heart and wept violently; still he could not cross over to his younger brother on account of the crocodiles. **69** *Then* the latter called out to him, saying: "Behold, you imagined an evil thing of me and were ignorant of the good service I had done you. Come now, go home and **70** tend your cattle; for I will not remain with you, but will go to the acacia-hill, because you came to harm me. **71** Learn, however, what will happen to me in the transformation of my heart, which I will place in the highest blossom of the acacia. When the tree is cut down the heart will fall to the ground, **72** and you will come to look for it. But when *seven years of* your quest are ended, be not discouraged, for you will then find it. Put it into a jar of clear water, and I will revive again and give

73 you further instructions. You will then learn everything from me. Then take a jug of beer in your hand; as soon as it begins to ferment, haste away!" *Saying this* he departed 74 for the acacia-hill. But his older brother went home, putting his hands to his head and strewing it with dust. When he arrived home he put to death 75 his wife and cast her body before the dogs. Then he sat down and wept for his younger brother.

*Now for a long time* the younger brother lived on the acacia-hill 76 with no one to keep him company. He passed his time with hunting the beasts of the country and resting during the night under the acacia, in whose highest blossom his heart lay. *After 77 a while* he built for himself a house with his own hand on the acacia-hill 78 and fitted it out with all the good things he wanted. But one day he walked forth from his house, when he chanced to meet the circle of the gods 79 as they walked about, deliberating concerning the affairs of their land. *Then* the circle of the gods addressed him with one accord, saying: 80 "Oh Batau, hero of the circle of the gods, you are here all alone, having left your village on account of the wife of Anubis, your older 81 brother. Know that he has killed her after you reported to him all her false statements against you." Then they pitied 82 him, and Ra-Hor-khuti said to Khnum: "Do you fashion a wife for Batau that he may not 83 be alone." *Then* Khnum made him a companion to be with him, more beautiful than any woman 84 in all the land. The whole godhead was in her. *But* the seven Hathors came to view her and said with one accord: 85 "Oh, she will surely cause Batau's death." *But* the latter loved her very much. She remained in the house while he was occupied with 86 hunting the beasts of the country, which he placed before her. But he cautioned her, saying: "Do not go far from the house, lest the river 87 seize upon you; for I am too weak to rescue you from it, because I am a woman like yourself and my heart is in the highest 88 blossom of the acacia. If any man were to find it I would fight for it." *Then* he told her all the circumstances of his life.

89 *Now after some time* Batau went out to hunt, as he was accustomed to do daily, 90 when the young woman began to promenade under the acacia near the house. Lo, the river

descried her, **91** and the water dashed up to follow her. But she ran away from it and entered the house. *Then* the **92** river called to the acacia, saying: "Oh, how I love her!" So the acacia gave it a lock of her hair, *which* the **93** river carried to Egypt and deposited where the washermen of the reigning Pharaoh were. *Then* the odor **94** of the lock of hair pervaded the clothes of Pharaoh, so that there arose a dispute among the washermen **95** on account of the odor. They quarreled amongst themselves daily without **96** knowing the reason. Then their overseer went to the river's edge, while his mind was perplexed **97** sorely because of this daily contention. *Here* he stood directly opposite the lock of hair, **98** which was in the water, and ordered one of his men to fetch it. When it was brought, he found that it had a most delicious odor: so he took it to Pharaoh.

**99** *Then there* were brought the scribes and wise men of Pharaoh, who said to him: "This lock of hair **100** belongs to a daughter of Râ-Hor-khuti, and in her is all the essence of the godhead. Now since you rule over the foreign countries, despatch messengers **101** to them to look for her; but let the messenger who shall go to the acacia-hill take many people **102** along to fetch her." To this his majesty replied: "What you say is very good." Thereupon he dismissed them.

*Now many days* **103** after this the messengers who had gone to the foreign countries returned and delivered their message to his majesty. None, however, returned **104** of those who had been sent to the acacia-hill, for Batau had killed them, sparing but one to carry the news to his majesty. **105** But the latter again sent many people with infantry and cavalry to fetch her; and they took along **106** a woman who had all sorts of nice trinkets that women fancy. *Then* Batau's wife accompanied her to Egypt. **107** But the whole country rejoiced on her account, *and* his majesty loved her passionately, **108** and raised her to the dignity of a legitimate wife. *Then* she told him everything about the condition of her **109** husband, saying to his majesty: "Only have the acacia cut down, and he will surely die." So the king **110** despatched men and soldiers with axes to cut down the acacia. When these arrived at the place **111** they cut down the acacia together with the blossom, in which

the heart of Batau was lying. **112** But he fell down dead instantly.

*But on the following day* after **113** the acacia had been cut down Anubis, Batau's older brother, entered his house and **114** sat down to wash his hands. When he took a jug of beer, however, it turned to froth. **115** Another jug of wine, which he then took, fermented likewise. *Thereupon* he took his **116** spear and his sandals, and put on his back his garments and implements of work, and started **117** for the acacia-hill. When he arrived there he entered the house of his younger brother and found him stretched out **118** on the bench dead. Then he wept, when he saw him there so still in death, and went out **119** to search under the acacia for his younger brother's heart; for under it did he lie down to sleep at night. **120** *Three years of* search for it were fruitless; but when the next *four years* had passed, Batau's heart would fain have gone to Egypt, **121** and said: "Tomorrow I shall start." So said his heart.

*On the following day it happened* that the older brother was **122** walking under the acacia, occupied with searching for the hearts. In the evening he again resumed his search. **123** Then he found a pod of the acacia, and took from it the heart of his younger brother; for, lo, it was there. Thereupon he took a **124** jug of clear water, casting the heart into it, and remained in the house all day. *But when it was evening* **125** Batau's heart absorbed the water, while his body was still lying motionless; for when he beheld his older brother **126** he swooned. But Anubis, the older brother, took the jug of clear water, in which the heart **127** of his younger brother lay, and washed it in the water. Then the heart revived and Batau became his former self. *After* they had embraced **128** the one spoke to the other.

*Then* Batau said to his **129** older brother:  "Behold, I shall be transformed into an Apis-bull, which has all the required markings and whose origin is mysterious. **130** Do you take your seat on my back. Oh, do this; for when the sun-god Shu shines we will arrive where my wife now is. Furthermore, **131** I beg you to take me to the king, who will give you many presents and **132** will bestow on you silver and gold, because you have brought me to Pharaoh. But I shall be considered a great prodigy, and there will be

**133** joy on my account in all the land. You, however, return to your village."

*On the following* **134 day** Batau became transformed, as he had told Anubis, his older brother, **135** who mounted on his back. At day-break they arrived where the king was. Then it was **136** announced to his majesty who, when he saw the bull, rejoiced exceedingly and offered up to it **137** sacrifices in great number, saying: "A great miracle has been wrought; let there be joy in all the land." *But the king* **138** gave silver and gold to the older brother, who thereupon returned to his village. Then there were provided for the bull many **139** servants and many dainties, because Pharaoh and all the people in the whole land had become exceedingly fond of it. **140** *Come time after this* the bull went into the harem and stood in front of the **141** queen, and addressed her, saying: "Behold, I am still alive!" But she **142** asked him: "Who are you?" He answered her: "I am Batau. You knew that when **143** you caused the acacia to be cut down by Poaraoh, that then I would die. But see, **144** I am still alive. I am this bull." *Then* the queen became exceedingly alarmed at the words of **145** her husband. *The bull, however,* departed from the harem.

But one day his majesty was enjoying the society of his wife who was **143** with him at the table, when he became so fond of her, *that she* begged him: "Oh, swear to me by the deity and say to **147** whatever I may ask: 'I will do it for you.'" But he listened graciously to all that she said. "Then I want to eat the liver of this bull, **148** which is of no use to you at all." That was what she said to him. But the king was very much grieved at her words and his heart **149** was exceedingly troubled. *On the following day, however,* after he had offered up large sacrifices in **150** honor of the bull, he despatched his chief of the butchers to kill the bull. But **151** while they were killing it, it stood by the side of the men and lowered its neck for the death blow. Then there **152** oozed from the wound two drops of blood which fell by the side of the two large doors of Pharaoh's house. One was on the one side of **153** the grand staircase of Pharaoh, while the other was on the other side. They were transformed into two large **154** persea, each of magnificent growth. Then the people came and told his majesty:

"Two large perseas **155** have sprouted out of the ground during the night as a great and good sign for Pharaoh. They are by the side of the royal staircase." But the people rejoiced **156** because of them in all the land, and the king offered up sacrifices to them.

*Some time after this* his majesty **157** appeared in state in the coronation-hall of lapis lazuli, wearing around his neck a wreath composed of all kinds of flowers, and standing on a chariot of gold-metal. **158** He issued from his royal palace to view the perseas. *But* the queen came also on a chariot behind Pharaoh. **159** *Now while* his majesty sat beneath one of the perseas, [she sat beneath the other. Then Batau] addressed his wife: "Oh, you wicked one! I **160** am Batau. I am still alive to your mortification. You imagined that you could have me killed by Pharaoh **161** even here; for when I became transformed into a bull you ordered me to be killed."

*Now some days after this* **162** it happened that the queen was sitting at the table with his majesty, who was very affectionate to her, when she said to him: "Come, **163** swear to me by the deity and say: 'Whatsoever the queen asks me to do, that I will certainly do for her.'" But he listened graciously **164** to all that she said. "Then," she replied, "let the two perseas be cut down, and have good planks made of them." **165** *Then the king* acceded to her wish. *A few days later* his majesty **166** summoned skillful workmen, who cut down the perseas at his command. But there stood by and looked on **167** the royal wife and queen. *And* a splinter flew off and entered the queen's mouth. *Then she* **168** felt that she had conceived. (*But she was happy*) because she now had **169** all that she desired.

*Some time after this* she **170** gave birth to a male child, and the people came to tell his majesty: "There has been born **171** to you a male child." *But the king* gave the child nurses and waiting-women, and the people **172** rejoiced in all the land. The king celebrated a holiday and gave the **173** child a name. His majesty loved him so much from this time, that he made him **174** a prince of Nubia. *Soon thereafter* his majesty made him **175** governor over the entire country. *After he had been for many* **176** years governor over the entire country his majesty flew up to heaven.

*Then (Batau) 177* said: "Let there be brought to me the great chiefs of his majesty, and I will explain all the matters **178** relating to my transformation." After that, when his wife had been brought, he laid his charges against her before the chiefs, who judged between them. **179** Then there was brought to him his older brother, and he made him governor over the entire land. But he remained king of Egypt for thirty years. **180** Then he departed this life and met his older brother on the day when he cast anchor in heaven.

\*            \*            \*

*The story is finished* to the entire **181** satisfaction of the scribe of the treasury Qagabu, of the royal treasury, and of the scribe Hora, and of the scribe Meremapt. **182** It was copied by the scribe Annana, the head librarian. Now, whatever (good or bad) any one may say of this story, **183** may Thoth either bless or curse him.

\*            \*            \*

**184** [The owner of this papyrus is] the fan-bearer at the king's right hand, the governor, the royal scribe, the commander of the infantry, the oldest prince, Setimerptah.

\*            \*            \*

**185** The fan-bearer at the king's right hand, the royal scribe, the commander of the infantry, the oldest prince, (Setimerptah).

\*            \*            \*

|                                  |           |
|----------------------------------|-----------|
| <b>186</b> Large loaves of bread | ..... 17. |
| <b>187</b> Hetep loaves          | ..... 50. |
| <b>188</b> Temple loaves         | ..... 48. |

**PART IV.**



**NOTES.**





## NOTES

### ON THE HIERATIC TEXT AND THE HIEROGLYPHIC TRANSCRIPTION.

**Line 1.** The first Hieratic signs of the papyrus are all plainly legible except the first letter , which is supplied from Pap. Harris 500 Verso pg. 4, l. 1; which see. The other reading    is altogether inadmissible. —  and



— The transcription of these signs presents some difficulty though their pronunciation **mer** is established. The sign  below the  in this line must be  (cf. l. 42 and 63), although the original shows a distinct  in l. 30. The upper sign occurs also in other words in this papyrus; thus in l. 85 (**mer** “to kill”) and l. 118, a variant of the preceding. The Hieroglyphic word for “mother” was always written with the sign of the vulture (). But at the same time we find in Papyrus Bûlâk XVII, line 56, a word written

 and 

ought to be transcribed by . But in line 85 of our papyrus these two Hieratic signs appear side by side in two words having the same meaning. The question now arises: are both signs only different forms of the Hieroglyphic vulture? and, if this is the case, why does our scribe employ two different forms in the same line? Prof. Pleyte, in his “Catalogue raisonné de types égyptiens hiératiques”

(Leide 1865), transcribes the

the  by  in the word for

“chief, overseer,” **mer**, where the Hieroglyphic has a  or . It looks very much as if the first form had grown out of the second to facilitate writing. But in many cases

in our papyrus we can not substitute a  for ; for in-

stance in lines 39, 42, 57, and 86 (in the case of , **tem**, whose complement is  according to lines 43 and 82); in lines 73 and 96 (in the case of , **shom**, which is also followed by an  only); and perhaps also in lines 38, 81, and 149 (in the case of , **sekhmer**, which could, however, also have a  as complement). Taking all this into account,

it will be best to transcribe  by  and  by . —

 is a ligature consisting of the signs  and . It is thus written separately in Papyrus Harris 500 Verso pg. 4 l. 2, 4, 6, 8, 9, &c.; also very plainly in Papyrus Abbott

pg. 1 l. 6. The Hieroglyphic is  , **pa**. —  is a ligature for the Hieroglyphic , **ba**. Without this small

line the Hieratic figure is . — The **ç** in the name of Batau is the Hieroglyphic , **t**. It is frequently written  (cf. l. 2, 88, 89, 122, 133 and 180), and simply  (cf. l. 22, 73, 84, 91, 104, 125, and 142: in l. 50, 77, 115, and 143 it resembles a small line). — The missing signs of  , **khori**, occurring twice in this line, are supplied from l. 14, 16, &c.

**Line 2.**   : supplied from the context; cf. l. 12

and 19. — . The Hieroglyphic equivalent for this would be , **her**, but the exact transcription is . The horizontal line below the first sign is an , which is sometimes written in full as  (cf. l. 40 and 100 of our papyrus and Pap. Berlin 1425 l. 23, 44, 51, 56, 59, 64; Pap. Bûlâk XVII l. 8, 9, 31) or else abbreviated into a  (cf. Pap. Berlin 1425 l. 35; Pap. Bûlâk XVII l. 16). With reference to the vertical line after this sign, see Lemm, "Studien zum

Ritualbuche des Ammondienstes" pg. 15. —  is a ligature for , **ut** (cf. l. 5, 34, 46, 76, 86, 107, 115, 136, 173, 180).

— The  before  is supplied from l. 3. —  is a ligature for  or the usual Hieroglyphic .

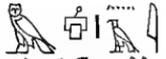
**Line 3.** . Traces of the  can still be seen in the original. The other missing signs are supplied from l. 2. — We always transcribe the determina-

tive  by  and  or  by , although the latter is the more usual equivalent for both Hieratic forms.

— . The missing signs are supplied from the context.

**Line 4.**  is supplied from l. 33. —  is only a conjecture. Griffith, in the "Proceedings of the Society of Biblical Archæology," 1889, pg. 163 and 164, thinks

he can distinguish in the original , and translates: "Behold the [essence? strength?] of a god was in him." — The other missing signs are supplied from the context.

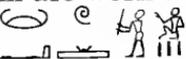
**Line 5.** . Supplied from l. 2, 9, 34. — The  in the first  either was omitted by the scribe

or else it is worn away on the papyrus. —  is a ligature for ;

cf. l. 30. The signs are written separately in l. 2, 38, 39, 42, 47, 63, 79, 89, 108. — The  is supplied

from l. 33, 47, 89, 124. —  is supplied from the context; cf. l. 13, 106, 120.

**Line 6.** . The signs are distinctly visible although some portions of them are worn away; cf. l. 164 and

Pap. Bûlik XVII l. 72. —  is supplied from the context; cf. l. 33, 37, 122, 123. Into this place a fragment of the papyrus has been incorrectly fitted. It should have

been moved up one line, and then furnishes one  for  in l. 5 and the  before  in l. 6. — 

 is supplied from the context and portions of

the Hieratic signs still legible. — There is only a slight

difference between  () and  (), the former being the determinative after words denoting “sitting, resting” (cf. l. 20, 41, 75, 83, 85, 114, 124, 130, 135, 138, 145, 159, 172), while the latter is the determinative after words denoting “weakness, illness” (cf. l. 68, 126).

**Line 7.**  . From the context. — The  after   is supplied after the analogy of   in this same line. —     . A conjectural reading. —     is supplied from l. 107.

**Line 8.**  . From the context and l. 26, 95, 97. —                 . A conjectural reading.

**Line 9.**   and    . From the context. —  is a ligature for , otherwise written in the usual way.

**Line 10.** . From the context. —  . From the context; compare the end of the line. —  is a ligature for   (cf. l. 17, 19, 38). —  is a ligature for   (cf. l. 11 & 26 twice, 16 three times, 17, 18). —  is a ligature for , which sign occurs throughout the entire papyrus. —  is a ligature for  (cf. l. 7, 13, 16, 19, 22, 35, 38).

**Line 11.** The  is here a ligature for  (not as above in l. 2, &c.). —    . Compare Pap. Sallier II, 5, l. 1.

**Line 12.**  either was omitted by the scribe or else it is worn away in the papyrus. —  . From the context. — . Supplied from l. 16. Possibly there may have been more signs in this place originally.

**Line 13.** In the *lacuna* near the middle of this line a fragment of papyrus has been added in the lithographed copy which, however, does not belong here, as the lower portion of it contains some Hieratic characters in red ink. — The  $\Delta$  in  $\uparrow\Delta$  is supplied from the context. — The  $\downarrow$  in  $\uparrow\downarrow\text{---}\downarrow$  is supplied after the analogy of  $\text{---}\Delta\downarrow$  in this line. — The  $\uparrow\Delta$  in  $\text{---}\uparrow\Delta$  is worn away on the papyrus

**Line 14.**  $\uparrow\text{---}\uparrow\text{---}\text{---}$ . From the context and portions of the signs still visible. —  $\text{---}\uparrow\text{---}\uparrow\text{---}\text{---}$ . Worn away on the papyrus and supplied from the context.

**Line 15.**  $\text{---}\text{---}\text{---}$ . From the context; cf. l. 139. — The  $\text{---}\uparrow\text{---}\text{---}$  is worn away on the papyrus.

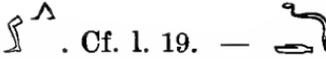
**Line 16.**  $\text{---}\text{---}\uparrow\text{---}\uparrow$ . From the context. — For the  $\text{---}$  supplied after  $\text{---}$  see l. 12/13 and 32. —  $\text{---}\text{---}\uparrow\text{---}\text{---}$ . A conjectural reading.

**Line 17.** In the word  $\text{---}\text{---}$  the first sign,  $\text{---}$ , although an  $\uparrow$  in form, must be transcribed by the Hieroglyphic sign  $\uparrow$ , *nezem* or *nem*. The other Hieratic sign is the ligature for  $\uparrow\downarrow$ ; cf. note on l. 10. —  $\text{---}\uparrow\text{---}\text{---}\text{---}\text{---}\text{---}\text{---}$ . From the context. —  $\text{---}\text{---}\text{---}\text{---}$ . Cf. l. 33. —  $\text{---}\text{---}\text{---}\text{---}\text{---}\text{---}\text{---}$ . Supplied from the usual phrase.

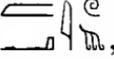
**Line 18.**  $\text{---}\text{---}\uparrow\text{---}\uparrow$ . A conjectural reading. —  $\text{---}\uparrow\text{---}\uparrow$  is supplied from the context.

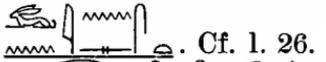
**Line 19.**  $\text{---}\uparrow\text{---}\uparrow\text{---}\text{---}\text{---}$ . From the context.

**Line 20.**  $\text{---}$ . The original has a  $\text{---}$  ( $\uparrow$ ) instead of a  $\text{---}$  ( $\uparrow$ ), perhaps by a mistake of the scribe.

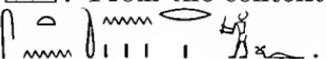
**Line 21.** . Cf. l. 19. — . From the context; cf. Erman in *Zeitschrift für Aegyptische Sprache*, 1884, pg. 33.

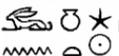
— . From the context; cf. l. 26.

**Line 22.** . Cf. l. 21. — . The original has , perhaps by a mistake of the scribe.

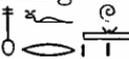
**Line 24.** . Cf. l. 26. — . Cf. l. 30, 62, 69 and 82. — . The Hieratic signs are quite illegible; cf. l. 25. The last signs are supplied from the context.

**Line 25.** . From the context. — . Supplied after the analogy of line 29.

**Line 26.** . From the context. — . Cf. l. 95 and 97. — . From the context.

**Line 27.** . Cf. l. 20, &c. — . Cf. l. 41, 64,

112 and 173. —  is frequently written without the lower ; thus in l. 39, 64, 117, 118 and 119. In this passage and in l. 35, 41 and 76 there is only a dot or a dash instead, while in line 38 there is a very distinct . This  () is undoubtedly an inaccuracy on the part of the scribe for  (). Pap. Berlin 1425 l. 29 has a  ("bedstead"; made of wood!), while l. 30/31 has a . — . From the context. — . Cf. l. 43.

**Line 28.** . A conjectural reading. A portion of the last two signs can still be seen. — . Cf. line

164. — . From the context; cf. l. 44/45. —  is the Hieratic equivalent of the Hieroglyphic , qemâ;

cf. Pap. Bûlâk XVII l. 4 and 18, also Pap. Berlin I l. 72.

This sign is somewhat similar to  which, however, corresponds to the Hieroglyphic , *sh*es. —  or . A conjectural reading; cf. the Bakhtan Stel<sup>e</sup> l. 14, 15 and 19, and the Rituale di Leyda. — . From the context.

**Line 29.**  . The scribe omitted the sign  in front of this word; cf. l. 25 and 128.

**Line 31.** Traces of the  can still be seen. — . From the context.

**Line 33.**    . From the context.

**Line 34.**  . From the context.

**Line 35.**       . From the context; cf. l. 7, 23 and 46.

**Line 36.** The  is somewhat obliterated in the original, but the  in   is quite distinct.

**Line 38.**    . Cf l. 36 and 54.

**Line 39.**   . Cf. Pap. Sallier II pg. 5 l.1 and 8, also *Zeitschrift für Aegyptische Sprache*, 1882, pg. 164.

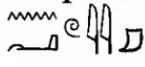
**Line 41.**  . Cf. l. 142. The original has a horizontal line above the , just as in l. 63. —   is quite distinct; cf. l. 76. —   . Cf. l. 23.

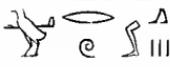
**Line 42.**    . From the context and l. 28.

**Line 43.**    . Cf. l. 29 and 144.

**Line 44.**      . A conjectural reading. — The  in  ought perhaps to be a , *hez*.

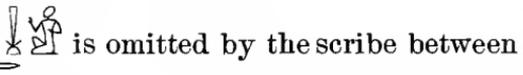
**Line 45.**  is omitted between  and  by a mistake on the part of the scribe.

**Line 51.** . The original has in this passage been tampered with by some meddlesome person who supplied wrong signs in modern ink. —  . Here the same person tried his hand again, but with as poor success as before.

**Line 52.** The first sign in  is somewhat damaged in the original. It can hardly be  which occurs together with the preceding word in Dümichen, *Historische Inschriften*, I, 4.

**Line 53.** In the word  the last sign should have been a  instead of .

**Line 54.** We follow Erman and read . Others read  and even  (!). Cf. line 142.

**Line 55.**  is omitted by the scribe between  and .

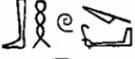
**Line 59.** . In modern ink, but incorrectly spelled. — . Also written incorrectly in modern ink.

**Line 60.**  must be transcribed , not simply .

**Line 71.** . A mistake of the scribe for  . — . Usually written   in Hieroglyphic inscriptions.

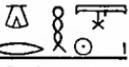
**Line 72.** . Brugsch (*Dict.* pg. 537) reads . Cf. also Chabas *Voyage* pg. 245 and *Zeitschrift*, 1875, pg. 168.

**Line 73.**  III. Cf. Brugsch *Dict.* pg. 1343 and also Chabas *Melanges* II, pg. 226.

**Line 76.** . A mistake for . Cf. l. 86, 89.

**Line 93.**  is the Hieroglyphic , *reḥâ*. Cf. Pap. Sallier I, 8 l. 1, Pap. Anastasi III, 4 l. 2, Pap. Sallier II, 8 l. 2 and Pap. Anastasi IV, 10 l. 5.

**Line 113.** The  is omitted before   by a mistake of the scribe.

**Line 124.** The  in  is here written somewhat differently than usual; cf. l. 155.

**Line 125.** . Written incorrectly and in modern ink.

**Line 127.** The Hieratic sign for  looks more like a .

**Line 128.**    . A mistake of the scribe for    . A transposition of letters.

**Line 138.**  . Written partly and incorrectly in modern ink.

**Line 143.** , written in small characters above the line, is a correction of the scribe.

**Line 146.**  . The  is supplied from the context, while the  is written in modern ink. — . The original reads , perhaps by a mistake on the part of the scribe. — . A wrong sign is added here in modern ink.

**Line 147.** A portion of the  is added in modern ink.

**Line 149.**  It is difficult to tell what Hieroglyphic ligature this sign is intended to represent. It looks very much like a , though it may be meant for a . This word seems to be a *ἀπαελεγόμενον*, or else the scribe has made a mistake somewhere in this passage.



**PART V.**



**GLOSSARY.**





## GLOSSARY.

THE superior numerals (\* &c.) indicate how often the word occurs in that form in the line. The other numbers refer to the lines of the papyrus. An \* before a number denotes that the word, or one or more of its Hieratic characters, has been here effaced in the papyrus; a † that it is written in red ink by the Egyptian scribe. The definitions of the Coptic words are given, as is customary, in Latin. Whenever there is no translation given after a Hieroglyphic word the preceding translation must be supplied. The glossary is arranged according to the Hieroglyphic alphabet; viz.

|   |  |  |  |   |  |
|---|--|--|--|---|--|
|  a,  |  â, |  â, |  i, |  i,  |  u,   |
|  û,  |  b, |  p, |  f, |  m,  |  n,   |
|  r,  |  l, |  h, |  h, |  kh, |  or  s,  |
|  sh, |  q, |  k, |  g, |  t,  |  or  th, |
|  d,  |  z. |  |  |   |  |

The Coptic alphabet is:

Ⲁ Ⲃ Ⲅ Ⲇ Ⲉ Ⲋ Ⲍ Ⲏ ⲏ ⲑ ⲓ ⲕ ⲗ ⲙ ⲛ ⲝ ⲟ ⲡ ⲣ ⲥ ⲧ ⲩ ⲫ ⲭ ⲯ ⲱ ⲳ ⲵ ⲷ ⲹ ⲻ ⲽ ⲿ  
 a b g d e z ê th i k l m n x o p r s t u ph kh ps ô sh f kh h j sh ti

 A

   |  |  | **ah̄tu.** Noun, feminine, plural form: *field* 13. The Coptic is  $\iota\sigma\tau\iota$ :  $\iota\omega\sigma\epsilon$ :  $\epsilon\iota\omega\sigma\epsilon$  *ager, campus.*

    |  | **atep.** Verb: *to load, be loaded with, load one's self with* 5, 23, 34, 47. Noun, fem.: *load, burden* 32, 52.  $\omega\tau\eta$ :  $\sigma\tau\eta$  *ferre, portare.*

     $\rightarrow$  **aza.** Noun, masc.: *splinter* 167.

 A

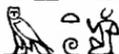
  **â.** Relative: *who* 2, 3, \*3, 37, 103; *which, what* 14, 15,

29, 31, 36, 144, 147, 148, '163, '164, 165. Adverb: *as, thus* 21, 25, 42, 43, 57, 121, 134, 160; *when* 130. Interjection: *oh!* 21, 22, 85, 92. *e qui; quæ; quod.*

 **pa à:** *that which, what* 102, 148.

 **â.** Pronoun, first person, sing., masc., suffixed: *I, me, my.* [Not to be confounded with the determinative!] After verbs: 30, '31, \*31, 58, 59, '60, 69, '70, '72, '87, 88, 121, 129, 131, '132, 144, '147, 161, 163, 177. After nouns: 31, 62, 87, 181(?). After prepositions: 20, '21, 30, '31, 62, 63, 64, '70, 71, 73, 92, 121, 131, 133, 143, 161, 163, 177. The last two signs of the word , **âzedu(nâ?)**, in lines 22 and 61 are strange and inexplicable. They are properly omitted in lines 28 and 90.

 **tuâ:** *I, me* 70, 87, 141, 144, 160, 161.

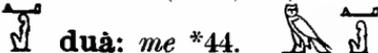
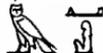
 **em tuâ:** *I* \*59, 71.  **em duâ:** *with reference to me* '30, '63, 178.

 **paia:** *my (masc.)* 21, 54, 71. 

**taiâ:** *my (fem.)* 130.  **naiâ:** *my (plur.)* 177.

 **â.** Pronoun, first person, sing., fem., suffixed: *I, me, my.* [Not to be confounded with the determinative or the second person, for which see under **t!**] After verbs: 27, 41, 42, '43, 147. After prepositions: 27, 41, 42, '43, \*44, 146, 163.

 **tuâ:** *I (fem.)* 26, 29. See also **tut**, under **tu**.

 **duâ:** *me* \*44.  **em duâ:** *with reference to me* 40 (the second in the line). See also **em dut**, under **em** and **em du**.

 **taiâ:** *my (fem.)* 22.

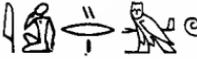
 **A** determinative only in this papyrus. In , line 143,

the last sign seems to have been added by mistake, provided that the passage is correctly transcribed.

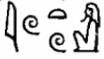
X  **âautu.** Noun, pl.: *cattle, herd* 2, 5, 46, 70, \*76.  **âautu:** '34, 86.  **âau(u):** 7.

 **ââr(u).** Noun: *fruit, kernel* 123. Groff: cône de cèdre. **epi** fructus, cibus, alimentum.

 **ââ.** Verb: *to wash, clean* 114. **ελω : εια : ιω : ια : ιωι : ειαα** lavare, mundare, lotio.

 **âirumâu.** Preposition: *with* 107. In combination with  **em:** *together with* \*7.

 **âu.** Auxiliary verb: *to be* 1, \*2, \*3, \*4, 12, \*16, 19, 23, 26, 34, 37, '39, 40, 51, 52, 60, 61, 67, 68, 69, 74, 75, 80, 81, 92, 100, 104, 112, 113, 125, '126, 127, 153, 173. With personal pronoun suffixes: 2, 5, \*6, \*8, \*9, 9, \*10, 13, 14, 16, \*17, '18, '23, 24, '27, 29, '31, '32, \*34, 36, '38, 39, '41, 42, '43, 44, '45, '47, 48, '50, '51, '52, 55, 58, 59, '60, 66, '67, '68, '70, 73, '74, '75, '78, 79, 83, 84, 85, 86, 87, 88, '91, 93, 96, 97, '98, 101, 105, 109, 110, 111, 112, 113, 114, 115, 116, '117, '118, 120, '121, '122, '123, '124, \*125, '127, '129, 130, 132, 135, '136, 138, '140, '141, 142, 144, 145, '147, 148, '151, 153, 158, '161, 162, '163, 167, 168, 178, '179, 180, 182.

 **âu(u):** *(they) were* 48.  **âutu:** *they were* 20, 95, 98, 102, 107, 109, 114, 115, '131, 135, 137, 149, 151, 155, 166, 170, 171, 172, \*178, 178, 179.  **âutu:** *his majesty was* 94, 108, 138, 146, 148, 150, 156, 162, 168, 171, 172, 173. **o : oi : ai : ω : ωi** esse.

 **âu.** Aux. verb: *to be* (variant of the preceding) 2, \*3, 49, 55, '56, 62, 63, 74, \*76, 76, 82, 84, 85, 89, 95, '96, '103, 106, 120, 125, 128, 129, 139, 145, 148, 152, 154, 175, 180.

With personal pronouns suffixed: 60, 66, 70, 72, 73, 80; 81; 104; 164.  **âu(u)**: (*they*) were 8.

 **âb**. Noun, masc.: *heart* \*16, 22, 23, 26, 169. |Not to be confounded with the determinative of **hâti**, which see. |

  **âbu**. Verb: *to wish, want, desire, like, love* 11, 36, 78, 85, 120.

   **âbu**. Noun, pl.: *panther(s)* 28.    **âbu**: 45.

   **âput**. Verb: *to disclose, manifest, explain* 54, 59, 88, 178. Noun: *disclosure* 43.

   **âputu**. Noun, pl.: *works* 3. ⲓⲟⲛⲏⲓⲥⲓⲟⲛⲉⲓⲟⲛⲉ ars; opus artificis.

    **âput**. Noun, masc.: *messenger* 101.     **âputu**; pl.: *messengers* 100 101.

    **âpedu**. Noun, pl.: *threshold, beams* (?) 164.

   **âfd**. Numeral: *four* †120. ⲁⲢⲧⲉⲃⲁⲢⲧⲟⲩⲃⲧⲱⲟⲩⲃⲧⲉⲃⲧⲱⲟⲩⲃⲧⲟⲩⲃⲧⲟⲩⲃⲧⲟⲩ quatuor.

  **âm**. Preposition: *in, with, of, on* (with personal pronouns) 26, 27, 56, 60, 61, 70, 79, 84, 92, 100, 104, 106, 127, 128 (the second of these has the signs transposed by a mistake of the Egyptian scribe), 136, 154, 169, 178. Adverb: *there*.  "   **enti** . . . **âm**: *where* 68, 130, 141.  "    **enti** . . . **âm** (with the determinative of the preceding word) 131, 135. ⲙⲁ locus. ⲙⲁⲧⲃⲓⲙⲁⲧⲃⲓⲙⲁⲧⲃⲓ ibi.

\*    **âmu**. Verb: *to eat* 147.     **âmu(u)**: \*7, 9. ⲟⲩⲱⲙⲓⲟⲩⲱⲙⲓⲟⲩⲱⲙⲓⲟⲩⲱⲙⲓ manducare, cibus.

**âmmâ.** Interjection: *come! let! would that!* 12, 100, 101, 109, 146, 162, 164, 177.  $\mu\omicron\iota$ :  $\Delta\mu\omicron\iota$  da, date, utinam.  $\textcircled{\text{c}}$  **âmmâtu:** 147.

**ân.** Conjunctive particle: *but* 80. Lengthened form of the preposition **en:** *by* 181.  $\Delta n$  num, si;  $\epsilon ne$  si, an, num.

**un ân:** *then was, were* †14, †22, †28, †33, †44, †45, †53, †57, †61, †69, †79, †83, †84, †91, †92, †93, †97, †105, †106, †107, †127, †128, \*134, †144, 156, †158, †159, †162, 165, †167, †169, 169, 174, 176. With personal pronouns suffixed: †18, †20, †21, \*\*†24, †25, †26, †29, †32, †36, †49, †64, †65, †73, †77, †85, †88, †99, †115, 121, †145, †146, \*†167.  $\textcircled{\text{c}}$  **un ântu:** *they were, (his majesty) was* †99, †108, †137, †154, †165, †171, †176.

**ân.** Verb: *to bring, fetch* 19, 22, 23, 34, 36, 63, 66, 86, 92, 93, 98, 99, 123, 178, 179.  $\textcircled{\text{c}}$  **ântu:** *to be brought* 102, 105, 171, 177.  $\Delta n\iota$  adduc;  $\epsilon n$ :  $\epsilon ne$ :  $m$ :  $m e$ :  $\epsilon m\iota$  ducere, ferre, afferre, adducere, transferre, offerre.

$\textcircled{\text{c}}$  **Anpu.** Proper name; masc.: *Anubis*; the name of the older brother in the papyrus 1, \*1, 80, 126, 134.  $\textcircled{\text{c}}$  **[Anpu]** (by an oversight on the part of the scribe): 113.  $\Delta n\omicron\tau\acute{a}$  Anubis.

$\textcircled{\text{c}}$  **Anana.** Proper name; masc.: *Anana*; (*Enna*); the author or copyist of this papyrus and Pap. Anastasi IV, chief librarian under Merenptah I., and living at the time of the kings Ramses II., Merenptah I., and Seti II. (about 1200 B. C.) 182. He is mentioned also in Pap. Sallier II pg. 3 line 8; Pap. Anastasi IV pg. 1 l. 1; pg. 7 l. 9; pg. 9 verso l. 3; VI pg. 1 l. 7; pg. 5 l. 6; VII pg. 2 verso l. 3; and pg. 7 l. 5.

X     **annu.** Noun: *color* 129. **ANAN: ANAN: ANAN: ANAN** color.

   **ant.** Noun, fem.: *valley, mountain* 60, 70, 74, 75, 77, 101, 104, 117. **ANTWOT** regio montana.

  **anek.** Pers. pronoun, sing., masc.: *I* 42 (with the masculine instead of the feminine determinative), 62, 142, 159. **ANAK: ANA: ANOK** ego. Compare **AN** and the Assyrian **AN**    *a-na-ku* or   *ana-ku* "I."

 **ar.** Conjunctive particle: *now, when, well* \*+1, 41, 63, 65, 69, 70, 72, 99, 146, 163, 182.

  **khər ar:** *now it happened that* 1, +4, +8, +12, +15, +17, +33, 43 (*now if*), \*47, +60, 70, 71, 72, +75, +76, 88, +89, 101, +102, +112, 120, +121, +124, +133, +140, +149, 150, 151, +156, +161, +165, +174, +175.

 **ar.** Verb: *to make, do, work* 74, 78, 90, 183; *to copy* 182.  **ar:** 21, 37, 57, 70, 73, 114, 115, 120, 168, 178.  **aru:** 69.  **aru(u):** 6, 164.  

**ari:** 27, \*27, 41, 43, 64, 69, 72.   **aritu:** 143.

 **art:** \*3, 15, 44, 57, 79, 83, 85, 96, 130, 131, 136, 145, 148, 160, 163, 172.  **artu:** 2, 3. In a few

lines this verb has the prosthetic  **ā**; thus in 2, 3, \*3, 21, 37, 57, 85, 130, 160, 163, 164. Some Egyptologists consider this to be a peculiar form of the verb. In most cases, however, the **ā** is certainly the relative mentioned above (pg. 119-120). **p: ep: el: eipe: ipi: ipe** esse, fieri, facere, vivere.

    **ari.** Noun, masc.: *companion, fellow* 128. Verb and noun: *to protect; protector, protection* 183.

    **ari.** Noun, fem.: *companion, helpmate,*

*wife* 83. **epo:erpi** ad, in, apud, contra; **apnoot** invicem; **otrit** custos; **areg:aleg** servire.

 **arpu**. Noun: *wine* 115. **nrp:nlp** vinum. The Greek *ε̄ρις*.

 **ahait(u)**. Noun, masc.: *stable* 7, 23, \*35, 46, 47, 48, 50. **ore:ore:ari:ori** caula, monasterium.

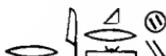
×  **ahu**. Noun, fem., pl.: *cows* 49. [For other passages, where the phonetic complement is omitted, see under **qa**.] **are:aren:ere** bos, vacca. In l. 48 only .

 **akh**. Interjection: *what! oh!* \*24, 30, 62, 69, 82. **asc** cur, quid; **ay** quis, quinam, qualis, quantus.

 **as**. Interjection: *behold! lo!* 4, 35, 42, 63, 123.  **astu**: *now it happened that* 3, \*69. **ic:ec** en, ecce. Compare the Hebrew **ix** and Arabic **al**.

×  **as...** Verb: *to offer sacrifice* 149. The determinative of this word seems to be wrong, while the **nan**, preceding it in the text, ought to follow it. The word is a *hapaxlegomenon*.

 **ast**. Noun, fem.: *place* 10, 60, 66, 70, 93, 127, 143, 161, 180.  **ast**: 10.

 **aqer**. Adj. and adv.: *much*.  **er aqer aqer**: *very much* 12, 29, 68, 85, 97, 107, 136, 139, 144, 146, 148, 149, 173. After adjectives to express the superlative: *very* 11, 17, 82, 98, 102.

 **at**. Noun: *barley* 24, 25. **ewt:wt:wt** hordeum.

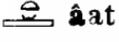
 **atef**. Noun, masc.: *father* 1, 30, 42, 63. **ewt:wt** pater.

 **Aten**. Proper name, masc.: *Aten*, the god of the

morning sun. 58. This name interchanges with Rà and Rà-Hor-khuti. but denotes especially the *disk* of the sun.

 **âza.** Verb: *to carry off, seize, take away* 23.  
 \*41, 87, 98, 115, 126, 131, 132.  **âzau:**  
 10. [The last two signs may be a third pers. pl. suffix.]  
 ⲛⲟⲩⲣⲉ: ⲛⲟⲩⲣⲓ: ⲛⲟⲩⲣⲓ furari, rapere; fur, latro.

— A

 **âa.** Adjective: I. *large, great, grand* 23, \*26, \*28, 31,  
 55, 129, 132, 153, 155, and 186.  **âat:** fem.:  
 \*137, 149, 155.  **shepesi ât:** *queen* 108.  
 **âaiu:** pl.: 154 (the first), 177.   
 by a mistake of the scribe for **âaiu:** 154  
 (the second). [See also under **Per-âa.**]  
 II. *old, older* 1, \*6, 8, \*12, 15, 20, 30, 32, 33, 35, 42,  
 44, 45, 48, 51, 53, 55, 57, 61, 68, 74, 81, 113, 125, 126,  
 129, 134, 135, 138, 179, 180.  
 ⲁⲓⲁⲓ: ⲁⲓⲁⲉⲓ: ⲁⲓⲉⲉⲓ magnificari, crescere, senescere.

 **âûûaiu:** Verb: *to carry off, gather in the harvest, thresh (?)* 3. Compare ⲟⲩⲟⲉⲓ agricola.

 **âu(u).** Noun, pl.: *dogs* 75.

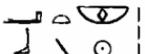
 **âûûru.** Noun, pl.: *conception* 168.

 **âud.** Noun: *side.*  **er âud:** *between*  
 \*55. ⲟⲩⲟⲩ: ⲟⲩⲱ† separare; divisio; ⲟⲩⲩⲉ inter.

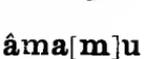
 **âudent.** Noun, masc.: *floor, ground, dust* 52,  
 71, 72, 74. ⲓⲧⲉⲛ: ⲉⲓⲧⲩ stercus, finus.

 **âbt.** Noun, fem.: *women's apartment, harem* 140, 145. **отаб̄:отааб̄:отèè̄:отоп** purum esse, sanctus, purus, sanctitas.

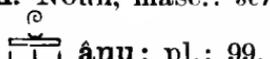
 **âbuu.** Noun, masc., pl.: *workmen, artisans* 166.

 **âbtu.** Noun, fem., pl.: *sacrifices* 137, 149. Compare **отн̄:отнн̄** sacerdos; **отèè̄** sanctus.

 **âmam.** Verb: *to devour, eat, absorb* 67.  
 **âmamu:** 125. **отом:отом:**  
**отам:отем** manducare, consumere; cibus.

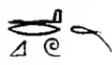
 **â namu.** Verb: *to learn, know* 65, 73, 142, 160, 168.  **âmamu:** 130.  **â namu:** 177.  **âma[m]u** (by a mistake of the scribe): 71. **ем:еме:ем:ем** scire, intelligere, cognoscere.

 **ân.** Verb: *to return.* Adv.: *again* 31, 72, 81, 105, 122, 130. **он** rursus, iterum, etiam.

 **ân.** Noun, masc.: *scribe, writer* 181, 182, 184, 185.   
 **ânu:** pl.: 99.  **ân per-hez:** *scribe of the treasury* 181. [See also under **sekhaiu.**]

 **ânkh.** In the phrase , **ânkh uza sneb** *life! strength! health! or may he live in strength and health!* — the constant and reverential expression after the name or the mention of a *living* Pharaoh. Noun: *life* 93, 94, 95, 96, 98, 99, 102, 103, 104, 105, 107, 109, 132, 136, 139, 143, 145, 146, 149, 150, 152, 153, 154, 155, 156, 158, 159, 160, 162, 165, 166, 170, 173, 174, 176, 177, 181.

 **ânkḥ**. [Same as the preceding.] Noun: *life* 43, \*180.  
Adj.: *alive, living* 144, 160. Verb: *to live* 72, 141, 143.  
ⲠⲚⲤ: ⲠⲚⲤ: ⲠⲚⲁϩ: ⲠⲚⲁϩ: ⲠⲚϩ: ⲠⲚϩ vivere; vita.

 **ârqu**. Verb: *to swear* 65, 146, 163. ⲱⲣⲕ jurare.

 **âḥâ**. Verb: *to come, arise* 20, \*27; *to stand, remain, tarry* 45, 48, 51, 68, 70, 73, 97, 127, 140, 162, 166, 180.  
Adv.: *well, then* 40, 54, 58. ⲁϩⲉ stare; ⲁϩⲁ: ⲁϩⲉ: ⲁϩⲏ ita, etiam, imo.

 **âḥân**. Adv.: *lo, then* 90, 102. ϩⲏⲏⲏⲉ: ϩⲏⲏⲏⲉ ecce.

 **âsh**. Verb: *to call, say* 58, 69.  **âshu**: pl.: 92. ⲱϣ: ⲱϣ: ⲉϣ clamare, invocare, legere.

 **âsh**. Noun, masc.: *acacia* 70, \*71, 74, 75, 76, 77, 88, 90, \*92, 101, 104, 109, 110, 111, 113, 117, 119, 122, 143.  **âshu**: pl.: 60.

 **âq**. Noun: *middle, centre*.  **er âq**: *in the midst of, opposite* 97. Compare ⲕⲱ: ⲕⲁ: ⲕⲉ ponere.

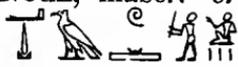
 **âq**. Verb: *to enter, penetrate* 23, 46, 48, 50, 91, 113, 117, 140.  **âq** (by a mistake of the scribe): 167.

 **âqu**. Noun, masc., pl.: *bread* \*8, 9, 186, 187, 188.  
ⲱⲓⲕ: Ⲡⲉⲓⲕ: ⲁⲓⲕ panis.

 **âdu**. Noun: *grease, fat* 36. ⲱⲧ: ⲱⲉ pinguedo.

 **âzedu**. Noun, masc.: *young man* 28.   
 **âzedu** (the last two signs are perhaps a

mistake of the scribe): 22, 61.  **âzedu** fem.: *young woman* 90. Compare **ꜥꜣꜥꜥ**:**ꜥꜣꜥꜥ** *rescere, adolescere, adultus fieri*.

 **âzau**. Noun, masc.: *criminal, scoundrel, villain* \*38, 54.  **âzau(u)**: pl.: 36. **ꜣꜣ** *deceptor, injustus*.

 **î**

 **îuit** [? others read **âit**, **nait**]. Verb: *to come* \*5, \*13, 44, 46, 48, 62, 70, 72, 84, \*103, 106, 120.  **îut** [?]: 41, 76.  **îu** [?]: *to be finished* \*+180. **ꜣꜣ**: *î venire, ire*.

 **imâ**: Noun, masc.: *river* 91/92.   
**imât**: 86, 90, 93. **ꜣꜣꜣ**: *mare*. Cf. Heb. **ים**.

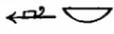
 or **ꜣ** U

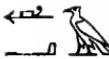
or **ꜣꜣ** **u**. I. Sign of the plural. II. Perhaps third pers. pl. suffix *they, them* in 6 (**âru-u**), 6 (**ûaḥu**), 8 (**âu-u**), 8 (**ûaḥu**), 48 (**âu-u**), 160 (**shâdu**), 164 (**âru-u**), 177 (**âmamu**). **ꜣ** **u**: 10 (**âzau**), 35 (**setertu**). In 27 it is undoubtedly the first pers. pl. suffix; cf. **seter**[**t** **nu**] in 41 and 64. Cf. the pronomial suffix or 'eos.' [This sign must not be confounded with the numeral **ꜣꜣ**, for which see under **khemet**.]

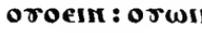
 **uâ**. Adj. (with genitive introduced by  **en** or  **âm**): indefinite article *a*; *one* \*1, 23, 31, 40, 55, 51, 66, \*69, 72, 73, 76, 77, 79, 82, 85, 92, 100, 104, 114, \*123, 128, 150, 152, 159, 167, 170, 171.  **uâ**: *one person* 56, 129.  **uâ** *alone* 83.  **uâ**:

fem.: *solitary, alone* 41.  uâ . . . uâ:

*the one . . . the other* 61, 127/128.  uâthâ:  
fem. (referring to Batau who calls himself a woman

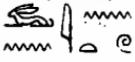
in l. 87): *alone* 80.  uâ nebt: *each one, every one* 154.  οτα: οταα: οται unus, aliquis, quidam;  οτααετ: οταετ solus.

 uâaiu. A mistake of the scribe for   
 âaiu. See under  âa.

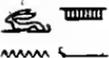
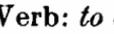
 uben (with the determinative of the preceding word): *to shine* 58.  uben (with the determinative of the preceding word): 61, 130. Compare:  οτοειν: οτωιν: οταιν lux, lumen.

 un. Auxiliary verb: *to be* 4, 25, 44, 127.  unu:

44, 71, 73.  unen: 58.  un ân: *then was, were* †14, †22, †28, †33, †44, †45, †53, †57, †61, †69, †79, †83, †84, †91, †92, †93, †97, †105, †106, †107, †127, †128, †134, †144, 156, †158, †159, †162, 165, †167, †169, 174, 176. With personal pronouns suffixed: †18, †20, †21, †24, \*†24, †25, †26, †29, †32, †36, †49, †64, †65, †73, †77, †85, †88, †99, †115, 121, †145, †146, \*†167, 169.

 un ântu: *they were, (his majesty) was* †99, †108, †137, †154, †165, †171, †176.  pa

un: *for, because* 13, 14, 21, 44, 59, 70, 87, 131, 132, 148.  οτη: οτον esse, habere.

 un. Verb: *to open* 22.  οτον: οτων: οτεν: οτην:  
 αοτων aperire, aperiri, apertum esse.

 unem. Adj.: *right (hand)* \*184, 185. Compare  οτηαμ: οτηαμ: ιωηαμ dextra; Hebrew יְמִינִי; and

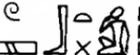
the Assyrian  *imnu* "right hand." [The first Hieroglyphic sign is not read *ament(i)* in this word.]

 **unnet**. Noun, fem.: *hour* \*27, 41, 64, 173.   
 **em ta unnet sheraut**: *instantly*  
 112.  $\sigma\eta\eta\eta\eta$  hora.

 **unkhu**. Verb: *to put on, dress* 42.

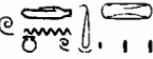
 **ukhakh**. Verb: *to seek, look for* 119, 120, \*122.  
 **ukhakh**: \*72, 101.

 **usemu**. Noun: *gold-metal* 157. Cf. Brugsch, *Hieroglyphisch-demotisches Wörterbuch*, V, pg. 336 ff.

 **ushebtu**. Verb: *to declare* 81.   
**ushebtu**: *to ask* 131.  **ushebt** (misspelled?): *to answer* 72.  $\sigma\tau\omega\psi\eta$ :  $\sigma\tau\omega\psi\eta$  respondere.

 **utu**. Noun: *crown, garland, wreath* 157.

 **uthu**. Noun: *table* 146, 162.

 **udennu**. Noun, pl.: *offerings, libation* 149/150, 156.  $\sigma\tau\omega\tau\eta$ :  $\sigma\tau\omega\tau\eta$ :  $\sigma\tau\omega\tau\eta$  libare; libatio.

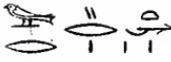
 **uzefau**. Noun: *delay* 21.  $\sigma\tau\omega\zeta\eta$ :  $\sigma\tau\omega\zeta\eta$  vacare, otiosus esse, deficere.

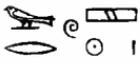
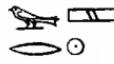
 **uza**. Noun: *strength, prosperity*. In the phrase  **ankhu uza sneb** *life! strength! health!* — the constant and reverential expression after the name or the mention of a *living* Pharaoh 93, 94, \*95, 96, 98, \*99, 102, 103, 104, 105, 107, 109, 132, 136, 139, 143, 145, \*146,

149, 150, 152, 153, 154, '155, 156, '158, 159, 160, '162, 165, 166, 170, 173, 174, 176, 177, 181. **οτοχ:οτχαλ:**  
**οταχι** sanum esse; sanus; salus.

 (by a mistake for , the determinative having been taken from the preceding line) **uzai**. Verb: *to depart, start* 180.



 **ûrirutu**. Noun, pl.: *chariot* 157.

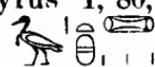
 **ûrush** Noun: *time* 76, 122.  **ûrsh**.  
 85. **ροοτυ:λαοτυ:ραοτυ:ρωοτυ** curare; cura.

 **ûrhu**. Verb: *to strew, besmear* 74.

 **ûh**. Verb: *to place, put* 6, 8, 52, 71, 74, 86, 87, 93;  
*to spare* 104. **οτωρ:οταρ:οτερ** ponere, addere.



 **ba**. Noun: *soul, person* 31.

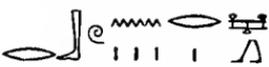
 **B̄tau**. Proper name, masc.: *Batau*; the name of the younger brother in the papyrus 1, 80, 82, 89, 104, 113, 125, 128, 134, 142, 160.   
**Batau**: 111.

 **bâat**. Noun: *wonder, astonishment, prodigy* 132.  **bâaiu**: pl.: 155.   
**buâaitu**: pl.: 137. Compare μετῆν ecstasis.

 **bân**. Adj.: *bad, wicked* 29, 44, 69. **βων:βου** malus.

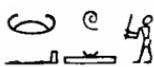
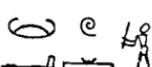
 **bu.** Negative: *not* 69, 103.

 **bupu.** Negative: *not* 39, 40.

 **bunuru.**  **er bunuru.**  
Prep.: *outside of* 86. Compare  $\overline{\text{p}}\overline{\text{n}}\overline{\text{h}}\overline{\text{o}}\overline{\text{l}}$  egredi.

 **ben.** Negative: *not* 31, 42, 63. Compare  $\mu\eta$ : $\mu\epsilon\eta$  nihil.

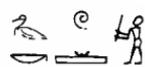
 **beh.**  $\text{qaz}$  præputium.  **em beh.** Prep.: *in front of, before* 6, 8, 59, 86, 178.

 **behâu.** Verb: *to return* 122, 123.   
 **behâu:** pl. form: \*6, 33, 37.

 **behes.** Verb: *to hunt* 86, 89.  **behu** (by a mistake of the scribe): 76. Compare  $\text{pa}\overline{\text{z}}\overline{\text{c}}$  præda.

 **bekhennu.** Noun, masc. and fem.: *citadel, home, abode* 77, 78, 117. Compare the Heb.  $\overline{\text{p}}\overline{\text{n}}\overline{\text{h}}\overline{\text{o}}\overline{\text{l}}$  specula, turris.

 **beshu.** Verb, pl. form: *to besmear* 40.

 **beku.** Verb: *to work, labor* 32.  **beku.**  
Noun: *work; workman* \*4, \*17. Compare  $\text{h}\overline{\text{w}}\overline{\text{k}}$  servus.  
 **râ beku:** *handiwork, labor* 33.   
 **râ beku:** pl. form: 17.

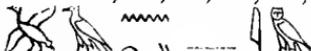
 **betau.** Noun, masc.: *wickedness* 31. Cf.  
 $\text{h}\overline{\text{o}}\overline{\text{t}}\overline{\text{e}}$ : $\text{h}\overline{\text{a}}\overline{\text{t}}$ : $\text{h}\overline{\text{o}}\overline{\text{t}}$  abominatio.

 **beti.** Noun: *spelt, a species of grain* \*24. Cf.  
 $\text{h}\overline{\text{w}}\overline{\text{t}}$ : $\text{h}\overline{\text{o}}\overline{\text{t}}$ : $\text{h}\overline{\text{w}}\overline{\text{t}}\overline{\text{e}}$  far.

## □ P

 **pa.** Definite article, masc. sing.: *the* <sup>1</sup>1, 6 10, 19, <sup>2</sup>22, <sup>2</sup>28, 30, 35, 36, 45, 46, 47, 48, 49, 50, 51, 52, 53, <sup>2</sup>54, 55, <sup>2</sup>59, 58, <sup>2</sup>59, <sup>2</sup>60, 61, <sup>2</sup>65, <sup>2</sup>67, 70, <sup>2</sup>71, 73, 74, 75, 76, 77, 82, 84, 86, 88, <sup>2</sup>90, 91, <sup>2</sup>92, <sup>2</sup>93, 96, 98, 100, <sup>2</sup>101, 104, 107, 108, 109, 110, 111, <sup>2</sup>113, <sup>2</sup>117, 119, 122, <sup>2</sup>126, 130, 133, 134, 137, 139, 143, 144, <sup>2</sup>150, 152, 153, <sup>2</sup>155, 156, 157, 160, 172, 175, 182.    **ⲡⲓⲛⲉⲛⲓⲪ** art. def.

 **pa un:** *for, if, because* 13, 14, 21, 44, 59, 70, 87, 131, 132, 148.     **pa enti:** *who, what* 22, 54, 68, 70, 96, 130, 131, 135, 147, 163, 169, 182.

 **pa enti . . . am:** *where* 140.

 **pa à:** *that which, what* 102, 148.    

 **pa tem:** *without* 57.

 **pai.** Demons. pronoun: *this* <sup>2</sup>27, 31, 44, 123, 147, 164, <sup>2</sup>182.

 **paiâ.** Poss. pron., I. masc. sing.: *my* 21, 54, 71.

 **paik.** Poss. pron., II. masc. sing.: *your* 37, 40, 42, 48, <sup>2</sup>62, <sup>2</sup>66, 68 (by mistake for **paif**), 69, 70, 80, 132, 133.

 **pait.** Poss. pron., II. fem. sing.: *your* 30, 42.

 **paif.** Poss. pron., III. masc. sing.: *his* <sup>2</sup>3, <sup>2</sup>4, <sup>2</sup>5, 5, <sup>2</sup>6, 7, 8, 12, <sup>2</sup>14, 15, <sup>2</sup>18, 19, 20, 23, 32, 33, <sup>2</sup>33, 34, 35, <sup>2</sup>38, 39 (by mistake for **paifset**), 39, 44, <sup>2</sup>45, <sup>2</sup>46, 47, 49, 50, <sup>2</sup>51, 51, 52, <sup>2</sup>53, 55, <sup>2</sup>57, 61, 68, 69, <sup>2</sup>74, <sup>2</sup>75, 78, 85, 89, 113, 115, <sup>2</sup>117, 118, <sup>2</sup>119, 123, 124, 125, 126, 127, <sup>2</sup>128, 129, 134, 135, <sup>2</sup>138, <sup>2</sup>179, 180.



**pauset.** Poss. pron., III. fem. sing.: *her* 37, 39 (where only *iset*), 40, 48, 90, 91, 108/109, 145; *its* 79.



**paisen.** Poss. pron., III. pl.: *their* 17, 33, 35.



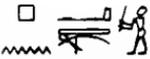
**paut.** Noun, fem.: *cycle of nine gods* 78, 79, 80.



**pu.** Auxiliary verb: *to be* 74, 78, 90. □ **pe:** †180. Cf. *ne esse.* **bupu:** *not* 39, 40.



**pui.** Verb: *to fly* 167, 176.



**penâ.** Verb: *to turn around, pervert, lie* 64. Cf. *vertit se.* πῶωνε : ποονε : πῶωνι mutare.



**per.** Noun, masc.: *house* 1, 5, 34, 38, 39, 69, 74, 78, 85, 90, 91, 113. **suten per:** *royal palace* 158. Compare **ne:φ** in names of cities.



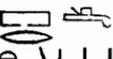
**Per-âa.** Noun, masc: *Pharaoh* (literally *Great House*): 93, 94, 95, 96, 98, 99, 132, 139, 143, 149, 153, 160, 166, 181. **Per-âa:** 158. Cf. Hebrew פֶּרֶעָה.



**per-hez.** Noun: *treasury* 181.

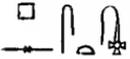


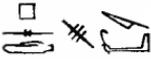
**per.** Verb: *to come out, go forth, issue* 24, 31, 78, 86, 90, 145, 158. **perthâ:** participial form, fem.: 13. **neipe : nipe : n̄pe : φ̄ipi** *oriri.*



**pert.** Noun: *grain* 14, 19, 20, 23, 41, 63. **ehpa :** **ehpe** *granum*; **nipe** *germinatio.* Cf. פֶּרִי *fructus.*

 **pēhti** (the second  $\ominus$  is perhaps a mistake of the scribe). Noun: *strength* 25.  $\alpha\mu\alpha\rho\tau\epsilon:\delta\mu\alpha\rho\iota:\epsilon\mu\alpha\rho\iota:$   
 $\alpha\mu\epsilon\rho\iota$  robur, fortitudo, dominatio, potestas.

 **pēset**. Verb: *to bake* 8.  $\pi\iota\sigma\epsilon:\rho\sigma\epsilon:\phi\alpha\varsigma:\phi\epsilon\varsigma:$   
 $\phi\iota\varsigma:\phi\omicron\varsigma$  coquere, urere.

 **pesed** (the last two determinatives are added by a mistake of the scribe). Noun: *back* 130, 135.

 **pet**. Noun, fem.: *heaven* 176.  $\pi\epsilon:\pi\eta:\phi\epsilon$  cœlum.

 **pterá**. Verb: *to see, view* 26, 51, 61, 84, 90, 118, 136, 158, 156. Interj.: *behold!* 43 44, 64, 81, 129, 141, 143/144. Cf. the Hebrew  $\text{פֶּתַר}$  interpretari somnium.

## F

 f. III. pers. masc. sing. suffix:

I. After verbs: *he, him, it* 2, 5, 6, 8, \*9, 9, '23, 24, 26, '31, '32, \*34, '38, '41, '43, '44, '45, '47, '50, '51, '52, 55, '57, '65, 66, '67, '68, 70, 71, '72, 73, '74, '75, 76, '78, 86, 93, 96, 97, '98, 101, 104, 109, 112, 113, 114, 115, 116, '117, '118, '120, 121, '122, '123, '124, 125, '127, 129, 134, 135, '136, '133, 139, '140, 141, 142, '147, 148, '151, 158, '163, 167, 173, 175, 178, '179, 180, 182.

II. After substantives and compound prepositions: *his; him* 4, 11, 23, \*26, '39, 43, 45, 49, 51, '53, 55, 57, 59, 67, '68, '74, '76, 77, 79, 85, '88, 96, 102, 103, 104, 105, '107, 109, 114, 120, 121, '125, 126, 127, 133, 135, 136, 137, 139, 145, '146, 150, 151, 152, 154, '155, '156, 159, '162, 165, 170, 172, '173, 174, †176, 176, 177, 179.

III. After simple prepositions and particles: *he; him* 2, 3, 4, \*4, 9, 10, 12, '14, 15, †18, †20, 21, 24, \*†24, 25, '27, 29, †29, 32, †32, 40, '42, 43, 44, †49, 58, †64, †65, 68, 69, †73, '74, 76, †77, 77, '78, 79, 81, 82, 83, †85,

88, †88, 97, 98, 114, 115, †115, 119, 120, †121, 123, 124, †127, †136, 137, 138, 142, †145, 148, 149, 152, 171, 173, 178, 179, 183.

IV. In combination:

**paif.** Poss. pron., III. masc. sing.: *his* \*2, \*3, \*4, \*5, 5, \*6, 7, 8, 12, \*14, 15, \*18, 19, 20, 23, 32, 33, \*33, 34, 35, \*38, 39 (by mistake for **paiset**), 39, 44, †45, †46, 47, 49, 50, \*51, 51, 52, 53, 55, 57, 61, 68, 69, †74, †75, 78, 85, 89, 113, 115, †117, 118, †119, 123, 124, 125, 126, 127, †128, 129, 134, 135, †138, †179, 180.

**taif.** Poss. pron., III. fem. sing.: *her* \*7, 32, 38, 49, 52, 65, 75, 76, 81, 159, 178.

**naif.** Poss. pron., III. pl.: *his; its* 2, \*5, 7, \*9, 9, †34, 46, 116.

**em entuf:** *he* 2, \*3, 3, \*3, 30; *it* †1.

**em tuf:** *he* 5, 6, †7, \*7, 8, 9, †10, 34, 71, 73, 157.

**em duf:** *with reference to him* 2, \*25, 65, 87.

**cm dutuf:** *with reference to him* 97.

**tuf:** *him, himself, his* 34, 116, 138, 174, 179, 180; *it, its* 31, 45, 72, 91, 127, 171.

This suffix is in Coptic  $\varphi$  and in Hebrew  $\text{ל}$ .

**fi.** Archaic form of the preceding suffix: *him, his* 35, 55.

**fa.** Verb: *to load, carry* 32, 116, 132, 138. Also in the phrase: *to take to one's heels, run* 52, 91. Coptic  $\varphi\alpha\text{t} : \text{f}\alpha\text{t} : \text{f}\epsilon\text{t} : \varphi\text{t} : \text{f}\text{t} : \varphi\text{t} : \text{f}\text{t}$  *ferre, portare, tollere.*

**fet.** Verb: *to despair* 72. Cf.  $\varphi\text{o}\alpha$  *repudiare.* In his *Wörterbuch* II, 537 Brugsch transcribes this word

**fi**, but corrects this in VI, 498.



 **em.** Preposition: *in, on* \*2, 3, 4, \*6, \*7, 9, \*10, 18, 22, 26, 28, '30, 35, 37, '39, 42, 44, 45, '46, \*51, 60, '63, 64, 65, 70, '75, 76, 77, 83, 84, 85, 88, 93, 94, 95, 98, 100, 106, 107, 112, 119, 121, 122, 124, 125, 126, 129, 130, 133, 134, 137, 138, 139, 140, 149, 151, 155, 156, 157, 169, 172, '173, †176, 177, 179, 181, 182; *from, out of, of* 19, 31, 78, 92, 158; *to, into* 129, 132, 144, 145, 153, 155, 161, 164, 187; *according to* 5, 38, 47, 89; *with* \*6, 24, 34, 62, 66, 78, 132, 138; *as* 176, 179. Also in 37 (by mistake for **em zed**), 40 (before **nimâ**), 136 (added by mistake before **âmeš**).

In combination with prepositions.

    **em âirumâu:** *together with* \*7.

  **em beh:** *before, in front of* 6, 8, 59, 86, 178.

   **em khet:** *after, when* †4, †15, †17, †33, 44, †60, †75, †89, †102, †112, †121, †133, †140, †161, †174;

   **em khet:** †8, †76, †156, \*†165, †169, †175;

   **em khet:** †124;    **em khet:** 6; 

 **em khet:** †149.

  **em sa:** *after, behind* 2, \*5, 9, 34, 53, 62, 91, 158; *on account of* 97.

  **em ter:** *on account of* 68;   **em**

**teru:** *since, when, because* 63;    **em terci:** *when* 118, 142.

In combination with verbs.

  **em zed:** *in saying, namely* 19, 25, 29, 58, 61, 65, 69, 92, 95, 141, 146, 163.

## In combination with pronouns.

-   **em entuf:** *he* 2, \*3, 3, \*3, 30; *it* †1.
-   **em entek:** *thou, you* 54, 142.
-   **em tuà:** *I* \*59, 71.
-   **em tuk:** *you* 13, 22, 69, \*72, 130, 131, 133.
-   **em tuf:** *he* 5, 6, \*7, \*7, 8, 9, \*10, 34, 71, 73, 157.
-   **em tutu:** *there is, he is, they are* 73, 109, 132, 164.
-   **em du:** *with reference to, to* 61, 94, 128  
(where by mistake   **em du em**), 159.
-   **em duà:** *with reference to me* \*30, \*63, 178.
-   **em duà:** *with reference to me (fem.)* 40 (sec.).
-   **em dut:** *with reference to you (fem.)* 40 (first).
-   **em duk:** *with reference to you* 42, 59, 73.
-   **em duf:** *with reference to him* 2, \*25, 65, 87.
-   **em dutuf:** *with reference to it* 97.
-   **em dusset:** *with reference to her* 29, 108, 141, 146, 162.
-   **em dussen:** *with reference to them* 95.

## In combination with adverbs.

-   **em màti:** *likewise* 13, 50, 105, 116.  
-  **em rupu:** *or* 69.

## In combination with nouns.

-   **em ment:** *daily* \*8, \*26, 95, 97.  
- em rà:** *truly* 62, 118, 141, 144.  \*   **em**
- dúau:** *in the morning, now* \*14, 121.

 **mu.** Noun: *part, side.* In composition:  er  
**mu.** Prep.: *at the side of, near* 90, 155.  er  
**mu:** 152.

  **maâ.** Verb: *to kill, sacrifice* 150.   **maât:**  
151.

   **maâtu.** Noun: *right, truth* 54, 59. **μαΙ** justifi-  
ficari; **με: ΜΗΙ** veritas.

 **mâ.** Adj. and adv.: *like, as* \*28, 36, 45, 127. In com-  
position:    **mâ qedenu:** *like* 87.    
 **mâ sekheru** *in the condition of, as* 2. —  
**ΜΑΙΗ** æqualis; qualitas.

 **em âr.** Interj.: *do not* 31, 73, 86. Cf. Copt. **μερε**  
prefix of negative verbs.

  **mâti** (or **mâtet**). Adv.: *likewise.* In composition:  
  **em mâti:** *likewise* 13, 50, 105, 116.

 **mâ.** Prep.: *with* 88.

  **mââi.** Interj.: *come!* 27, 41, 64. **ΔΜΟΥ: ΔΜΟΥΕ:**  
**ΔΜΗ** veni!

    **mâkherât.** ΝΟΥ, masc.: *store-house, bin,*  
*crib* 22.

    **mâshâu.** Verb: *to march, journey* 116. Cf.  
 **ΜΟΥ: ΜΟΥ: ΜΟΥΕ** ire, ambulare; via.

  **mâk.** Adv.: *now* 29.    **mâkuâ (?)**:  
*see, now* 48.



**mâten(t) or her(t).** Noun, masc.: *way, road, path* 22.  
 MWT:MOET via.



**mu.** Noun, masc.: *water* 39, 55, 67, 72, 98, 124, 125  
 (with plural article), 126; *essence, matter* 100. Cf.  
 'b, 6, 'y. MOT:MAT:MOOT:MOOT aqua.



**menâut.** Noun: *landing-place.* In the  
 expression **haru en men-  
 âut:** *day of landing i. e. death, resurrection* 180. Cf.  
 MOONE:MONI:MANOT:AMONI in portum deducere,  
 pervenire ad portum.



**menât.** Noun, fem.: *nurse* 171. MOONE:MAANI:  
 MONI:MONH nutrix.



**meniu.** Verb: *to hoe, plough* \*18.



**menfiu or meshâu.** Noun, masc., pl.: *soldiers* 105,  
 110, \*184, 185.



**ment.** Adv.: *daily* 10. In composition: **em  
 ment:** *daily* \*8, 26, 95, 97. MME:MMNI quotidie.



and . See above page 139, under



**mer.** Noun, masc.: *captain, commander* 184, 185.



**merit.** Noun: *lake, river, water; shore, bank* 96.  
 MPE inundatio.



**merut.** Verb: *to love* 107, 139, 173. MPE:MEPE  
 amare; amor.



**Meremâpt.** Proper name; masc.: *Mer-*

*emapt*; a scribe 181. He is also mentioned in Pap. Anastasi IV pg. 9 verso l. 4 as *Merapt*.

 **mut** (or **mert**). Verb: *to kill, die* 43, 85, 112.

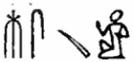
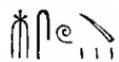
 **mer** *dead* '118.  **mer** *killing* 85.

μορτ mors; μοσστ occidere; μωσττ mori. Cf. מוּת in Hebrew, 𐎎𐎠 *mutu* in Assyrian, موت in Arabic; and the Indo-Germanic languages: Sanscrit मृ, Persian مردن, Greek μορός and βροτός, Latin mors, German Mord, our *murder*.

 **mert** or **mut**. Noun, fem.: *mother* 1, 30, 63. 

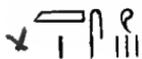
 **mer** 42. ματ:μετ:μεστ:μαατ mater. Cf. Sanscrit *mātr*, Greek μήτηρ, Latin *mater*, German Mutter, our *mother*.

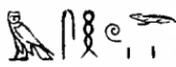
 **meh**. Verb: *to fill* 78; *to begin* \*12, 14, 16, 32; *to be full of* 56; *to wear* 157; *to be enamored of* 27, 92. μαρ:μερ:μορ:μοττ implere, plenum esse.

 **mes**. Noun: *child, son* \*59.  **mesu**: *the young* (of animals) 11. μαε infans.

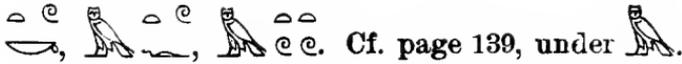
 **mesiu**. Verb: *to bring forth, bear* 170. 

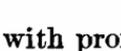
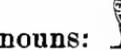
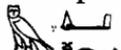
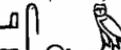
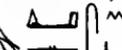
 **mesitu**: *to be brought forth* 170. μαε gignere.

 **mesu** (or **mâsu**). Noun, fem.: *liver* 147. Compare мест-ен-гнт pectus.

 **meshu**. Noun, masc., pl.: *crocodiles* 56, 68. μαερ:εμεαε:εμεσοε crocodilas.

 **em tu**. In combination with pronouns: 

 Cf. page 139, under .

  **em du.** *with reference to, to.* Also in combination with pronouns: , , , , , , , , , , ,  Cf. page 139, under .

  **em du.** Negative: *not.*  **em duit:** 21, \*22, 72.

### ~~~~~ N

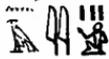
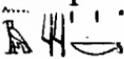
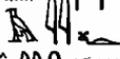
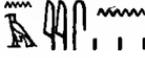
~~~~~ **en.** Prep.: *for, to, from* 2, 3, 18, 21, 22, 27, \*27, \*28, 41, 43, 57, 64, 69, 70, 82, 83, 107, 123, 131, 133, '136, 137, 144, 147, 148, 149, 152, 156, 173, 177; *as* 79; *by* 14, 25, '36, 38, 42, 43, 65, 74, 90, 143, 144, \*146, 448, 163, 182. Before : 12,  **en ha:** *behind* 45, 51. 19, 27, 63, 102.

Sign of the genitive: '1, 2, 6, †8, 11, †12, \*†15, 20, 23, 26, 28, '30, 31, †33, 34, 35, \*42, 47, 50, 51, 55, 56, 57, 59, †60, '63, '66, '69, 71, †72, '72, '73, 74, 75, '76, 78, 79, '80, 82, 86, 87, 93, '94, 95, 96, 99, '100, 106, 108, 111, †112, 113, '114, 115, 117, 119, †120, †121, '123, 124, 126, 127, 129, †134, 146, 147, 149, †149, '150, '152, 153, '155, 157, 159, 160, 162, 166, '167, 170, 171, 174, 175, 177, 179, '180, '181, 182, \*184, 185, 188.

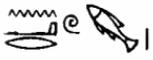
After verbs to introduce the subject: \*4, 21, 29, 32, 44, 68, '74, 77, '78, 92, 97, 120, 121, 133, 148, and 127.

After verbs of speaking, giving, &c. to introduce the object: *to* 9, 10, 12, 14, 15, '20, 21, '24, 25, 27, 29, '31, 37, '40, 41, '42, '43, 48, 53, 58, 64, 69, 72, 73, 79, 81, 82, 86, 88, 92, '98, 99, 102, 103, 104, 106, 109, 114, 115, 121, 128, 132, 134, 138, '142, '146, 147, 148, 154, 156, 162, '163, 170, '171, 178, 179, 183.

By mistake in the word  **azedu:** 22, 61.

 **na**. Definite article, masc. and fem., pl.: *the* 8, 11, 93, 97, 99, 103, 104, 125, 158. In combination with pronominal suffixes:  **naia**: *my* 177.  **naik**: *your* 26, 70.  **naif**: *his* 2, \*5, 7, \*9, 9, \*34, 46, \*116.  **naisen**: *their* 110. **ni** art. pl.

 **nan**. Definite article, masc. and fem., pl.: *the* 68, 75, \*94, 95, 149, 151, 166. **n**: **nen** art. pl.

 **nâru**. Noun, masc., pl.: *nâr-fishes* 67.

 **nimâ**. Inter. pron.: *who* 40, 142. **nm** quis.

 **nu**. Pers. and poss. pron. suffix, I. pers. comm. pl.: *we, us; our* 14, 27, \*41, \*64, 130.  **en nu**: *to us, for us, by us* 12, 19, 27, 63, 102. **en**: **ñ** nos, noster.

 **nu**. Particle: *well! come!* 54, 142. Cf. *Erman, Gr.* 54.

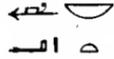
 **nu**. Prep. and sign of the genitive: *of* 116, 179.

 **nut** or **nent**. Noun: *city, town, village* 80.

 **neb**. Noun, masc.: *chief, lord* 182.  **neb**: 54. **nhé** dominus, herus.

 **neb**. Adj.: *all, every* 3, 6, 10, 15, 34, 47, 55, 78, 101, 139.  **nebt**: fem.: 32, 65, 81, 83, 89, 106, 125, 129, 131, 147, 157, 164, 165, 169, 177. **nhen**: **nhî**: **nm**

omnis.

 **uâ nebt**: *every one* 154. 

**râ neb**: *daily* \*5, 38, 47, 89, 124. 

**nebt**: *godhead, divine essence* 84, 100.

 **neb.** Noun: *gold* 132, 138.    **ⲛⲟⲩⲁ:** ⲛⲟⲩϣ *aurum*.

 **hez:** *silver* (literally: *white gold*) 132, 138.

 **nebd.** Noun, fem.: *tress of hair; toilet* 20.      
**nebd:** 92, 94, 97, 99. Cf. **ⲛⲟⲩⲁⲧ** *plectere*.

 **nefer.** Adj.: *good, beautiful* 4, \*4, 10, 11, 69, 78, 83,

102, 106, 129, 131, 145, 146, 180.     **nefer:** (the determinative from the preceding or following word):

54, 162, 172.     **neferu:** pl.: \*28, 164.    

 **nefert:** fem.: 11.     **neferthá:** fem.:  
\*13.    **ⲛⲟⲩϣⲣⲉ:** ⲛⲟⲩⲣⲉ: ⲛⲟⲩϣⲣⲓ: ⲛⲟⲩϣⲉ: ⲛⲟⲩϣⲓ *bonus*.

 **nen.** Demons. pron.: *this, these* †4, †18, †75, †77,  
†89, †103, †140, †156, †161 162, †169, †174, †175.      
(by mistake of the scribe) **nen:** †165.    **ⲛⲁⲓ:** *nei illi*.

 **nen.** Negative: *not* 4, \*17, 31, 59, 60. 62, 68, 70, 76, 87,  
96, 120, 129, 148.    **ⲁⲩ** *haud*. Cf. Heb. **ⲛⲓ**, Pers. **ⲛ** and  
**ⲁⲓ**, Greek *νη*, Latin *non* and *ne*.

 **nennu.** Verb: *to pass the time*. Noun, masc.: *time*  
122.    **ⲛⲁⲧ:** *net* *hora*.

 **nennu.** Verb: *to see* 50, 125.    **ⲛⲁⲧ:** *net* *videre*.

 **nennuitu.** Verb: *to see to, tend to* 70.

 **nennuit:** *to hurt, harm* 70.

 **nenui.** Noun, masc.: *knife* 45, 49, \*51. 66.

 **nenuif** (by mistake): 53.

 **nehamu** Verb: *to rejoice* 133, 137,

172.  **nehamu**: 107, 155.

 **en ha**. Prep.: *behind* 45, 51. See page 143.

 **neheb**. Noun: *neck* 151.  $\text{נֶחֱבִי} : \text{נֶחֱבֵה} : \text{נֶחֱבִי} : \text{נֶחֱבֵה}$  jugum, collum, humerus.

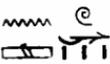
 **nehemu**. Verb: *to ward off, rescue, liberate* 87.  $\text{נֶחֱמַם} : \text{נֶחֱמָה} : \text{נֶחֱמָה} : \text{נֶחֱמָה}$  salvare, liberare.

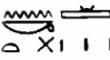
 **neh h**. Adv., preceded by  $\text{עַר}$  **er**: *forever* 59.  $\text{עַרְה}$ :  $\text{עַרְה}$  *sæculum, unquam.*

 **nesi**. Adj.: *belonging to* 100.

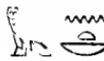
 **neshu**. Verb: *to be benumbed, stupified* 125. Cf.  $\text{נֶשְׁוּ} : \text{נֶשְׁוּ} : \text{נֶשְׁוּ}$  attonitus esse; stupor.

 **neshan**. Noun: *hair* 22. See note page 112.

 **neshu**. Noun, masc., pl.: *door-posts or gates* (?) 152.

 **nektu**. Noun, masc., pl.: *things* 69, 71, 73, 131, 148.  $\text{נֶכְתָּה} : \text{נֶכְתָּה} : \text{נֶכְתָּה}$  aliquid, res, negotium.

 **enti**. Relative: *who* \*6, 36, 101, 139; *which, what* '11, 24, 25, \*35, 76, 83, 90, 98, 111, 119, 126; *what pertains or belongs to* 3, 5, 38, 47, 89, 120, 124.  $\text{עַרְה}$  *te quod pertinet ad.*   $\text{פַּ$  **pa enti**: *who* 54, 68, 70, 96, 147, 163, 169; *what* 22, 182.   $\text{פַּ$  **pa enti** . . . **am**: *where* 130, 131, 135, 141.

 **ent** and  $\text{עַרְה}$  **entu** in the words  **em entek**,

  em entuf; see page 139.

 **nuter.** Noun, masc.: *god, deity* 146, 163.    **nuteru:** pl.: 78, 79, 80. **noṛte:** **noṛt̄:** **noṛti** deus.  
  **nuter nebt:** *godhead, divine essence* (lit.: *all god*) 84, 100.   **nuter het:** *temple* (lit.: *divine house*) 188.

  **nəz.** Verb: *to pay homage.* Noun: *homage, subjection* 100. Cf. **naṣat .naṣiat** beatus.

  **nezəm.** Adj.: *sweet, good, cheerful, glad* 17, 98. **noṛm̄:** **noṛtem** dulcis, benignus.

○ R

○ **er.** Prep.: *to* 5, 9, 10, 13, 16, 21, \*32, \*33, 38, 60, 68, 69, 70, \*74, 93, 96, \*101, 103, 104, 106, 108, 111, 117, 120, 131, 133, 135, 143, 160, 161, 176; *on* 52, 71, 125, 127, 155, 157, 180; *into* 23, 46, 48, 67, 72, 113, 117, 124, 140; *from* 73; *about, concerning* 71, 81; *than* (after a comparative) 30, 83, 139. Before verbs: *to, in order to* \*13, 14, \*16, 23, 32, \*41, \*43, 44, 46, 49, 52, 62, 63, 66, \*70, 72, 76, 85, 89, 90, 91, 101, 102, 105, 110, 116, 119, 122, 148, 158. Between auxiliary and verb to denote the future tense: 31, \*60, 70, \*147, 163. Cf.

**ε:** epo- ad, ab, &c.

In composition: ○  

**er âud:** *between* \*55.

*in the midst of* 97. 

**er bunuru:** *outside of* 86. 

**er mu:** *near, by the side of* 90, 155. 

**er hât:** *before, in front of* 11, 35, 39, 48, 49, 91; *on account of* 80. ○

 **er henâ**: *together with* 145.  **her**  
**er**: *in* 111.    **er âqer âqer**: *very* 11,  
 \*12, 17, 29, 68, 82, 85, 97, 98, 102, 107, 136, 139, 144,  
 146, 148, 149, 173.    **er maâtu**: *cor-*  
*rectly, rightly* 54.    **er neheh**: *for-*  
*ever* 59.    **er hez ta**: *in the morning*  
*(lit.: when the earth was illumined)* 58, 135.   
   **er tennu**: *each* 5.  **er ter**  
*(with pronomial suffixes): all (lit.: in . . . totality)* \*15,  
 139.  **er dut**: *in order to* 9, 35, 46, 108,  
 150.  **er zed**: *saying; now; namely* 54,  
 71, 73, 137, 154; *in order to say* 103, 104, 170.

 **râ**. Noun: *work*. *pa* *facere*. In combination:   
   **râ baku**: *labor, handiwork* 33.   
  **râ baku**: 17.     **khâu nu**  
**râu** (the last determinative from the preceding word):  
*tools, implements* 116.   **em râ**: *in truth,*  
*surely* 62, 118, 141, 144.   **khher râ**: *truly,*  
*in truth* 73.

 **râ**. [But *haru* in l. 165.] Noun, masc.: *sun, day*. Cf.  
**ph**: **pe** *sol*. In composition:  **râ neb**: *daily* \*5,  
 38, 47, 89, 124.

 **Râ**. Proper name, masc.: *Rû, the sun-god* 54, 55. In com-  
 bination:    **Râ-Ĥer-khuti**: *Rû-Harma-*  
*khis (lit.: the sun, the Horus in the horizon), Harma-*

*khis* 53, 61, 100.  
**khuti**: 65, 82.

 Râ-Her-

 **râiu**. A doubtful word added in modern ink by some unknown person, perhaps *facts* \*59.

 **ru**. Noun: *mouth* 31, 62, 167.  **ruui**: dual: *mouths* 84; *the two doors of a gate* 66. **po**:  $\lambda\alpha$  os; porta.

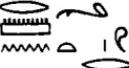
 **ruá**. Verb: *to step aside, avoid* 49.  $\lambda\sigma$ :  $\lambda\alpha$  desistere, cessare, relinquere.

 **rupu**. Conj.: *or*. With  **em**: 69.

 **ruha**. Noun: *night, evening* \*5 †33, 37/38, 46, 76, 122.  **ruha**: 119. Compare the Coptic  $\rho\sigma\tau\epsilon$ :  $\rho\sigma\tau\iota$ :  $\lambda\sigma\tau\iota$  vespera.

 **repât**. Noun, masc.: *hereditary chief, prince* 175, 176, 179, \*184.

 **remit**. Verbal form: *to cry, weep* 68.  **remiu**: 118.  $\rho\mu\epsilon$ :  $\rho\mu\iota$ :  $\lambda\mu\iota$  flere.

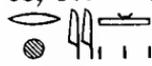
 **rement**. Noun: *shoulder, back* \*24, 25.  **her remeni**: *by the side of, next to* 151.

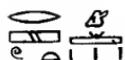
 **ren**. Noun, masc.: *name* ?1.  **renen**: 173 (the second  may possibly belong to the following )  $\rho\alpha\eta$ :  $\rho\epsilon\eta$ :  $\lambda\epsilon\eta$  nomen.

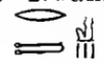
 **renpet**. Noun: *year* 179.  **renpetu**: pl.: *years* †72, †120, \*†175.  $\rho\bar{\mu}\eta\epsilon$ :  $\rho\bar{o}\mu\eta\epsilon$ :  $\rho\bar{o}\mu\eta\iota$ :  $\lambda\bar{\alpha}\mu\eta\iota$  annus.

 **reḥtiu**. Noun, masc., pl.: *washermen* 93, 94, 96.

 **rekh**. Verb: *to know* 26, 96; *to fall in love with, be enamored of* 26 (the first in the line); *to be able, can* 68, 87.  **rekht**: verbal form: *to know* 129.

 **rekhi**: adj., pl.: *skilled, wise* 99, 166. Cf. the Coptic **ρωϣε: ρωϣι** videre.

 **reshutu**. Verbal form: *to be glad, rejoice* 136. **ραϣε: ραϣι: λεϣι** gaudere, lætari; gaudium.

 **reṯhu** (others read **rometu**). Noun, pl.: *persons* 31, 101, 103, 105, 110, 139, 151.  (by mistake of the scribe) **reṯhu**: 138.

 **reḍui**. Noun, dual: *the two legs or feet* 51. Cf. **ρατ: λετ** pes.

 **red**. Verb: *to sprout, grow, blossom* 153, 155. Cf. **ρωτ: ροϥ: ρητ** germinare; planta.

## L

 **luâat**. Noun, fem.: *side, bank of a river* 56, 58, 152, 153.

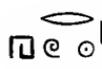
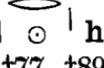
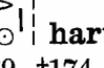
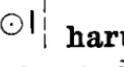
## □ H

□  **ha**. Interj.: *oh! ah!* 159. □  **hau**: 80.

□  **hai**. Noun and adj.: *husband; male* 30, '37, 40, 109, 145. **ϣαι: ϣει** maritus.

 **hait.** Verb: *to fall, drop* 71, 112.   
**haitthá**: participial form, fem.: *to plunge into water*  
 98.  $\varrho\epsilon$  invenire;  $\varrho\epsilon$  cadere.

 **hab.** Verb: *to go, walk* 18, 63. Cf.  $\rho\epsilon\mu\eta\varrho\omega\delta$   
 nuntius.

 **haru.** Noun, masc.: *day* †16, †60, †112, †134, 145,  
 †149, 172, 180.  **har**: †121.  **haru**: pl.:  
 †4, †8, \*†17, †75, †77, †89, †102, †140; †169, †174, \*†175.  
 [**harem~~khu~~**] by mistake for **haru**: †161.  
 **haru**: †156.  **haru**: †165. Cf. the Cop-  
 tic  $\varrho\circ\circ\tau$ :  $\varrho\alpha\circ\tau$ :  $\epsilon\varrho\circ\circ\tau$ :  $\varrho\circ\circ\tau\epsilon$  dies.

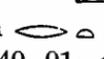
## Ḥ

 **ha.** Noun: *back of the head, back*. In composition  
 **en ha**: prep.: *behind* 45, 51.

 **háu:** Noun, masc., pl.: *weapons, utensils* 116.

 **hât.** Noun: *limb* (of the body) 125.  **hātu:**  
 (determinative taken from the following word), pl.: 83.

 **hât.** Noun: *front; beginning*.  $\varrho\circ$ :  $\varrho\mathfrak{H}$  facies; initium.

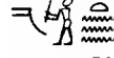
In composition  **er hât**: prep.: *before, in front*  
 of 11, 35, 39, \*49, 91; *on account of* 80.

 **hâti.** Noun, masc.: *heart* 68, 72, 76, 81, 87, 88, 96,  
 120, 121, 126.  **hâti**: 125, 126, 127, 148.  **hâti** (determinative is added by a mistake on the

part of the scribe): 71, 111, 119, 123. Cf. the Coptic  
ϩHT cor.

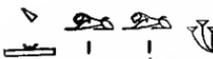
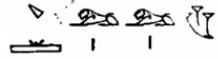
 **hâuti**. Adj.: *first, preceding, leading* 48, 49. Cf.  
ϩOTAT: ϩOTETE primus, princeps.

 **hâthâu**. Noun, masc., pl.: *bench (?)* 118.

 **hu**. Verb: *to throw, strike* 57.  **hu**: \*44.   
 **hut** (the last determinative taken from the  
preceding word): 91. ϩI: ϩIOT: ϩIOTE: ϩIOTI jacere.

 **hunnu**. Noun: *vase, jar* 23. ϩHAAOT: ϩHO calix,  
vas. Compare the Hebrew measure ין.

 **hunnu**. Verb: *to run* 19; *to dismiss* 102.   
 **hunnu**: verbal form: *to run* \*21. ϩEU progredi.

 **hululu**. Noun, fem.: *blossom, flower* 88, 111.  
 **hululu**: pl.: 71, 76, 157. Cf. the Cop-  
tic ϩRHPI: ϩRHPPE: ϩLHΛI flos, lilium.

 **hut**. Noun, fem.: *miseriy, squalor* 66.

 **hûaut**. [Perhaps identical with the preced-  
ing word.] Noun: *stench* 115. Adj.: *miserable, per-  
plexed* 96. Cf. ϩOOT deterior, putridus.

 **hebesu**. Noun, pl.: *clothes, dresses* 2, 28, \*42, 94,  
95, 116. Cf. ϩHĒ: ϩHĖC: ϩHĖOC: ϩHĖOC: ϩHĖOC: ϩHĖOC:  
ϩHĖOC: ϩHĖOC: ϩHĖOC tegere; ϩYĖOC vestis, pallium.

 **hemt**. Noun, fem.: *wife* 1, 7, \*19, 35, 38, 63, 64, 65,

75, 80, 81, 130, 159, 178.  $\zeta\mu\epsilon$ :  $\epsilon\mu\epsilon$  mulier. In com-

position:  **set hemt**: *woman* 82, 83, 87, \*106.

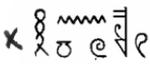
( (the last determinative is taken from the preceding word) **suten hemt**: *royal wife, queen* 167.

 **hems**. Verb: *to sit, recline, remain* 6, 20, 41, 75, \*83,

114, 124, 130, 135, 138, 145, 159, 172.  (with redundant determinative) **hems**: 85. Cf. the Coptic  $\zeta\mu\epsilon\tau$ :  $\zeta\mu\omicron\omicron$ :  $\zeta\mu\alpha\alpha\epsilon$  sedere, manere, habitare.

 **hen**. Noun: *majesty, king* (lit.: *consecrated*). In the phrase *his majesty* 102, 103, 104, 105, 107, 109, 136, 145, \*146, 150, 152, 154, \*155, 156, 159, \*162, 165, 170, 173, 174, 176, 177.

 **henâ**. Prep.: *with* 6, 59, 65, 76, 102, \*116, 178. In composition:  **er henâ**: *together with* 145.

 **hennu**. Noun: *phallus* 67.

 **her**. Prep.: *at* †12, 17, 20, 97, 122 (1st), 149, 162, \*184, \*185; *on account of* 28, 132; *for* 39 (2nd); *in order to* 79 (2nd), 172 (1st); *with* 57 (2nd), 73 (1st); *under* 100; *on* 22, 24 (2nd), 25 (1st), 56 (2nd), 56 (3rd), 58 (2nd), 71 (2nd), 74 (2nd), \*76, 87 (2nd), 118 (1st), 130 (1st), 135 (2nd), 153 (1st), 157 (2nd), 158 (3rd). Before verbs to introduce the finite verb: \*5, 10, 11, 12, 15, 18, 20, 21, 22, \*25, \*26, 28, 29, 32, 36, 42, 43, 44, 47, 49, 53, \*54, 55, \*58, 59, 61, 62, 64, 65, 68, 69, 71, 72, \*73, 77, \*79, 83, 84, 85, 86, 87, 88, 91, 92, 93, 94, 97, \*99, 103, 105, 106, 107, 108, 115, \*121, 125, 128, 130, 131, 133, 135, 138, 141, 142, 144, 145, 146, 148, 151, 154, 157, 158, \*159, 160, 162, \*165, 166, 167, 168, 170, 171, 174, 176, 177.

To introduce the finite verb after  $\zeta^e$  **âu**: 2, 16, \*17,

19, 23, 24, \*31, '32, \*34, 36, 37, '38, 39, 40, 41, 42, '43, '45, 47, '48, '50, 51, '52, 53, 56, 57, 59, '61, 64, 66, '67, '68, 69, 73, '74, 75, 78, 79, 82, 84, 86, 89, '91, 92, 95, 96, 97, '98, 102, 106, 108, 109, 110, 111, 113, '114, '115, 116, '117, 118, 121, 122, '123, 124, '125, 126, 127, 128, 129, '132, 134, '135, '136, 138, 139, 140, '141, 142, '145, 147, 148, 150, '151, 152, 153, 158, '161, 162, 163, 166, 167, '168, 170, 171, '172, '173, \*178, '178, '179, 182. Cf. the Coptic  $\rho\iota$ :  $\rho\iota\pi\epsilon\kappa$ :  $\rho\iota\pi\omega$ :  $\rho\iota\pi\alpha\iota$ :  $\epsilon\rho\pi\alpha\iota$ :  $\epsilon\rho\lambda\eta\iota$  super,

versus, ad, in, inter, &c. In combination:

**her er**: *on, on top of* 111.

**meni**: *by the side of* 151.

+18, +75, +77, +89, +103, +140, 151, +156, +161, +174  
+175; **her sa**: +169.

**em khet her**: *after* +33.

**her**. Noun, masc.: *chief, lord* 96.



**her(t) or mâten(t)**. Noun, masc.: *way, road, path* 22.  
 $\rho\iota\eta$  via. See page 141.



**Herâ**. Proper name, masc.: *Hera*; a scribe under Merenptah I. and Seti II. 181. He is mentioned also in Pap. Sallier II pg. 3 line 8; Pap. Anastasi IV pg. 9 verso l. 2 and 6; IX l. 1.



**heru**. Prep.: *except, besides* 40.  $\rho\omega\lambda$ :  $\rho\eta\lambda$  abire.



**Her-khuti**. Epithet of Rî, lit.: *the Horus in the horizon*. the Greek *Ἄρμαχης* 53, 61, 100.

**Her-khuti**: 65, 82. See page 148, 149.



**heqt**. Noun: *beer* 73, 114.

 **het** (or **hât?**). Noun, fem.: *house*. In composition  
 **nuter het**: *temple* (lit.: *divine house*) 188.

 **hetep**. Noun: *measure, bushel* \*25.  **hetepu**: pl: *bushels* \*25.

 **hetep**. Noun: *hetep-bread*, name of a loaf of bread in the shape of this sign 187.

 **hetep**. Verb: *to set* (of the sun) 47 (with the determinative of the preceding noun).  $\text{𓂏𓂏𓂏}$ :  $\text{𓂏𓂏𓂏}$ :  $\text{𓂏𓂏𓂏}$  occidit sol; occidens.

 **hetepu**. Noun: *satisfaction, pleasure* 181. Cf. the Coptic  $\text{𓂏𓂏𓂏}$ :  $\text{𓂏𓂏𓂏}$ :  $\text{𓂏𓂏𓂏}$  reconciliare.

 **heterâu**. Noun, pl.: *horses* \*16.   
**heterâu**: 12, 158.  $\text{𓂏𓂏}$ :  $\text{𓂏𓂏}$  equus;  $\text{𓂏𓂏}$ :  $\text{𓂏𓂏}$  equi. This word is also found in the composite noun  
 **ent thenheterâu**. [The first **ent** is perhaps due to carelessness on the part of the scribe.] Noun, collective form, fem.: *cavalry* 105.

     **Hethertu**. Proper name, fem., pl.: *the (seven) Hathors or fairies* presiding at the birth of a child 84.

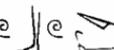
 **hez**. Verb: *to shine, illumine* 8 († first sign only), \*†15, †60, †121, †149.  **hez**: †133.  **hez**: †112. In all the above passages the word occurs in the phrase *when the earth was illumined a second time* i. e. *on the following morning*. Noun: *morning* 44, where the scribe has  **sez** for  **hez**. In the phrase  **er hez ta**: *when it was morning* 58, 135. Cf.  $\text{𓂏𓂏𓂏}$ :  $\text{𓂏𓂏𓂏}$  mane.

 **hez.** Noun: *silver* (lit.: *white gold*) 132, 138. See page 145.  $\text{𓂏}:\text{𓂏}$  argentum, nummus argenteus.

● **Kh**

 **khaâ.** Verb: *to drop, let fall down, throw* 22, 67, 75, 124, 152; *to leave, quit* 80.  **khaâ:** *to leave, quit* 17.  $\text{𓂏}:\text{𓂏}$  ponere, dimittere.

 **khas.** Adj.: *weak* 68.  $\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:$   $\text{𓂏}:\text{𓂏}$  laborare, pati, fatigatus esse.

  **khadbu.** Verb: *to kill* 46, 57, 62, 66, 74, 81, 104, 161.   **khadubu:** 49. Cf. the Coptic  $\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:$   $\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:$  occidere.

  **khâ.** Verb: *to appear in glory, shine; be crowned* 157 (with the determinative of the preceding noun).  $\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:$  nasci; oriri, splendere.

  **khâu.** Noun, pl.: *instruments, utensils* 116.

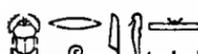
  **khû.** [Others read **âkh**.] Noun: *favor, honor* 27.  $\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:\text{𓂏}:$  laudatus.

  **khui.** Noun: *fan; shade*. In composition:     
    **zai khui:** *fan-bearer, a high dignitary at the court of Pharaoh* 184, \*185.

 **khuti.** Noun, dual: *horizon* (lit.: *the two horizons*). In the epithet of Râ 53, 61, 100.     **khuti:** 65, 82. See pages 148 149 and 154.

 **khebatu**. Verbal form: *disappointment, chagrin* (?) 160. Compare the same curious spelling in Pap. Sallier II pg. 8 l. 9 (Anastasi VII pg. 4 l. 4) and II pg. 12 l. 1 (Anastasi VII pg. 8 l. 3). Cf. the Coptic  $\psi\omega\psi$ :  $\psi\eta\psi$  desolare; desolatio.

 **kheperu**. Verb: *to be, remain* †8, 11, †16, 56, 59, 60, †60, 94, 95, †112, †121, †124, 125, †134, 136, †149, 152; *to become, begin* \*28, 36, 44, 55, 68, 121, 127, 129, 132, 141, 161, 178; *to happen, come to pass* 65, 71, 73; *to make* 134, 172.  **kheperuthà**: Participial form: *which has happened* 137.  **se-kheperu**: Causative form: *to support* \*30. In Coptic  $\psi\omega\omega\pi$ :  $\psi\alpha\alpha\pi$ :  $\psi\omega\pi\epsilon$ :  $\psi\omega\pi\iota$  esse, existere, fieri.

 **kheperuáu**. Noun, masc., pl.: *transformations, form* 134. Cf.  $\chi\epsilon\rho\epsilon\acute{\eta}$ :  $\rho\rho\acute{\eta}$  forma, simulacrum.

III **khemt**. Numeral: *three* †25, †120.  $\psi\epsilon\mu\tau$ :  $\psi\mu\tau$ :  $\psi\omega\mu\tau$ :  $\psi\mu\eta\tau$ :  $\psi\omega\mu\eta\tau$ :  $\psi\omega\mu\epsilon\tau$ :  $\psi\alpha\mu\epsilon\tau$  tres.

All the other III are either signs of the plural or else equivalents of the regular Hieroglyphic  $\circ$ .

D  **khemt**. Noun: *iron, bronze; weapons* 110. Compare  $\rho\omega\mu\epsilon\tau$ :  $\rho\omega\mu\eta\tau$ :  $\rho\omega\mu\tau$  æs.

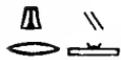
 **Khnumu**. Proper name, masc.: *the god Khnum* 82, 83.

 **khenemmu**. Noun, pl., fem.: *waiting-women, attendants* 171.

 **kher**. Conjunction: *for, and* 26, 29, '30, '31, 42, '62, 63, 64, '73, 81, '87, 100, 131.  **khertu**: *there was* or *were* 1.  **kher ar**: *now it happened*

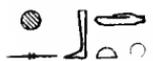
*that* 1, \*+4, +8, +12, +15, +17, +33, 43 (*now if*), 47, +60, 70, 71, 72, +75, +76, 88, +89, 101, +102, +112, 120, +121, +124, +133, +140, +149, 150, 151, +156, +161, +165, +174, +175. Cf. *ῥα utique, revera*; *sub, ab*.

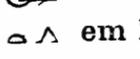
 **khera**. Verb: *to fight, contend* 88.   
**kherauti**: 94, 95, 97; *to punish* 183. *ῥεπ:χεπ* *ex-*  
*terminare, expellere*.

 **kheri**. Prep.: *with, possessing* \*1, 14, 16, 24, 49, 53, 66, 110, 123; *at* 50, 66, 76; *under* 90, +119, 122, 159.  
 **sekheri** (!): *at* 143, 161.

 **kheru**. Noun: *word*. In the expression   
*ār kheru*: *to pass sentence* 178. *ῥρωτ:ερωτ* *vox*.

 **khekhui(u)**. Noun, dual form: *neck* 157. Coptic  
*ῥαῖ* *collum, cervix*.

 **khesbedt**. Noun: *lapis-lazuli* 157.

 **khet**. Prep. Cf. *ῥαεσο* *juxta*; *ῥαεσωε* *vici-*  
*nus*. In composition:  **em khet**: *after*  
+4, +15, \*+17, +33, \*44, +60, +75, +89, +102, +112, +121,  
+133, +140, +161, +174.  **em khet**: +124.   
 **em khet**: 6.  **em khet**: +8, +76, +156,  
\*+165, +169, +175.  **em khet**: +149.

 **khetu**. Noun, pl.: *things* 34, 78, 99, 139. *χαῖ* *res*.

𐎓 or 𐎔 S

— s. III. pers. fem. sing. suffix *she; her*. 𐎓-s: *her* 105.

This letter is also prefixed to the personal pronouns

**set** and **sen**; cf. 𐎓-𐎔 -sset: *she; her* 20, \*†21, \*†24, 24, 25, \*†25, 26, †26, 29, '36, 40, 86, 88, 106, 107,

111. (*it*), 142, \*†146, 147, '148, 163, \*167/168. 𐎓 𐎔 𐎓 𐎔

**em dusset**: *with reference to her* 29, 108, 141, 146,

162; and 𐎓 𐎔 𐎓 𐎔 𐎓 𐎔 **em dussen**: *with reference to them* 95. Cf. page 139.

𐎓 I. -s. Preformative letter before verbs to indicate the causative; cf. under **sānnu**, **semātu**, **semen**, **sekheperu**, **seqem**.

II. Abbreviation for **sneb**; which see.

𐎓𐎓𐎓 sa (?) or **khemt** (?). Numeral: *thirty* 179. [In line 180 this sign is put for 𐎓 by a mistake of the scribe.]

𐎓 sa. Noun, masc.: *child, son*. 𐎓 𐎓 𐎓 𐎓 𐎓 sa

**zai**: *son, boy* (lit.: *male child*) 170, 171. 𐎓 𐎓 𐎓

**suten sa shapes**: *hereditary crown-prince* 174. 𐎓 𐎓 𐎓

**suten sa shapes**: 184. 𐎓 𐎓 𐎓

**suten sa shapes**: \*185. 𐎓 𐎓 𐎓 *ye filius*.

𐎓 sa. Noun: *back*. In composition: 𐎓 𐎓 em sa: Prep.:

*after, behind* 2, \*5, 9, 34, 53, 62, 91, 97, 158. 𐎓 𐎓

**her sa**: Prep.: *after* †18, †75, †77, †89, †103, †140, 151,

†156, †161, †174, †175. 𐎓 𐎓 𐎓 **her sa**: †169. In line

†4 the 𐎓 is omitted before 𐎓 and both in line 165.

𐎓 𐎓 𐎓 saau. Noun: *guardian, attendant* 48.

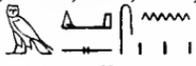


 **semái:** Noun: *speech, news* 28, 36, 103, 144.   
 **semáiu:** pl.: 44, 104. Cf. ТАМЕ:ТАМО:ТАМА:  
 ТАМОУТЕ *nunciare*.

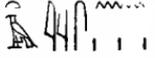
 **semen.** Verb, causative: *to stand still* 97. Coptic  
 ΜΗΝ:ΜΟΥΗ:ΜΟΥΗΕ *manere*.

|| **sen.** Numeral: *two* 1, †8, \*†15, 25, 28, †60, †112, †121,  
 †134, †149, †152, †154, 164. ЄНАУ *duo*. Heb. שׁנַי.

 **sen.** III. pers. comm. pl. suffix: *they; them; their* \*10,  
 10, 11, \*11, 15, 16, \*16, \*17, †18, 24, 32, 56, 60, 61, †79, 81,  
 84, †96, †99, †104, 106, 110, 111, †128, 153, 154, †156, 169,

†178. With connecting -s in  **em dusen:** *with reference to them* 95. In combination:

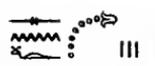
 **paisen:** masc., sing.: *their* 17, 33,

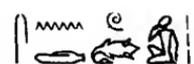
35.  **taisen:** fem., sing.: *their* 16. 

 **naisen:** comm. pl.: *their* 110.

 **sen.** Noun, masc.: *brother* 1, 2, \*3, \*4, 4, 6, 8, \*12, †15,  
 †19, 20, 21, 32, 33, 34, 35, 37, 41, 42, 44, 46, 48, \*51, †53,  
 57, 58, 61, 62, †68, 69, 74, †75, 80, 113, †117, 118, †119,  
 123, 125, 126, 127, 129, 134, 135, 138, 179, 180. The  
 word is omitted altogether in lines 45 and 55 by a  
 mistake on the part of the scribe. ЄОН:ЄАН *frater*.

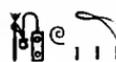
 **sneb.** Abbreviation for  **sneb:** Noun: *health*. In the  
 phrase  **ankh uza sneb** *life! strength! health!*—  
 the constant and reverential expression after the name  
 or the mention of a *living* Pharaoh 93, 94, †95, 96, 98,  
 †99, 102, 103, 104, 105, 107, 109, 132, 136, 139, 143, 145,  
 †146, 149, 150, 152, 153, 154, †155, 156, †158, 159, 160,  
 †162, 165, 166, 170, 173, 174, 176, 177, 181.

†  **sen** by mistake for  **senf.** Noun: *blood* 152. **снoг : снoк : снaн̄ : снaг** sanguis.

 **sendu.** Verb: *to be afraid* 144.   
**sendu**: Verbal form: 29, \*43.  **senduthà**: Verbal form, participle: 35. **снат** timere.

 **ser** (or **ûr**). Adj.: *large* 152; *oldest* 184, 185.   
**seru**: Noun, masc., pl.: *chieftains* 177. Cf. the Coptic **сioрп** eunuchus.

 **sekhai.** Verb: *to recollect, consider, think of* '69.

 **sekhaiu** (or **ânu**; cf. page 127). Noun, masc., pl.: *books* 182. In composition:  **neb en pai sekhaiu**: *chief librarian* (lit.: *master of the books*) 182. **сaг : сeг : снг : сгeт : сгaт : сaс̄ : ссe : ссaт : ссн̄ : сс̄** scribere; scriba, epistola.

 **sekheperu.** Verb, causative: *to support* \*30. See under **kheperu**, page 157.

 **sekhef** or **sefekh.** Num.: *seven* †72, 84. **сaщг : сeщг : сaсщг : сaщгг** septem.

 **sekhmer.** [Others read **semer** and **mer**.] Adj.: *distressed, wretched* 81, 149.  **sekhmerthà**: participial or fem. form: 38.

 **sekheri**: at 143, 161. See under **kheri**, page 158.

 **sekheru.** Noun, pl.: *works, plans* 15, 79, 108, 177; *condition* 30, 42, 63.  **sekheru**: con-





king Seti II., of the XIX. dynasty 184. This name is totally effaced in line 185.

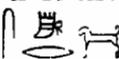
 ||| **setef.** Noun: *fermentation* 73, 114.  $\text{c}\eta\text{nt}\epsilon:\text{c}\phi\text{nt}\dagger$  spuma.

 **setem.** Verb: *to listen* 42, \*147, \*163, 165; *to hear* 10, 49, 55.  **setemu** by mistake for  **setem**: *to hear* 62.  $\text{c}\omega\text{t}\text{m}:\text{c}\omega\text{t}\text{em}:\text{c}\text{a}\text{t}\text{em}:\text{c}\text{e}\text{t}\text{m}:\text{c}\omega\text{e}\text{m}$  audire, obedire.

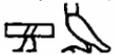
 **suten.** Adj: *royal* 184, 185. In composition:   **suten per:** *palace* (lit.: *royal house*) 158.  **suten sa shepes:** *hereditary crown-prince* 174;  **suten sa shepes:** 184;  **suten sa shepes:** \*185. ()  **suten hemt:** *queen* (lit.: *royal wife*) 167.

 **suten.** Noun. masc.: *king* (of Upper Egypt) 179, 184, 185.

 **sutennu.** Noun: *butcher* 150.

 **seter.** Verb: *to recline, rest, lie, sleep* 64.   **seter:** 117, 119.  **seter(t):** 41.   **seter(t):** 76, 118.  **seter(t)u:** \*7, 27, 35 (possibly the final **u** is the personal pronoun; see page 129, under **u**).  **seteri** by mistake for  **seterthá:** participial form: 39.  **seter(t)thá:** participial form: 38. The  in all these words is undoubtedly a mistake of



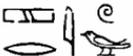
 **shemt.** Verb: *to go* 2, 9, 16, 21, 32, 53, \*60, 69, 70, 74, 79, 89, 100, 101, 103, 104, 105, 110, 118, 121, 122, 133, 150, 154, 166, 170.  **shem:** 73, 96.

 **shennu.** Verb: *to disclose, divulge* 44.

 **shennu.** Verb: *to accuse* 68.

 **shenti.** Noun: *hair* 92, 94, 97, 99.

 **shenti.** Verb: *to pity, be grieved* 148. Cf.  $\text{ⲩⲛⲉⲛⲟⲩⲏⲧ}$ :  $\text{ⲩⲛⲉⲛⲟⲩⲏⲧ}$  misereri, misericordia.

 **sherâu.** Adj.: *young* 1, 2 (the first), 3. Noun: *servant* 2 (the second).  **sherâu** (with fem. determinative): *small* 100.  **sherâu:** *young* 4, 15, \*19, 34, 37, 41, 46, 53, 58, 62, 68, 69, \*75, \*117, 118, \*119, 123, 127. In the phrase (where it is fem.)

 **em ta unnet sherâut:** *instantly* (lit.: *in the small hour*) 112. [Only in this connection is the sign pronounced **sherâu**, otherwise it is a simple determinative; see under **âzedu**, **uâ**, **bân**, **betau**, **khas**, **sekhmer**, **genen**, and **geru**.] Cf.  $\text{ⲉⲗⲁⲩⲩⲩⲣⲓ}$ :  $\text{ⲉⲗⲁⲩⲩⲩⲣⲓ}$  juvenis, adolescens.

 **shed.** Noun: *transformation* 71.

### Sh

 **shau.** Noun: *number, amount* 24.

 **shatûabu.** Noun: *persea-tree* 153, 154, 158, 159, 164, 166.  $\text{ⲩⲟⲩⲉ}$ :  $\text{ⲩⲩⲉ}$  persea arbor.

## Δ Q

 **qa** (also read **au** and **ah** when it signifies *cow*). Noun, masc.: *quadruped, bull* 144, 147, \*150, 161.  **qau**: pl.: *cattle, cows, bulls* \*9, 11. [In l. 48 it must be **ah**u.]  
 **qa**: *bull (really male quadruped)* 80, 129.

 **qa**. Noun: *person (really soul)* 181.

  **qa**. Verb: *to raise*. Adj.: *high*. Adv.: *exceedingly* 68. Cf. **ω** *altitudo*.

  **qaâ**. Noun: *form, state* 88. **σα** *forma externa*.

    **Qagabu**. Proper name, masc.: *Qagabu*, a scribe 181. Mentioned also in Pap. Anastasi IV pg. 7 l. 9; pg. 9 verso l. 1; pg. 16 verso l. 1; VI pg. 1 l. 7; VII pg. 7 l. 5; Pap. Sallier II pg. 3 l. 8; pg. 11 l. 5; pg. 14 l. 11.

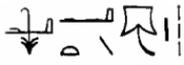
  **qat**. Noun: *trick, cunning, artifice* 66.

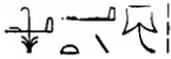
  **qeb**. Verb: *to multiply* 11. **κωη**: **κηη**: **κηηε** *duplicare; duplex esse; duplicatio*.

   **qebeh**. Adj.: *pure, limpid, cold* 72.   **qebeh**: 124, 126. **κηα**: **κηε**: **κηο** *refrigerare*; cf. also **ωση**: **ωση**: **ωση**: **ωση** *frigere*.

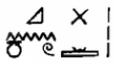
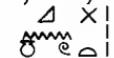
  **qem**. Verb: *to find* \*19, 38, 41, 72, 88, 98, 117, 120, 123. **σιμι**: **σιμι**: **σεμ**: **σμ** *invenire*.

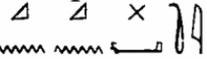
  **Qemt**. Proper name: *Egypt* (lit.: *the black land*) 93, 107, 120.  **Qemt**: 179. **κημε**: **κημη**: **κημι**: **χημη**: **χημη** *Aegyptus*. Cf. the Hebrew **מִצְרַיִם**.

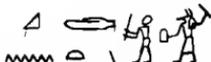
 **qemâtu**. Adj.: *southern* 28. [The last three determinatives are taken from the preceding word.]

 **qemâtu**: 45.

 **qenâu**. Verb: *to embrace* 127. **KEN:KOTN** sinus.

 **qennu**. Adj., pl.: *many* †4, †18, 23, †75, †77, †89, 101, †103, 105, \*139, †140, †156, †161, \*†165, †174, †175, \*†176.  **qennutu** (by a mistake of the scribe): †169. **ENWOT** acervus.

 **qenqen**. Verb, reapplicated: *to overpower, assault, outrage* 37, 43.  **qenqenthâ**: participial form, fem.: 36. **ENE:ENO** subjicere.

 **qendt**. Noun: *rage, anger* 28. [Cf. *Chabas, Voyage* pg. 295.] **ENOT:ENOT:XWNT** irasci; ira. Cf. the Hebrew **אָנָף** "anger."

 **qed**. Verb: *to build, construct* 77; *to create, fashion* 82. **KOT:KOT:KET** ædificare, construere.

 **qedenu**. Prep.: *like, as* 4. In composition:  **mâ qedenu**: *like* 87.

 **qedenu**. Verb: l form: *to walk, promenade* 90. Cf. the Coptic **KOT:KAT:KTE** volvere, peragrarè.

 **qediru**: Noun: *dirt, filth* 36.

## K

 **k**. II. pers. masc. sing. suffix: *you; your* 19, \*22, \*24, 26, 27, \*28, 41, \*43, 49, 59, 60, 62, 63, 64, \*66, \*69, \*70, \*72, \*73, \*80, \*81, \*82, 100, 131, 133, 163, 171. In line 25

the  **k** (*your*) is a mistake for  **â** (*my*). In composition:  **paik**: Poss. pron., II. masc. sing.: *your* 37, 40, 42, 48, '62, '66, 68 (by mistake for **paif** *his*), 69, 70, 80, 132, 133.  **taik**: Poss. pron., II. fem. sing.: *your* 42, '63.  **naik**: Poss. pron., II. comm. pl.: *your* 26, 70.  **em entek**: *thou, you* 54, 142.  **em tuk**: *you* 13, 22, 69, '72, 130, 131, 133.  **em duk**: *with reference to you* 42, 59, 73.  **tuk**: *you; your* 49, 63, 132; also in line 49, where by mistake  **ktu** for **tuk**.

 **ka**. Adv.: *certainly, surely, then* 27, 72, 163. Coptic **κε:σн:σε** igitur, etiam.

 **ki**. Adj.: *other* 56, 88, 115, **κε:σε:σн** alius.

 **kuâ**. Pers. pron., I. masc. sing.: *I, me* 41, 130, 141, 143, 144, 160. Cf. also under **mâk**, page 140.

 **kuâthâ** Adj.: *foreign* (lit.: *other*, from **ki** above) 100. Cf. **κουθ:κουθε** alii.

 **Kesht**. Proper name: *Ethiopia, Nubia* 174. Cf. Hebrew **כּשׁת** and Coptic **εσωυ:εσωυ**.

 **kekui**. Noun: *darkness, night* 39. **κκε:κκε:** **Χακ** obscuritas, tenebræ.

 **ketkhu**. Noun, pl.: *other things*: With  **em**: Adv.: *otherwise, differently* 64.



**ketket.** Verb: *to aim, lower the neck (?)* 151.  
 ⲉⲧⲉⲧⲱⲧ : ⲉⲧⲉⲧⲉⲧ : ⲉⲧⲉⲧⲱⲧ ⲉⲧⲉⲧⲱⲧ cædere, concidere.



**ketthá.** Adj. (fem. of **ki** above): *other, another* 50,  
 56, '153.

## Ⲙ G



**gai.** Noun: *vessel, jar* 124. Ⲙ **gaiu:**  
 pl. (for the sing.): 72, 126. ⲭⲱⲓ : ⲭⲱⲓ vas.



**gasa.** Noun: *mourning, lamentation* 75.



**genen.** Verb: *to faint* 68. Ⲙ **ganen:** 126. Ⲅⲛⲁⲧ : Ⲅⲛⲁⲁⲧ morari; Ⲅⲛⲛⲉ : Ⲅⲛⲛⲉ  
 remissus, piger.



**ger.** Verb: *to take, seize* 12. Ⲙ **ger:** *to be  
 possessed of* 78. Ⲅⲱⲗ : Ⲅⲱⲗ : Ⲅⲉⲗ rapere, furari.



**geru.** Noun, fem., pl.: *wickedness* 62. Ⲙ **geru:** 159. Ⲙ **geru:** 66. Cf.  
 Ⲅⲱⲗ : Ⲅⲱⲗ mendacium.



**gereḥ.** Noun: *night* †124, 155. Cf. the Coptic  
 Ⲅⲱⲣⲉ : Ⲅⲱⲣⲉ : ⲉⲭⲱⲣⲉ : ⲉⲭⲱⲣⲉ nox.



**geshá.** Adj.: *sharp* 67. Cf. ⲕⲁⲄⲱ : ⲕⲱⲄⲱ : ⲕⲱⲄⲱⲉ  
 frangere, disrumpere.

## Ⲙ T



**t.** Pers. pron., II. fem. sing. suffix: *you; your* 20 (after  
 du), 41 (after máai), '87 (after áza, nehəmu, qede-  
 nu), 143 (after dut), 160 (after er), 161 (after áu). In

composition:  **tut**: *you* 29, 142, 160.   **em**

**dut**: *with reference to you* 40 (first).   

**pait**: *your* (fem.) 42. [Also read **â**; see page 120.]

 **ta**. Definite article fem. sing.: *the* \*10, 10, 13, \*19, 35, 50, 58, 60, 66, 70, 71, 74, 75, 77, 78, 79, '80, 84, 88, 90, 93, 94, 97, 101, 104, 106, 111, 112, 117, 120, 140, 141, 144, 145, 147, '152, 153, 158, 159, 162, 163, '167, 173, 176. †:τ def. art. fem. sing.

 // **tai**. Demons. pron. fem. sing.: *this* 99, 137.

  **taiâ**. Poss. pron., I. masc. sing.: *my* 130.

  **taiâ**. Poss. pron., I. fem. sing.: *my* 22.

  **taik**. Poss. pron., II. masc. sing.: *your* 42, '63.

  **taif**. Pers. pron., III. masc. sing.: *his; its* \*7, 32, 38, 49, 52, 65, 75, 76, 81, 159, 178.

   **taisen**. Pers. pron., III. masc. pl.: *their* 16.

 **ta**. Noun, masc.: *land, earth, country* 4, †8, †15, 58, †60, 79, 84, 107, †112, †121, 133, †133, †35, 137, 139, †149, 156, 172, 175, \*†176, 179.  :τ orbis terrarum.

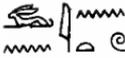
 **tu**. Auxiliary verb: *to be*, especially in verbal forms. After **âmmâ** 147. Particle forming pers. pronouns:

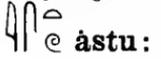
 **tuâ**: I. masc. sing.: *I; me* <sup>70,</sup> 87, 141, 144, 160, 161.

 **tuâ**: I. fem. sing.: *I* 26.  **tuk**. II. masc

sing.: *you* 49, 63, 132.  **tut**: II. fem. sing.: *you*

29, 142, 160.  **tuf**: III. masc. sing.: *he; him; his, it* 31, 34, 45, 72, 91, 116, 127, 138, 171, 174, 179, 180.

In composition:  **un ántu**: *they were, (his majesty) was* †99, †108, †137, †154, †165, †171, †176.

 **ástu**: *now it happened that* 3, \*69.  **khər-**

**tu**: *there was or were* †1.  **ántu**: *they were* 20, 95, 98, 102, 107, 109, 114, 115, \*131, 135, 137, 149, 151,

155, 166, 170, 171, 172, \*178, 178, 179.  **ántu**: *his majesty was* 94, 108, 138, 146, 148, 150, 156, 162,

168, 171, 172, 173.  **tutu**: *it shall be* 44. 

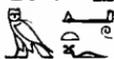
**tutu**: *his majesty is or was* 131, 135.  **em**

**tuá**: *I* \*59, 71.  **em tuk**: *you* 13, 22, 69,

\*72, 130, 131, 133.  **em tuf**: *he* 5, 6, \*7, \*7,

8, 9, \*10, 34, 71, 73, 157.  **em tutu**: *there is,*

*he is, they are* 73, 109, 132, 164.  **em entuf**:

*he* 2, \*3, 3, \*3, 30; *it* †1.  **em dutuf**: *with*

*reference to it* 97. The  **ktu** in line 49 is by a

mistake of the scribe for  **tuk**; see above.

 **tept**. Adj.: *chief* 150.  **tepti**: 154.

 **tem**. Negative: *not; lest* 43, 82, 143.  **tem**;

*not* 39, 42; *lest* 86. τᾱ non. In composition: 

 **pa tem**: *without* 57.

 **tennu**. In composition with  **er**: *each, every* 5.

 **ter**. Noun and adj.: *totality; all, whole* 4, 79, 84, 107, 133, 137, 156, 172, 175, †176, 179. τᾱρ omnis. In

composition: **er ter**: *all* (lit.: *in . total-  
ity*) \*15, 139. **em ter**: *on account of* 68.  
 **em teru**: *since, because* 63. **em terci**: *when* 118, 142. **terti**: *when* 41.

**teru**. Verbal form: *to run* 52.

**terá**. Noun, masc.: *time* †12, †33. Adv.: *then* 142.  
Cf. the Coptic  $\bar{\alpha}$  τελε:  $\bar{\alpha}$  τερε quando.

**tehau**. Noun, plural form: *transgression* 81.  
 **tehatu**: Verbal form, masc.: *transgres-  
sion* 73. τος transitus; ταςο: ταςε capere, appre-  
hendere.

**tehem**. Verb: *to drive* 9.

**Th**

**tháiruáa**. Noun, masc.: *staircase* 153, 155.

**thuiu**. Noun, dual with pl. ending: *the two  
sandals* 116. τοτε: εωον calceus, calceamentum.

**thebu**. Noun, masc., pl.: *jugs, jars* 73, 114.

**thnuru**. Noun: *strength* 26, \*26. Cf. Coptic  
επο: ερο vincere, durus; ε ρ: εωρι: εωρε fortis.

**thentheteráu**. Noun, fem., pl.: *caval-  
ry* 105. See also page 155.

**thehen**. Verb: *to meet* 78. ενο: τκο adinovere.

## D

 **di**. Noun: *road, way* 58. Verb: *to remain* 80. Cf. **ταατε** expandere; **τωετω** age, advertē animum.

 **du**. Verb: *to give, put, allow, let* 20, 31, 43, 45, 72, 174, 177, 179.

 **dut**: Verbal form: 8, 9, 39, 43, 45, 55, 59, 64, 73, 98, 102, 105, 106, 110, 114, 115, 135, 138, \*143 (once as a correction of the Egyptian scribe), 150, \*151 (once with the  either omitted by the scribe or else destroyed in the papyrus), 160, 161, 165, 171. †: **ταα: τει: τη** dare. Cf. Greek **δω**-, Latin **do**, &c.

In composition:   **er dut**: *in order to* 9, 35, 46, 108, 150.

  **em du**: *with reference to*, 61, 94, 128 (where by mistake   **em du em**), 159. [See also this word as negative, page 143.]

  **em duà**: *with reference to me (masc.)* \*30, \*63, 178.

  **em duà**: *with reference to me (fem.)* 40 (sec.).

  **em duk**: *with reference to you (masc.)* 42, 59, 73.

  **em dut**: *with reference to you (fem.)* 40 (first).

  **em duf**: *with reference to him* 2, \*25, 65, 87.

  **em dutuf**: *with reference to it* 97.

   **em dusset**: *with reference to her* 29, 108, 141, 146, 162.

   **em dusset**: *with reference to her* 29, 108, 141, 146, 162.  **duà**: *with reference to them* 95.  **duà**: *me* \*44.

\*   **dâu**. Noun, masc.: *morning* \*14, 121. Cf. **τοοσι: τοσι** mane.

 **dâa**. Numerical: *five* †25.

 **demât.** Noun, masc.: *city, village* 19, \*35, 133, 138. †**me**: †**mi** pagus, vicus; Cf. Greek *δόμος*, Latin *domus*.

 **demutu.** Verbal form: *to grind, sharpen* 45. **τωμ**: **τημ** acuere; acui.

 **demd.** Noun, adj., adv.: *totality; total; altogether* †25. **τωμ** conjungere.

 **dehan.** Verb: *to raise, elevate* 108. In line 173 by a mistake of the scribe  **dehad.**

 **Deḥuti.** Proper name, masc.: *Thoth, a god* 18.

 **det.** Noun: *hand* 39, 45, \*51, 57, 73, 74, 77, 106, 114. **τοοτ**: **ταατ**: **τοτ** manus.

 **detu.** A mistake of the scribe for  **zedtu**, which see. [In line 29.]

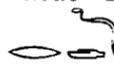
 **Z**

 **zefi.** Noun, dual (?): *drops* 152.

 **zed.** Verb: *to say, tell* 10, 12, 14, 15, 20, \*21, 21, \*24, 25, 27, 29, \*31, 36, 37, 40, 41, 42, 43, 48, 64, \*79, 82, 84, 86, 99, \*102, 108, 121, 128, 134, \*142, 144, 146, 147, 148, 162, 163, \*164, 165, 177.  **zed** (by mistake?): 109.

 **zedthâ:** Partic. form: 50. **zo**: **zo**: **ze** dicere.

Noun: *word* 49. In composition:  **em zed:** *and said, namely, thus* 19, 25, 29, 58, 61, 65, 69, 92,

95, 141, 146, 163.  **er zed:** *and said, saying* 31, 54, 137, 147, 154; *now* 71, 73; *in order to say* 103, 104, 170.



## LIST OF HIEROGLYPHIC SIGNS

OCcurring IN THE Papyrus D'ORBINEY, WITH THEIR PHONETIC AND DETERMINATIVE VALUES, ARRANGED ACCORDING TO LEPSIUS' DIVISION.

In the following list the pronunciations that occur in the papyrus are only given. For a full list the student must consult an Egyptian Grammar. The best is still that of Brugsch. In the subjoined list *Pron.* stands for *pronunciation* and *Det.* for *determinative*. The Egyptian words refer to the Glossary.

## I. Figures of Men.

*Pron.*: qa.*Det.*: see kheperuáú, qaá.*Pron.*: aer or úr.*Det.*: see áuúaiu, ábuu, ázau, beháu, beku, pená, pehti, menáut, nennutu, nehemu, ráu, rehti, hu, khera, aaú, sebaí, sutennu, ahep, qendí, qed, tehem, thenuru, dehan.*Det.*: see mentu.*Pron.*: qed.*Det.*: see ázedu.*Det.*: see mert or mut, ahennu, aheni, ger, geru.*Pron.*: menfi or meshá.*Pron.*: á.*Det.*: see Anana, ánek, ári, átef, ábuu, ázedu, ázau, uá, beháu, mák(?), mentu, menfiu or me-*aháu, Meremápt, mea, nennutu, nehamu, rehti, rehu, háti, Herá, sen, ser or úr, ahepes, Qaga bu, ki, zed.**Det.*: see á, árumáu, ábu, áput, áputu, ámu, áhaitu, ás . . . áah. uahetu, fet, merut, Meremápt, nimá, nehamu, ren, ha, kheru, aúrá, speru, aemátu, aemáí, sendu, sekhai, ahennu, ahed, ka, detu (for zedtu), zedí.*Det.*: see genen.*Det.*: see atep, fa.*Det.*: see page 120, ám, Anpu, Áten, uben, Batau, Per-áa, neb, nefer, Rá, hemt, hen, Her-khuti, hetep, khá, khui, khuti, Khnumu, sa, Seti-mer-Ptah, auten (twice; cf. page 165), Shu, ahepei, tu, Dehuti.*Pron.*: sa.*Det.*: see hems.*Pron.*: ahepes.*Det.*: see repát.*Det.*: see hu.

## II. Figures of Women.



Pron.: á; cf. pg. 120, t; cf. pg. 171.  
 Det.; see ári, áúřru, ázedu, uá,  
 menát, mert or mut, mesu, ne-  
 hamu, reřhu, řemt, řems, řhe-  
 nemmu, set, řhepesi, řheráu.



Pron.: ár.



Det.; see áúřru, mesu.

## III. Figures of Deities, &c.



Det.; see qendt.

## IV. Parts of the Human Body.



Pron.: tep.  
 Det.; see řa, zaza.



Pron.: řer.



Det.; see ánnu, nebd, neřháu,  
 řhenti, qat, gasa.



Pron.: ár.



Det.; see ámam, pterá, nennu.



Det.; see remit.



Pron.: r.



Det.; see beřhu, sen(f), setef.



Pron.: zed.



Det.; see pesed, stimu, řhád.



Det.; see qenáu.



Pron.: qa (or ka).



Pron.: nen.



Pron.: řher.



Pron.: á.



Pron.: nen.



Pron.: du.



Det.; see áza, un, beřea, pesed,  
 maá, mut or mer, řu, řhadbu,  
 řhebatu, seřend, seqa, seksek,  
 řhád, qenáu, qenqen, ketket, de-  
 mutu, zai.



Pron.: d.



Pron.: beř.

Det.; see hal, qa, zai.



Pron.: řem.



Pron.: iu (?).

Det.; see áput, áud, ářá, áq, iutt,  
 ukřakř, bunuru, per, máái, má-  
 řháu, nu, ruá, hait, hab, háut,  
 řunnu, řhaá, řhet, sánnu, sper,  
 sekřsekřu, řřemt, qedenu, teru,  
 tahu, řřehen.



Det.; see án.



Pron.: red.

Det.; see áput, mářháu, řunnu,  
 sánnu, sekřsekřu, qedenu, teru,  
 tahu.



Det.; see ás . .



Pron.: ger.



Pron.: q.



Pron.: b.



Det.; see ámam, mesu, neřeb, re-  
 ment, redui, řát, řennu, řhe-  
 řhui(u), zaza.

## V. Figures of Animals.



Pron.: qa or ka.

Det.; see ářu.

 Pron.: áu (formerly read fu).

 Pron.: l.

 Pron.: un.

 Pron.: aet.

### VI. Parts of Animals.

 Det.: see reahutr, khenemmu.

 Det.: see ámam, khekhuí(u).

 Pron.: há.

 Pron.: áp.

 Det.: see áautu.

 Pron.: setem.

 Pron.: pah.

 Det.: see áautu, ábu, áu(u), heter-  
áú, qemátu, thuiu, thentheteráu.

 Det.: see mes.

### VII. Figures of Birds.

 Pron.: a.

 Pron.: tí.

 Pron.: neh.

 Pron.: her.

 Pron.: mer.

 Pron.: m.

 Pron.: má.

 Pron.: m (in tem), mer (in mut  
or mert, sekhmer).

 Pron.: qem.

 Pron.: deputi.

 Pron.: ba.

 Pron.: bek.

 Pron.: khu.

 Pron.: zef (in uzafau).

 Pron.: aa.

 Pron.: áq.

 Pron.: pa.

 Det.: see nehu.

 Pron.: tan.

 Pron.: úr.

 Pron.: sheráu.  
Det.: see ázedu, uá, bán, betau,  
khas, sekhmer, genen, geru.

 Pron.: u.

 Pron.: za.

 Pron.: reh.

 Det.: see aendu.

### VIII. Parts of Birds.

 Det.: see pul.

 Pron.: maá; qbu.

 Det.: see unem, rement, luáat, Qagabu.

 Det.: see áza, zal.

 Det.: see repát, Hethertu.

### IX. Figures of Reptiles.

 Det.: see meshu.

 Pron.: qem.

 Det.: see Hethertu.

 Pron.: z.

 Pron.: f.

### X. Figures of Fishes.

 Pron.: án.

 Det.: see náru.

### XI. Figures of Insects.

 Pron.: kheper.

### XII. Figures of Trees and Plants.

 Det.: see ásh, shxábu.

 Pron.: khet.  
Det.: see aza, ápedu, ásh, úriru-  
tu, neshu, háu, hátháu, kháu, se-  
bal.

 Pron.: renp.  
Det.: see pterá, heteráu, terá,  
thentheteráu.

 Pron.: nen.

 Pron.: su; suten.

 Pron.: qemá.

 Pron.: á.

 Pron.: l.

 Pron.: íu (?).

 Pron.: sekhet.

 Pron.: sh(a).

 Pron.: un.  
Det.: see utu, hululu, stimu.

 Pron.: ha.

 Pron.: kha.

 Pron.: shen.

 Pron.: ut.

 Pron.: hez.

 Pron.: meá.

 Pron.: bet.

 Pron.: nezem.

### XIII. Figures of Heaven, Earth and Water.

 Pron.: her.  
Det.: see pet.

 Det.: see ruha, kekui, gereh.

 Pron.: rá; har.  
Det.: see Áten, ábtu, uben, un-  
net, úrug, ment, nennu, neheh,  
ruha, haru, hez (and by mistake

aez in line 44), *Shu*, *kekui*, *gereh*,  
*terá*, *dúau*.

○ *Det.*; see *kheabed*.

☉ *Pron.*: *khá*.

☾ *Pron.*: *sper*.

★ *Pron.*: *seb*; *dúa*.  
*Det.*: see *unnet*.

☰ *Pron.*: *ta*.

☱ *Pron.*: *set* or *men*.  
*Det.*: see *Kesht*.

☲ *Pron.*: *khú*.

☳ *Pron.*: *hú*.  
*Det.*: see *báat*.

☴ *Det.*: see *ahtu*, *áudent*, *imá*, *merit*,  
*sekhet*, *ta*, *demát*.

☵ *Pron.*: *her* or *máten*.  
*Det.*: see *bunuru*, *heru*, *di*.

☶ *Pron.*: *m*; *mu*.

☷ *Det.*: see *ánt*.

○ *Det.*: see *áá* (*u*), *khemt*.

☸ *Pron.*: *n*.

☹ *Pron.*: *mu*.  
*Det.*: see *ás*, *ábt*, *imá*, *súrá*, *qebeh*.

☺ *Det.*: see *imá*.

☻ *Pron.*: *sh*.

☼ *Pron.*: *shem*.

☽ *Pron.*: *khuti*.

#### XIV. Figures of Buildings.

⊗ *Pron.*: *nen* or *nu*.  
*Det.*: see *Qemt*, *demát*.

□ *Pron.*: *per*.  
*Det.*: see *áhaitu*, *ást*, *ábt*, *bekhen-  
nu*, *mákherát*, *Meremápt*, *neshu*,  
*het* or *hát*, *Hethertu*, *sebaí*, *se-  
shed*, *tháiruáa*.

◻ *Pron.*: *h*.

◻ *Pron.*: *he* or *há*.

◻ *Det.*: see *un*.

◻ *Pron.*: *s*.

#### XV. Figures of Ships, &c.

☎ *Det.*: see *menáut*.

☏ *Det.*: see *pená*.

☐ *Det.*: see *zaí*.

☑ *Pron.*: *bep*.

☒ *Pron.*: *áhá*.  
*Det.*: see *sábu*.

☓ *Pron.*: *kher*.

☔ *Pron.*: *shep*.

#### XVI. Figures of House Furniture.

☕ *Pron.*: *ás*.

☖ *Det.*: see *aster*.

☗ *Pron.*: *s*.

☘ *Pron.*: *hetep*.

☙ *Pron.*: *kher*.

☚ *Pron.*: *qed*.

☛ *Pron.*: *má* or *me*.

#### XVII. Figures of Temple Furniture.

☜ *Pron.*: *nuter*.

☝ *Pron.*: *sen*.

 Pron.: *âb.*

 Pron.: *âm.*

### XVIII. Figures of Crowns and Insignia.

 Pron.: *u.*

 Pron.: *nes.*

 Det.: see *thuiu.*

 Pron.: *demd.*

 Pron.: *ânkḥ.*

 Pron.: *unem.*

 Pron.: *ḫu.*

 Pron.: *us.*

### XIX. Figures of Implements of War.

 Pron.: *âq.*  
Det.: see *Kesht.*

 Det.: see *behes, pesed, maâ, mut* or *mert, ḫadbu, sefend, shâd, demutu.*

 Pron.: *sa.*

 Pron.: *ân.*

 Pron.: *ḫa.*

### XX. Figures of Tools and Utensils.

 Pron.: *nen.*

 Det.: see *ḫu.*

 Pron.: *ina.*

 Pron.: *maâ.*

 Pron.: *mer.*

 Det.: see *seqa.*

 Det.: see *seqa.*

 Pron.: *tea.*

 Pron.: *tḥ.*

 Det.: see *udennu, semer.*

 Pron.: *za; see uza.*

 Pron.: *âb.*

 Pron.: *nez.*

 Pron.: *uâ.*

 Det.: see *ḥennu, geḥâ.*

 Pron.: *neb.*  
Det.: see *usemu, ḥez.*

### XXI. Figures of Cordage.

 Det.: see *unkḫu, ḥebesu.*

 Det.: see *ârqu, unkḫu, sekḫatu, seshed.*

 Pron.: *meh.*

 Pron.: *shed.*

 Pron.: *âd.*

 Pron.: *û.*

 Pron.: *red.*

Pron.: *h*.Pron.: *sek*.Pron.: *uah*.Det.: see *qeb*.Pron.: *th*.Det.: see *ah*, *adu*, *hut* *hudut*, *khabatu*, *aeti*.*XXII. Figures of Vessels.*Pron.: *qebek*.Pron.: *hen*.Pron.: *khnun*.Det.: see *arpu*, *utpu*, *urpu*, *hunnu*, *heqt*, *aegenen*, *qediru*, *gal*, *thebu*.Pron.: *n*.Pron.: *an*.Pron.: *ab*.  
Det.: see *hati*.Pron.: *ab*.Pron.: *ma*.Det.: see *naat*.Det.: see *paset*, *aetau*.Pron.: *g*.Pron.: *neb*.Pron.: *k*.Det.: see *abtu*.Pron.: *ta*.Pron.: *ter*.Det.: see *nenut*, *khemt*.*XXIII. Figures of Temple Offerings.*Det.: see *aqu*, *udennu*, *Batau*.Pron.: *ta*.Pron.: *paut*.Pron.: *sep* (page 160).Det.: sign of reduplication; see *Anana*, *aqer*.Pron.: *kh*.*XXIV. Figures of Instruments for Writing, &c.*Pron.: *an* or *sekhal*.Det.: see *ari*, *akh*, *aqer*, *aa*, *auu-siu*, *abuu*, *aq*, *azsu*, *unkhu*, *uzefau*, *uah*, *baaiu*, *beh*, *behau*, *beku*, *maatu*, *mati*, *mak*, *meh*, *emdul*, *neferu*, *nennuitu*, *nehemu*, *nesi*, *nektu*, *nez*, *nezem*, *raiu*, *hululu*, *hetepu*, *kha*, *khu*, *kheperu-au*, *kheri*, *khetu*, *sabu*, *sekheri*, *sekheru*, *seqem*, *aetem*, *autennu*, *shau*, *qa*, *qaá*, *Qagabu*, *qeb*, *qebeh*, *qem*, *qennu*, *qedenu*, *ketkhu*, *ger*, *geru*, *tem*, *tennu*, *zai*.Pron.: *nefer*.Pron.: *men*.*XXV. Figures of Lines, &c.*Pron.: *u* (see *atrumau*, *urirutu*, *bunuru*, *mu*, *nu*, *ru*, *rupu*, *luat*, *hultu*, *qediru*, *thairuás*, *thenuru*).  
Det.: see *asutu*, *ab*, *abu*, *au(u)*, *audent*, *imá*, *uá*, *unnet*, *urugh*, *ba*, *Batau*, *per*, *maten(t)* or *her(t)*, *merit*, *meu* or *masu*, *nut* or *nent*, *rá*, *rá*, *rement*, *renpet*, *haru*, *hat*, *hat*, *hati*, *hen*, *her*, *heterau*, *sa*, *sa*, *sabu*, *sekhet*, *set* or *ment*, *she-*

pes, qhepesi, qa, qemátu, kekui, gass, gereç, la, dûau, demát, det, zaza.

|| Pron.: sen.

Det. after sep.

||| or | | for | | Pron.: khemt (as numeral); u (as sign of plural); not pronounced after the personal pronouns; cf. sen, set.

Det. instead of  $\text{ooo}$  or  $\text{o}^{\circ}\text{o}$ ; see át, beti, pert, hut, hûaut, heqt, khemt, khesbedt, sen(f), segenen, seti, setef.

|||| Pron.: áfd.

|||

|| Pron.: dûa.

|||

|||| Pron. sekhef or sefekh.

\ Det.; see ábtu, buáaltu (cf. báat), pert, qat, qemátu, qendt, zedt (in line 29 detu by mistake).

\ \ Pron.: i.

× Det.; see ááaru, áput, áputu, ushebtu, betau, nektu hántu. seksek,

qennu, qenqen, kethau, ketket, genen.

|||

Pron.: ?

|||

Pron.: sa or khemt (?). As a determinative by mistake in uzaf.

|||

||| Pron.: ?

|||

||| Pron.: ?

|||

Pron.: hetep.

|||

Det.; see nebd.

|||

Pron.: t.

|||

Det. Cartouche of kings; cf. Setimerptah.

|||

Det. First half of cartouche; cf. suten hemt.

|||

Pron.: át.

Det.; see beti, pert.

|||

Pron.: p.

|||

Pron.: sekhmer or mer.













